ANNE KOCH¹ & ROBERT YELLE² (EDS.)

PARTLY ANNOTATED BIBLIOGRAPHY OF ECONOMICS OF RELIGION

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Systematic Cluster\(^1\) (in brackets behind title)

1. The financing of religions in works that are mainly historical in method and perspective.

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; how modernity and capitalism can be intertwined or how economic metaphors are employed in religious language. Many works from economics of anthropology but also from history of economic culture and general sociology.

3. Economic theories as a subject of the study of religion (literature on leadership, management on consumerism, the market or communism as religion; the topic of religious economies).

4. Economic theories as a model of the study of religion.
   \begin{enumerate}
   \item[4.1] Macro- or Microeconomics in general (e.g. Macroeconomics: religion and economic growth; Microeconomics: Financing, process management etc.)
   \item[4.2] Neo-classical Paradigm, Rational Choice Economics of Religion, Sociological Market theory (e.g. G. Becker, R. Stark, W.S. Bainbridge, R. Finke, L. Iannaccone, M. McBride)
   \item[4.3] Behavioral Economics and Game Theory
   \item[4.4] Neo-Institutionalist Theory (from sociological, political science or economic perspective)
   \item[4.5] Economic Sociology in a narrower sense
   \end{enumerate}

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A


Alles, Gregory. “Speculating on the Eschaton: An Economic Re-Reading of Harvey Whitehouse’s Inside the Cult.” *Method and Theory in the Study of Religion* 16 (2004): 266-291. [4.3, very innovative application of behavioral economics to an apocalyptic group. With the example of the Pomio Kivung of Harvey Whitehouse’s field study on an apocalyptic splinter group Alles alleges insights on intertemporal choice, risk management and evaluation and fallacies like the sunk-cost-fallacy. With this background Alles heavily and humourously critics the theory of religion by Whitehouse with its two modes of religiosity and substitutes it by plausibilities drawn from behavioral economy.]


Appilbaum, Kalman. “The Anthropology of Markets”. In *A Handbook of Economic Anthropology*, edited by James G. Carrier, 275-289. Cheltenham: Edward Elgar, 2005. [2, the abstract principle of market and the empirical embedded marketplace converge in recent research in economic anthropology. The author demonstrates this convergence with the examples of trade concentration, the supply-market-demand complex and the normative discussion of free market capitalism and its application to new places often creating alternative economic transactions]


Audretsch, David B., Boente, Werner, Tamvada, Jagannadha Pawan. „Religion and Entrepreneurship“. JENA ECONOMIC RESEARCH PAPERS No. 2007 – 075 (Juni 2007), www.jenecon.de. [2, Jena University and Max-Planck-Institute of Economics Jena (ed.). Abstract: This paper examines the influence of religion on the decision for people to become an entrepreneur. Based on a large-scale data set of nearly ninety thousand workers in India, this paper finds that religion shapes the entrepreneurial decision. In particular, some religions, such as Islam and Christianity, are found to be conducive to entrepreneurship, while others, such as Hinduism, inhibit entrepreneurship. In addition, the caste system is found to influence the propensity to become an entrepreneur. Individuals belonging to a backward caste exhibit a lower propensity to become an entrepreneur. Thus, the empirical evidence suggests that both religion and the tradition of the caste system influence entrepreneurship, suggesting a link between religion and economic behavior.]


Auffarth, Christoph. *Irdische Wege und himmlischer Lohn. Kreuzzug, Jerusalem und Fegefeuer in religionswissenschaftlicher Perspektive* (Veröffentlichung des Max-Planck-Instituts für Geschichte 144.) Göttingen: Max-Planck-Institut, 2002. [2, the chapter "The Church as credit cooperative of salvation" (ger. “Die Kirche als Kreditgenossenschaft des Heils”) thematizes the *thesaurus ecclesiae* of the medieval church. For the religious economy of the Middle Ages see Henning 1988, Tremp 1990, Le Goff, Schmidtchen/Mayer, Ekelund, Ekelund/Herbert/Tollison, Hull, Gladigow 2008]


B


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.


Becker, Gary S. “A Theory of the Allocation of Time.” *Economic Journal* 75.299(1965): 493-517. [4.2, the economic approach of household allocations was basic for the expansion of analysis to family, friendship, matrimony. In economics of religion this approach open a way to quantify religious activities of households by the amount or costs of time and money spend for them]


Becker, Gary. “Investment in Human Capital: A Theoretical Analysis.” *Journal of Political Economy* LXX(1962): 9 - 49. [4.2, first publication of the Chicagoan economist, where he introduces the concept of human capital that has been highly influential for Azzi/Ehrenbergs article on “Household allocation of time and church attendance” (1975) and lannaccones work on religious capital]


Berger, Peter L. “A Market Model for the Analysis of Ecumenicity.” *Social Research* 30.1 (1963): 77-93. [4.2, German: Ein Marktmodell zur Analyse ökumenischer Prozesse, *Internationales Jahrbuch für Religionssoziologie* 1 (1965) 235-249. A classic example of the application of the market model to American protestant denominationalism, its competition, monopoly formation, and the development of a certain specialized type of actor for the interdenominational dialogue. This article was written twelve years before Azzi/Ehrenberg’s article on the economic analysos of households and their budgets for religious activities!]


Berghoff, Hartmut (ed.). *Marketinggeschichte. Die Genese einer modernen Sozialtechnik*. Frankfurt/Main and New York: Campus Verlag, 2007. [2, 4.5; history of economics in the context of cultural history, see also Berghoff/Vogel 2004]


Blau, Judith R., Kenneth C. Land and Kent Redding. “The Expansion of Religious Affiliation: An Explanation of the Growth of Church Membership in the United States 1860-1930.” Social Science Research 21(1992): 329-352. [4, against the neoliberal sociological explanation of pluralisation through competition the authors explain a growing religious participation by the utility of social capital. Even a monopolist may be attractive if he delivers a social capital that provides with power and influence]


Bourdieu, Pierre and Monique de Saint Martin. “La sainte famille. L'épiscopat français dans le champ du pouvoir.” Actes RSS 44/45 (1982) (Special Issue 'Eternelle Église?') 2-53, 110-111. (dt. Übers. eines Auszugs: "Ein Wort zur Ökonomie der Kirche" in: Gegenfeuer. Wortmeldungen im Dienste des Widerstands gegen die neo-liberale Invasion, Konstanz 1998, 198-200. [4.5, the article is based on a vast empirical survey on the French catholic episcopate and clergy of 1972 in comparison with 1932, 1952 and the new appointments from 1972-1980. This survey was supplemented by a research in the episcopal offices in order to compare them better with other occupational groups. For Bourdieu who worked intensely on class reproduction and inequality the clergy is an interesting field of examination in so far this field might show a specific field logic due to the recruitment of staff from families, a specific way of formation etc. one of his results ist he intermediary positioning of the episcopate in the religious power field between the absolute monopoly of power by the church administration and the spiritual power of theologians and layperson. The episcopate aims at a consistent image in self-representation, because it has to represent the unity of the church. Not withstanding the episcopate is surely heterogeneous by competition. Furthermore it is divided in two groups relative to recruiting mechanisms: the laybrothers (‘oblats’) are priests that come from modest and mostly rural houses and accessed early in life church educational system and committed their lifes as a whole to the church. Their capital is but sincerity and honesty. The other group of heirs come form wealthy backgrounds and profane educations before entering in church service. Like this they keep a somehow independence form 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 lay brothers 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 objectified church (materializing in buildings, social technologies, paraphernalia etc.) and the incorporated habitués of the laypeople he calls the ‘holy family’. ]


Branahl, Matthias and Winfried Fuest. *Kirchensteuer in der Diskussion* (Beiträge zur Wirtschafts- und Sozialpolitik 224.) Cologne: Verlag, 1995. [1, 3]


Brinitzer, Ron. *Religion. Eine institutionenökonomische Analyse*. Würzburg: Ergon, 2003. [4.4, Dissertation by an economist; the first, and in 2012 the only monograph in German from the perspective of the theory of institutions. Apart from the substantialist concept of religion that is apparently borrowed from Gestalt psychology, following Eckhart Schlicht, this is a comprehensive and recommendable account of supply and demand, which determine the organization of the book. The nearest study from the sociological perspective of the theory of institutions is Hero, Mark, *Die neuen Formen des religiösen Lebens. Eine institutionentheoretische Analyse neuer Religiosität, Würzburg: Ergon 2010]*


Hall, 1995. [2, 4.1. On the North-American organization Amway as a capitalist restorationist movement; the direct sales corporation is labeled “quasi-religious” because it promises the reintegration of work, family and politics through the creation of family-businesses that interlink with bigger social networks; origins in the history of religion are the positive thinking, gospel prosperity and harmonial philosophy]


Burger, Maya. “What is the Price of Salvation? The Exchange of Salvation Goods between India and West.” *Social Compass* 53.1 (2006): 81–95. Reprinted in: Jörg Stolz. *Salvation Goods and Religious Markets*. Bern (u.a.): Peter Lang, 2008. [2. The Swiss scholar of religion, Burger, applying the economic heuristics to yoga, counts as benefits of this approach: ‘...the differentiation of yoga’s international and local markets: yoga as an export market - teachers travelling to take yoga abroad, students travelling to search for yoga in India; yoga as a trademark - tradition as a criteria of authority; yoga and religious affiliation; yoga and its salvation goods - well-being, salvation, transformation, books, diplomas; and yoga and its customer profiles - Indian and Western.’ (p. 91) At the same time, Burger criticizes that the Weberian economic approach via goods (salvation goods) does not fit the ‘highly complex situation of encounter’ with ‘mixed world views’ and ‘culturally bound interpretations’ and that the market logic is not a sufficient tool for cultural contexts.]


Bush, Evelyn. “Measuring Religion in Global Civil Society.” *Social Forces* 85.4(2007): 1645-1665. [4.5; As a sociologist of religion, Bush analyses religious mobilization in global civil society. She criticizes world system theory and the modernist paradigm insofar as they are connected to unquestioned secularization theses. She opposes the selection bias of empirical social research that favours organizations in the cosmopolitan elite stratum of the world polity and neglects the lower level of religious mobilization. When religion is not seen as distinct from other social fields, populist religious movements and public religion in education, health care and NGOs can come into focus. They are religious in motivation and use bureaucratized and standardized secular ways to achieve political participation. Using the example of human right movements, she demonstrates that there is an even higher percentage of religious oriented organizations than there was some decades earlier.]


Carrier, James G. “The Gift in Theory and Practice in Melanesia: A Note on the Centrality of Gift Exchange.” *Ethnology* 31.2 (1992): 185-94. [2, the gift economy is a common model for indigene exchange economies. This article is about the question whether there was gift exchange in Melanesia in 1979]


Carrier, James G.(eds.) *A Handbook of Economic Anthropology*. Cheltenham (UK) and Northampton (MA, USA): Edward Elgar, 2005. [2, on key concepts and issues as gender, religion, circulation, development, value, ethics, environment, ethnicity, gift economy, exchange, barter, markets etc., on elements as property, labour, industrial
work, money finance, distribution, and consumption, and concludes with a chapter that overviews regions. A very helpful and in-depth orientation in the vast field of economic anthropology literature that is aware of theoretical challenges and often also introduces exemplary to classical fieldwork.


Chapra, Umer M. *Islam and the Economic Challenge* (Islamic Economic Series 17). Leicester: The Islamic Foundation, 1992. [2, 3, Riyadh, online:


Chesnut, Andrew R. *Competitive Spirits: Latin America’s New Religious Economy*. Oxford: Oxford University Press, 2007. [2, 4.2. On the new pluralised religious economies in South America, their spiritual production and market forces. Mass appeal and pneumacentrism are Chesnut’s criteria for choosing religious firms. It is therefore a book on the winners of mass success, like Christian pentecostal and Catholic- charismatic groups, and African diasporan religions such as Candomblé and Haitian Vodou]


Christoffersen, Lisbet. „From previous intertwinement to a future split in governance structures in cultural and religious use of buildings: on Danish funding of religious heritage.“ In: Fornerod, Anne (ed.). Funding Religious Heritage. Farnham: Ashgate 2015.


Clark, Andrew and Orsolya Lelkes (2005): “Deliver us from evil: Religion as insurance.” Papers on Economics of Religion, PER 06 / 03.


Comaroff, Jean and John L. Comaroff. Ethnicity Inc. Chicago und London: University of Chicago Press, 2009. [2, on ethnic populations remaking themselves in the image of the corporation, on commodification and regimes of consumption, on self-branding of ethnic and religious groups in a neoliberalist frame, e.g. world religions as intellectual property, yoga postures (asanas) with copyright, ethno-business]


Cranmer, Frank. „Living hand-to-mouth: regulating and funding religious heritage in the United Kingdom.” In: Fornerod, Anne (ed.). Funding Religious Heritage. Farnham: Ashgate 2015. [4.1]


Daiber, Karl-Friedrich “Finanzierung von Religionsgemeinschaften.” In Religion unter den Bedingungen der Moderne. Die Situation in der Bundesrepublik Deutschland, 70-76. Marburg: Verlag, 1995. [1, 4.1]


economic anthropology]


Davenport, John S. German Church and City Talers, 1600-1700. Galesburg, Ill, 1967.


de Neve, Geert; Luetchford, Peter; Pratt, Jeffrey: *Introduction: Revealing the hidden hands of global market exchange*. In De Neve, Geert; Luetchford, Peter; Pratt, Jeffrey, Wood, Donald C (eds.): *Hidden hands in the market: ethnographies of fair trade, ethical consumption and corporate social responsibility* (Research in Economic Anthropology Vol. 28) Bingley: Emerald 2008. [2]


Deacy, Christopher and Elisabeth Arweck (eds.). *Exploring Religion and the Sacred in a Media Age*. Hampshire: Ashgate 2009.


deChant, Dell. *The Sacred Santa: Religious Dimensions of Consumer Culture.* Cleveland, OH: The Pilgrim Press, 2002. [2, 4, on popular consumer culture and the branding of religion in the US. deChant sees in consumerism a “contemporary version of ancient cosmological religiosity” (xiii) and outlines its myths, rituals, and the liturgical calendar of major shopping days. The cosmological or this-worldly element of this spirituality is archaic insofar it permeates every aspect of daily life with sacred meaning. With the example of capitalist holiday feasts like Christmas he reconstructs the change of a fourth century Christian Saints Day (St. Nicholas) to the “god of consumerism” Santa Claus. deChant sees in Jesus and Santa Claus two competing models of religion.


Demerath III, Jay N. et al., eds. *Sacred Companies. Organizational Aspects of Religion and Religious Aspects of Organizations.* New York, Oxford: Oxford University Press, 1998. [4.4, Results from a multidisciplinary group of scholars at the Yale Programm on non-profit organizations with special reference to religious institutions. Through the impact of DiMaggio and Powell new institutionalist questions are applied to religious organizations such as issues concerning cultural versus structural organizational vectors, top-down versus bottom-up organizational dynamics, isomorphism versus isolated organizational processes, closed or open organizational forms etc. General Introductions to institutional aspects of religious organizations are followed by works on the US-american religious organizational field and the interface with secular organizations, et al: ; Hall, Peter Dobkin; Schmitt, Terry; Williams Rhys H. ]


[4.4, an overview of approaches in organization theory during the last decades and opening a list of organizational scenarios common but not limited to religious organizations: nontangible goals and means, primacy of culture, antiorganizational ideologies, constraints of historicity, dependence of the leaders on the led, taken-for-grantedness, local-national dissonance within organizational hierarchies, boundary constraints and community labeling, cultural power as a political weapon. They argue for transdisciplinary work with study of religion insofar religion is seen as a facet in virtually all phenomena]


Donham, Donald L. “On Being Modern in a Capitalist World.” In Critically Modern. Alternatives, Alterities, Anthropologies, edited by Bruce Knauff, 241-257. Bloomington: Indiana University Press, 2002. [2, on the connection between being modern and capitalism, and the role of religious organisations; discursive understanding of ‘modern’ as a place of power claims and a specific historicity (i.e. a future that is open to rational processing); two examples from history are given: the Ethiopian revolution of 1974 and the role of emergent Marxism and foregoing protestant millennialism which already broke with ‘tradition’, the counter concept of modern; and the example of South Africa with a critical discussion of Jean and John Comaroff’s book Of Revelation and Revolution vol. I: 1997, vol. II: 2001]


E


Ehrenberg, Ronald G. “Household Allocation of Time and Religiosity: Replication and Extension.” *Journal of Political Economy* 85 (1977): 415-423. [4.2, one of the earliest US classics of rational choice in the economics of religion; the family budget is analysed with a focus on levels of spending on religious activities, in correlation with with time spent on them]


Einstein, Mara. *Brands of Faith, Marketing Religion in a Commercial Age*. London and New York: Routledge, 2008. [4.1, Einstein applies market research to the positioning of religious groups, their branding and mass production and distribution of their products. These products are featured by identity and authority constructions. The context of this development is a popular consumer culture, that altered the consumers subjectivity. In analogue to brands she introduces the concept of “faith brands” (according to Atkin, D., 2004, *The culting of brands. When costumers become true believers*). This is developed at examples from history of religion as Mel Gibson’s Film *The passion of Christ*, Joel Osteen’s Lakewood Church, the protestant evangelical church courses “40 Day of Purpose”, the new televangelists and the new Kabbalah
movement ("marketing designer spirituality"). The passion of Christ is an example of an exorbitant financial success part of which is promotion: the strategies range from a famous spokesperson, the build-in audience and the potentially controversial theme religion that was initiated by the producers as controversial even before the film release. She does not problematize the supply side explanation of religious markets from rational choice theory. Religious demand and secular demand are distinguished by a substantivist definition of religion as relation to transcendence and interiorisation. According to this a religious demand is said to be one that is motivated intrinsically (pp. 20, 77, 83). Beside this she stresses similarities of brand fans and religious believers. The similarity concerns the form of socialization, the attitude of believing in religious values or brands, and ritual elements (the greeting of Harley Davidson-bikers.)


Erlei, Mathias et al. *Neue Institutionenökonomik*. Stuttgart: Schäffer-Poeschel, 1999. [4.4, very reader-friendly and learn-friendly textbook of economics with a historical outline of theory development, including theories from older forms of institutionalism, and chapters on all key concepts, such as transaction costs, principal-agent and political economy; mathematical passages can be skipped without any problem.]


Esposito, Elena. *The Future of Money in Financing and Society*, Cheltenham: Edward Elgar Publishing, 2011 [2, orig. Italian, Ger. *Die Zukunft der Futures: Die Zeit des Geldes in Finanzwelt und Gesellschaft*, Heidelberg: Auer 2011. On contemporary financial market transactions where money marks future utility. Seeks to explain the prime market crisis 2008. A finance market does not sell goods or services but the administration of future time in form of risk management and the posibility to to take a decision at some point in the future (securitzations, derivates, swaps etc.). whereas for long times risk was avoided it is now transformed into an object that can be bought and sold and seeked for as financial product.]


F

Faccarello, Gilbert and Philippe Steiner. „Political economy and religion in early 19th Century France.” In: *History of Political Economy* 40, Annual supplement (2008) 26-61. [2, „Abstract: There was in early 19th century France a widespread revival of religious sentiment, following the turmoil of the Revolution and the intellectual onslaught upon religion so central to the French Enlightenment. Simultaneously, political economy became more prominent among publicists and political élites. These two developments influenced those who sought to further a modern society and who in their different ways expressed a new approach known as "industrialisme". These writers put forward several versions of the links that should exist in industrial society between political economy and religion. We first note that a truly a-religious political economy based on self-interested behaviour and utilitarianism, such as the one presented in J.-B. Say's writings, gained acceptance for most people interested in the "new" science. This point of departure is important not only because Say's thought became a major reference for the different conceptions of "industrialisme", but also because it provided a utilitarian evaluation of religious institutions and feelings. Next,
we notice that some other conceptions of "industrialisme" can be found in the leading members of two distinct schools of thought: the Groupe de Coppet, with Germaine de Staël and Benjamin Constant; and the less homogeneous group formed by Claude-Henri Saint-Simon, the Saint-Simonians and Auguste Comte. Both approaches presumed that self-interest was incapable of unifying the social body, and placed much emphasis on religious feelings in explaining how societies could function harmoniously. We examine how Staël and Constant dealt with these issues and how, while accepting the principle of competition in economic activity, their conception of the specific nature of liberty in a modern society led them into a critique of utilitarianism and morals based on interest; and also to the idea that the harmonious functioning of the industrial society requires a morality based upon religion. We then study how "industrialisme" was modified to fit the views of modern society held by Saint-Simon, the Saint-Simonians, and Auguste Comte. Political and civil liberty was not a central matter for these writers. Instead, they rather favoured the creation of organisations capable of regulating a chaotic social order; and in this perspective new forms of religion were given a prominent place, specifically formed to suit the industrial social order and based on philanthropy or altruism. In the concluding section we briefly note that, after all such criticism, some leading liberal economists reacted in defence of political economy and developed their own conceptions of the links between economics and religion: they rejected the idea of the necessity of a new religion and insisted instead on traditional Catholic ideas. But then political economy and religion were conceived as two pillars of a conservative order following the rise of socialist ideas."


Ferrari, Alessandro. „Funding religious heritage: the Italian case.“ In: Fornerod, Anne (ed.). Funding Religious Heritage. Farnham: Ashgate, 2015. [4.1]


Finke, Roger and K.D Dougherty. “The Effects of Professional Training: The Social and


Flusty, Steven. *De-Coca-Colonization: Making the Globe from the Inside Out.* London: Taylor & Francis, 2004. [2, examines local situations of globalization processes and denies the homogenization and americanization ('coca-colonization') of culture. Flusty is part of the “Los Angeles School of Urban Theory”. The geographer employs a variety of methods from media theory, literary and social sciences. The everyday culture of Los Angeles is his exemplary megacity.]


Fornerod, Anne (ed.). *Funding Religious Heritage.* Farnham: Ashgate 2015. [2, 4.1]


Frégosi, Franck. „Issue of the funding of worship in Islam - worship, imams and mosques, as viewed through texts and practice.“ in *Public Funding of Religions in Europe*, edited by Francis Messner, 273-299. Farnham: Ashgate, 2015. [4.1]

Frei, Daniel. „‘With both feet in the air’: prosperity gospel in African migrant churches in Switzerland.“ in *Pastures of Plenty: Tracing Religio-Scapes of Prosperity Gospel in Africa and Beyond*, edited by Andreas Heuser. Studies in the Intercultural History of


Fröchtling, Drea. „Diasporic (dis)illusions. Between gutter and Gucci, boss and Botho: a relocation of "prosperity gospel" by Nigerian Pentecostal Christians in Soweto, South Africa.” in ' Pastures of Plenty': Tracing Religio-Scapes of Prosperity Gospel in Africa and


Fukuda, Yoco. “Louis Vuitton in Japan.” In Japanizing. The Structure of Culture and Thinking in Japan, edited by Peter Lutum. Berlin: Lit, 2006. [The history of the French suitcase maker in the context of the new mobility in the late 19th century, from protection against imitation and brand building, to the global lifestyle export hit, and an explanation of the special attractiveness of his handbags in Japan, including reflections on the “Good old Europe” style and the similarity of Louis Vuitton's monogram to Japanese family kanjis, seen for instance on kimono fabrics.]


Garcimartín, Carmen. „The Spanish system of funding religious heritage.” in Funding Religious Heritage edited by Anne Fornerod. Farnham: Ashgate 2015. [2, 4.1]


Gill, Anthony, Rendering unto Caesar: The Catholic Church and the State in Latin America, Chicago: UCP 1998. [4, political economy of Latin America, see also Andrew Chesnutt]


Gladigow, Burkhard. “Religionsökonomie, eine Subdisziplin der Religionswissenschaft.” In Lokale Religionsgeschichte, edited by Hans G. Kippenberg and Brigitte Luchesi, 253-258. Marburg: diagonal, 1995. [4, Programmatic article by this well known scholar of religion, who is the first to use the term religious economy in his title. As the aims of this subdiscipline he names the study of financing conditions and the interrelation of religious and money-economy conceptions and practices.]


Gould, Stephan J. “Cooptation through conflation: Spiritual materialism is not the same as spirituality.” Consumption, Markets and Culture 9, no. 1 (2006): 63–78. DOI: 10.1080/10253860500481262


Gray, Breda. "Catholic church civil society activism and the neoliberal governmental project


Greer, Tammy et al. “We are Religious People; We are Vengeful People.” Journal for the Scientific Study of Religion 44.1 (2005): 45–57. [4.3]


Gries, Rainer, Produkte als Medien. Kulturgeschichte der Produktkommunikation in der Bundesrepublik und der DDR. Leipzig: Leipziger Universitätsverlag, 2003. [2, cultural economics, the history of marketing as culture history]


Gurrentz, Benjamin T. and Roger Finke. "When Contact Counts: Testing Interreligious Contact on Out-group Prejudice in the Caucasus Region." Social Science Research 63 (2017), 308-323.


H


Haenni, Patrick. L’islam du marché: L’autre revolution conservatrice. Paris: Seuil, 2005. [2, analysis of the economisation of modern Islam by the Suisse political scientist Haenni. He remarks less a trend towards militancy as towards mareketing in Islamic youth culture in the Middle East, Indonesia and France. He outlines these changes that are very similar to developments in the US by new Islamic fashion labels, rap music and tele-preachers. This new emerging Islam is a globally-networked conservatism and materialistic stance more than a liberal and humanist version. It is pro-active capitalistic and market-compatible.]


Heineck, Guido. “Does Religion influence the Labor Supply of Married Women in Germany?” Journal of Socio-Economics 33.3 (2004): 307-328. [4.1, „Abstract: Using behavioral theories, this article analyzes whether religion influences married women in Germany in their decision to supply labor. Gender roles and accompanying attitudes toward the division of labor among spouses might differ across religious groups depending on the groups’ strictness. Examining data from the GSOEP, the findings suggest that denominational affiliation itself only weakly influences women’s labor participation decisions. However, women who participate regularly in religious activities are less inclined towards paid employment. Furthermore, there is evidence that the presence of a spouse with a strong belief also affects a woman’s supply of labor negatively.” DOI 10.1016/j.socec.2003.12.024]

Heinemann, Friedrich and Friedrich Schneider. “Religion and the Shadow Economy.” Centre for European Economic Research (ZEW) Discussion Paper No. 11-038, June 1, 2011. URL: http://ftp.zew.de/pub/zew-docs/dp/dp11038.pdf. [4.2, the article interrogates the effects of religion on the shadow economy of countries. Therefore religion is operationalized by the degree of religiosity, the religious pluralism factor, religious competition and the proximity in the religion-state-relationship. Countries dominated by Islam or Eastern religions are associated with smaller shadow economies compared to Christian countries]


Hendershot, Heather *Shaking the World for Jesus: Media and Conservative Evangelical Culture*. Chicago, IL: University of Chicago Press, 2004. [2, 4, on evangelical marketing boom and products like books, witness wear, magazines, television series, media (apocalyptic films) since the 1970ies. Evangelical products communicate that consumption without being tainted by worldliness is possible. Some products appropriate secular brands (e.g. Reebok to Reborn; Nike's slogan “Life is short. Play hard” to “Life is short. Pray hard”). A chapter on the regime on sexuality also gives as a counter example the Cathedral of Hope by ex-evangelical members, the biggest gay and lesbian church with affiliations worldwide]


Hero, Markus. Die neuen Formen des religiösen Lebens. Eine institutionentheoretische


Hirschle, Jochen. “From religious to consumption-related routine activities? Analyzing Ireland’s economic boom and the decline in church attendance.” Journal for the


Hoffmann, Robert. “The Experimental Economics of Religion.” Journal of Economic Surveys 26 (2012.) DOI 10.1111/j.1467-6419.2011.00716.x. [4.3, and online: ICBBR Working Paper Series No. 201103 (4. July 2011) URL: http://ideas.repec.org/s/bbr/workpa.html ICBBR: International Centre for Behavioral Business Research, Nottingham University Business School/UK. Abstract: „This article surveys the experimental economics approach to the study of religion. The field has a place in the context of the scientific study of religion generally and the social psychology of religion in particular, but employs distinct economic methods which promise new and different insights. In particular, certain features of the experimental approach as used by economists such as incentive compatibility are particularly appropriate for studying the effect of religion on individual behaviour. The paper discusses results obtained so far in terms of two roles of religion in shaping individual behaviour, i.e. as a social group identifier and as a set of values”]


Housby, Elaine. Islamic and Ethical Finance in the United Kingdom (Serie: Edinburgh Guide to Islamic Finance, edited by Rodney Wilson). Edinburgh: Edinburgh University Press 2013. [2, This is the first systematic exploration of the claim that Islamic finance is a sub-sector of the wider ethical finance sector. It examines some prominent examples of Christian and secular ethical financial products and services and discusses how their principles and practices relate to those of Islamic providers. ]


Hull, Brooks B. „Religion still matters.” Journal of Economics 26.2 (2000): 35-48. [4.2, abstract: “Research by Lipford, McCormick, and Tollison and by Hull and Bold shows a negative relationship between church membership and crime rates. The results are important but do not employ the most recent available data. This paper reproduces Hull and Bold’s results using more contemporary 1990 data by United States county. This paper also compares 1980 and 1990 county data. Results are consistent with the
earlier research. County crime rates are significantly negatively related to county church membership share. Other factors affecting county crime rates include unemployment, poverty, expenditures on police, population density, and income.”


Husemann, Katharina C., Florian Ladstaetter and Marius K. Luedicke. “Conflict Culture and Conflict Management in Consumption Communities.” *Psychology & Marketing* 32. no. 3 (March 2015), 265-284. DOI: 10.1002/mar.20779


Iannaccone, Laurence R. “Religious Extremism: Origins and Consequences.” *Studies in...*


metasurvey, macroeconomics]


Isik, Damla. “‘Just Like Prophet Mohammad Preached’: Labor, Piety, and Charity in Contemporary Turkey.” In Feminist Economics 20.4(2014): 1-23. [“Abstract: Based on research conducted in Konya, Istanbul, Afyon, Izmir, Manisa, and Denizli, Turkey, in 2004–9, this contribution documents how gendered individual religious practices are conjoined to transnational business competition, changing labor conditions, and broader projects of economic transformation. The study focuses on the carpet-weaving and textile industries and civil society organizations in Turkey, investigating the ways in which charitable giving, pious practice, and local labor conditions create uniquely complex ways in which socioeconomic policies, processes, and commitments affect gendered lives. What is witnessed in weaving neighborhoods, civil society organizations, and the transnational linkages of production–consumption is neither a wholesale translation of Weberian capitalism nor a strict implementation of Islamic texts and practices. It is a unique Turkish assemblage of faith, religious practice, charitable giving, and flexibility of labor. This contribution calls for feminist researchers to empirically examine “pious economies” – that is, the linkages between pious practice and economic behavior.”]


Iyer, Sriya, Chander Velu and Abdul Mumit. „Communication and marketing of services by religious organizations in India“ In Journal of Business Research 67.2(2014): 59-67. [Abstract: Marketing communication is a vital strategic tool for religious organizations to achieve competitive differentiation. The study uses media richness theory with competitive response to develop hypotheses about the use of personal and non-personal channels by religious organizations. The study uses unique primary survey data on 568 Hindu, Muslim, Christian, Sikh and Jain organizations spread over 7 states in India, collected between 2006 and 2008, to investigate the marketing communication strategy of religious organizations in response to their competitors' use of non-personal communication channels and provision of non-religious services. The findings suggest that if a competitor uses higher non-personal communication channels, then this evokes a retaliatory reaction with the incumbent, increasing their personal communication channels. Second, an incumbent who is more responsive to a competitor increasing their non-religious service provision will respond by increasing their non-personal communication channels and by decreasing their personal channels. The findings have implications for managers who need to select the richness of the media for their communications' strategy in the context of competitive response.”]


Johansson-Stenman, Olof, Mahmud Minhaj and Peter Martinsson (2008). “Trust and religion:
Experimental evidence from rural Bangladesh.” *Economica* 76.303 (2008): 462–485. [4.3]


3, Kagawa (1888-1960), japanischer wissenschaufter, der seine theorie einer christlichen Ökonomie entfaltet. Einfluss Raiffeisens, Plan für christlichen Genossenschaftsbildungen)


in humanitarianism have led to the segregation, ignorance, or instrumentalization of religion.


Knoblauch, Hubert. “Religiöse Märkte und die populäre Religion.” In *Woran glauben? Religion zwischen Kulturkampf und Sinnsuche,* edited by Gerd Nollmann and Hermann Strasser. Essen: Klartext, 2007. [4.5, The author, a sociologist of religion, distinguishes three religious markets that interact in modernity: the market of religious organisations as organisations, the market of religious organisations as religions, the market of popular religion (Luckmann: invisible, privatised religion). Knoblauch claims that the analyses of these markets need not only sporadic economic metaphors but two theories: the neoclassic rational choice model and a Bourdieuan model of symbolic exchange; whereas the first privileges a purposeful rationality, the second can grasp the struggle for social goods as prestige and power; the first market deals with competition, the second with competition for the power of interpretation in respect of what counts as religion and what does not; a harmonious combination of models that does not discuss very different premises and consequences of rational choice and a Weber-inspired sociology of praxis; less metaphorical than Knoblauch 2002 but still not relying deeply on economic concepts.]


Abstract: This article proposes that an important task of the Study of Religion is to act as a monitoring system in the neuroscience sense, i.e. a higher-order level of evaluation and reflexivity. The Study of Religion in this context of several specialized cultural study approaches reflects on theses approaches and on how they frame a discourse. These scientific and popular discourses form our contemporary world view. By its self-critical distancing from theology and its intercultural focus, the Study of Religion is specialized in differentiaility in cultural systems as holistic entities and on how they generate normative attitudes. The fruits of this suggested self-understanding as a monitoring agency are demonstrated by discussing three perspectives taken from the anthropology of religion, cognitive or aesthetic ritual theory (McCauley & Lawson), and the economics of religion (G. Alles)—all dealing with the same fieldwork by Harvey Whitehouse.

Koch, Anne. “Economics of Religion.” In Vocabulary for the Study of Religion (VSR), edited by Kocku von Stuckrad and Robert Segal, 469-475. Boston and Leiden: Brill, 2015. [4, The economics of religion, as a very recent perspective, is based on academic traditions that initially described interrelations between religion and the economy, and increasingly analyze it in its cultural embeddedness. The neoclassical market model is still mainstream, but it has become more culture-sensitive through its transformations in behavioral economics and new institutional economics. For instance, choices are seen as being bounded (intransparency, transaction costs, non-rational players), and institutions are considered not as a given frame but as negotiable variables. Thus there is something outdated about studies which correlate religion as a separate factor with affluence, gender, number of children, etc., and predictions concerning the (de-)secularization of a region. By contrast, those studies are successful which examine the production of knowledge and goods in the context of religious systems; their mediation and distribution through marketing, branding, property rights; their consumption, which involves the destruction of certain values and the creation of others, such as identity, or specific human capital. In addition to the use of economic theory for an understanding of religion within cultural studies, this perspective also permits examination of the symbolic elevation and normativity of economic behavior and institutions.]

Koch, Anne. “Economy.” In Vocabulary for the Study of Religion (VSR), edited by Kocku von Stuckrad and Robert Segal, 475-483. Boston and Leiden: Brill, 2015. [4, The purported economization of life in general and the predicted growing spiritual marketplace in particular make economy a structural influence in religious fields and an urgent theme for the study of religion. Systematic considerations for correlating religion and economy are located in an action theory and new institutional approach. The reciprocal relations and influences differ widely within commercial systems such as so-called gift economies, socialism, industrializing economies, or capitalism. The market is a social coordination mechanism besides organizations and the state. Transactions costs apply to religious organizations and the production, distribution and consuming of commodities. Goods that are supplied and demanded in religious contexts vary in type with the situational conditions, depending on private, club or public access. Specific exchange behavior such as trust, cooperation, fairness, or risk-seeking are contextualized in religious economies. Elucidating the economic side of religion, and applying economic theories of behavior to religious contexts, still need much revision and greater mastery of economic theory.]
Koch, Anne. “Capital, Forms of.” In *Vocabulary for the Study of Religion (VSR)*, edited by Kocku von Stuckrad and Robert Segal, 240-210. Boston and Leiden: Brill, 2015. [2, 4, Forms of capital are an important immaterial reservoir of means of social self-positioning and instruments for attaining goals. Financial, cultural, and social kinds of capital are distinguished and applied to religion. These may well be embodied in agents, institutionalized in titles or organizations, or materialized in goods and objects. The well-known neo-classical concept of human capital refers to skills, knowledge, and competence, and makes them quantifiable for better allocation and creation of profit. Bourdieu’s approach, on the other hand, stresses the role of symbolic capital in winning competitions and establishing power relations. The production of capital, its transferability to other domains, exchange rates of forms of capital, and its influence on attitudes towards work and happiness are widely discussed. Most of the discussions are concerned with the question whether social capital is an individual capacity or an organizational characteristic, and how this helps to better understand societies.]

Koch, Anne. “Commercialization / Commodification.” In *Vocabulary for the Study of Religion (VSR)*, edited by Kocku von Stuckrad and Robert Segal, 275-280. Boston and Leiden: Brill, 2015. [2, 4. As terms used in the economics of religion, commercialization and commodification denote a manifold but also very specific array of processes and strategies in religious markets. As general analytical terms they have been applied since the 1950s to industrialized economies and their developing consumer cultures. Intensified mass production, mediatization, and marketing have had great effects on religious organization. Branding plays a pivotal role in identity construction, overlapping with cultural, national, local or religious forms of belonging. Commodification is connected with a re-enchanting of modern life by ascribing meanings to products like the enhancement of self-realization or having blessing powers. Prosperity religions are one of several coping reactions to rapidly changing economic conditions. Marketing contributes to these changes with dynamics and a logic of its own. These issues are studied in terms of consumption research. Critiques of consumerism and counter-discourses are also a part of this discursive field.]
Koch, Anne. *Religionsökonomie. Eine Einführung* (Serie: Religionswissenschaft heute Vol. X, hrsg. v. J. Rüpke, C. Bochinger), Stuttgart: Kohlhammer, 2014. [2, 4. During the last decades the examination of culture with economic models gained importance as well as economy has been realized in its cultural embeddedness. This volume is the first introduction to economics of religion as subdiscipline in cultural economics of religion. To realize this aim it develops a systematic approach for the field of religion and economics. A base distinction is that between the analysis of culture and religion with economic models and a critical investigation into those economic theories that tend to be highly normative in their anthropology and theory of society. The book sets out with a historical survey of classics in the field as for example Max Webers famous Protestantism thesis. This is followed by main theories as rational choice economics of religion, symbolic economics by Pierre Bourdieu, behavioural economics, new institutional economics and others. Another chapter evolves a cultural economics of religion on the base of the web of cultural activities producing, distributing and consuming. The normative aspect of economics is elaborated in a chapter on the religion of the market, management and leadership literature and religious economics with an in-depths-example of Islamic economics (Islamic banking, pop cultural Islamic consumption etc.). Since some decades neoliberalism is the most influential force forming institutions also religious institutions in most (post)industrialized countries worldwide. With many examples the book illustrates how this affects consumption behaviour and the economization of religion and how economic change and crisis interlink with religious change.]


Lang, 2016.


Lefebvre, Solange. „Managing and enhancing the religious heritage of Quebec.“ In: Fornerod, Anne (ed.). *Funding Religious Heritage*. Farnham: Ashgate 2015. [2]


Luetchford, Peter. “The hands that pick fair trade coffee: beyond the charms of the family farm.” In *Hidden hands in the market: ethnographics of fair trade, ethical consumption and corporate social responsibility*, edited by Geert De Neve, Peter Luetchford, Jeffrey


Maddox, Marion. “Prosper, consume and be saved”. Critical Research on Religion April 2013 1: 108-115. [2, Author’s abstract: “A Sydney-based megachurch with global reach, well-known for its “prosperity gospel” of financial acquisition, has developed an additional strand: a detailed theology of consumption. The affinity between a theology of guilt-free—indeed, obligatory—consumption and late capitalism goes some way towards explaining the attraction this minority strand of Christianity holds for politicians, including those without personal religious commitments, in a secular electorate.”]


McAlexander, James, Beth Dufault, Diane Martin and John Schouten." The marketization of religion: Field, capital and consumer identity." *Journal of Consumer Research* 41, no. 3 (2014): 858–75. DOI: 10.1086/677894

McBride, Michael and Gary Richardson. “Religion, Longevity, and Cooperation: The Case of the Craft Guild.” *Journal of Economic Behavior and Organization* 71.2 (2009): 172-186. [4.2, Abstract: „When the mortality rate is high, repeated interaction alone may not sustain cooperation, and religion may play an important role in shaping economic institutions. This insight explains why during the fourteenth century, when plagues decimated populations and the church promoted the doctrine of purgatory, guilds that bundled together religious and occupational activities dominated manufacturing and commerce. During the sixteenth century, the disease environment eased, and the Reformation dispelled the doctrine of purgatory, necessitating the development of new methods of organizing industry. The logic underlying this conclusion has implications for the study of institutions, economics, and religion throughout history and in the developing world today.“]


McCarthy, Kathleen D. “Spreading the gospel of self-denial: thrift and association in Antebellum America” in *Thrift and Thriving in America: Capitalism and Moral Order from


McCleary, Rachel M. (ed.) The Oxford Handbook of the Economics of Religion. Oxford: Oxford University Press, 2011. [4.2., McCleary is a well-known sociologist from Harvard who has published widely (often together with Robert Barro) on global survey data and what they can tell us about the correlation of religious growth, pluralism and specific denominations, wealth and economic development. The different chapters deal with human capital, supply and demand, religious markets, and the “nature” of religious economics. Human capital in the US is thematized, for instance, Jewish European history, Islam, Christian mission and the protestant Reformation. One might criticize that this handbook does not merit the universal title insofar as it takes rational choice economics of religion as the main economics of religion, ignoring cultural embeddedness of religion, as well as the analysis of economic literature as beingideological in itself. The contributers are such diverse outstanding scholars as Zvi Eckstein, Ludger Woessma, Evelyn L. Lehrer, Dan Olson, Feler Bose, Sascha O. Becker, Robert D. Woodberry, lan Abramitzky, Robert J. Barro, Darren E. Sherkat, Daniel M. Hungerman, Murat Iyigun, Steven Pfaff, Maristella Botticini, Robert B. Ekelund, Todd M. Johnson, Brian Grim, Roger Finke, Christopher D. Bader, Robert F. Hebert, Robert D. Tollison, Anthony Gill, Steve Bruce, Laurence R. Iannaccone, Eric Chaney.]


prayer in the context of Ghanan Pentecostalism. Only through this ritual commodities cease to possess their owners. Religion at the interface to modernity enables the consumer to control the rapid changes in everyday life.]

Meyer, John W. ”Conceptions of Christendom. Notes on the Distinctiveness of the West.” In Cross-national Research in Sociology, edited by Melvin L. Kohn, 395-413. Newburg Park et al.: Verlag, 1989. [4, 4. For Meyer specific elements of Western worldview are based on Christian ethos. Even so he thinks Webers Protestant Ethic that is normally taken to explain this relation to be outdated because this work believes in the efficacy of ideas. Instead Meyer takes religious organizational structures to influence economic structure. Western civilization is characterized by a high permeability of cultural forces from the center to the periphery. Nations, alliances and cultural exchange of the European countries intermingle despite their pluralism and differences in a unique dense and frequent interaction. This is said to be guaranteed by a transnational Christian policy. See similar approaches with Parsons and Eisenstadt]


Miñambres, Jesús. “Corresponsabilità, amministrazione e sostegno economico all Chiesa: verso una "stewardship" europea?” in Il Finanziamento Pubblico Delle Chiese: Sguardi


Monaghan, John. “Liturgical forms of economic allocations.” In *Dimensions of ritual economy*, edited by E. Christian Wells, Patricia A. McAnany. Vol 27 of Research in Economic Anthropology, edited by Donald C. Wood, 19-36. Bingley: Emerald, 2008. [2, introduces the concept of liturgical economic allocation to ritual economics in the context of public financing to denote highly visible forms of donations like in tournaments of honour. The comparison of Athenian ceremonies and Mixtecan cargos demonstrates that these investments on public works may contribute a significant share of a society’s total expenditures e.g. on public buildings, infrastructure, cultural life, festivities. A complex bureaucracy of sponsorships that is linked with religious rituals is analysed at today’s Mixtec-speaking community of Santiago Nuyoo/Mexiko and the Athenian state in the 5th century BC.]


Morrow Long, Carolyn. Spiritual merchants: Religion, Magic, and Commerce. Knoxville: University of Tennessee Press, 2001. [2, on the developement of spiritual shops, spiritual material culture and mail-order-companies for practitioneres of African US-diaspora religion and especially the New Orleans Voodoo. The history and persons behind retailers and manufactures are reconstructed that supply respective herb and paraphernalia shops accross the US with religious products. Morrow Long follows the development of spiritual products, the selection of ingredients, and the commodification of traditional charms from the beginning in 1900 until today and observes a commodification of traditional charms without a change in the intentions of use. The ready-made products that substitute the self made remedies are still concerned with the state of health and the controll of powers. From love sachets to powders to remove an enemie’s curse root doctors and hoodoos sell „curios“.]


Muehlebach, Andrea. The Body of Solidarity: On Memory and Materiality in Post-Industrial Italy. Comparative Studies in Society and History. Forthcoming


Narayanan, Yamini. “Religion and Heritage in India’s Old Cities: Renewal for Sustainable


Nelson, Robert H. *The New Holy Wars. Economic Religion Versus Environmental Religion in Contemporary America*. University Park, Pa.: Penn State University Press, 2010. [2, 3. Environmental religion is part of "secular religions" same as economic religion, Freudianism or believing in progress. Economic religion is said to abate after the economic crisis of the 1990ies and 2008. The explanatory force of economic tools like the perfect equilibrium, the „gospel of efficiency“ and the glorious future of wealth is not convincing any more. In this situation environmental religion as an offshoot of anti-institutionalist Calvinism grows stronger.]


Nelson, Robert H. *Economics as Religion: From Samuelson to Chicago and Beyond*, University Park, PA: Penn State University Press, 2001. [3, the US-american economist propagates what he calls economic theology with economists as priesthood. Economic rationality and efficiency outdated social forms of legitimation in the US. Economically growing nations are said to have “better” religions.]

social capital production without really taking into account the religious sector.]


in den Risikomärkten, Julian Nida-Rümelin: Ökonomische Rationalität und praktische Vernunft]


Nizard, Sophie. "La cacherout en France. Organisation matérielle d’une consommation
O


Ötsch, Walter Otto “Computer-Welten und Markt-Diskurs. Die neoklassische Propaganda ‘des Marktes’.” In Der neoliberale Markt-Diskurs. Ursprünge, Geschichte, Wirkungen, edited by Walter Otto Ötsch and Claus Thomasberger, 125-150. Marburg: Metropolis, 2009. [2, on the co-evolution of neoliberalism and information technology since the 1940ies. The origins of neoliberalist economy in US-american military research and the few leading figures in both, computer technology and economics. Proofs how deeply the computer metaphor influences neoliberalist concepts of agent, firm, market and household. They are machines following rules without being concerned by the past, the market rules above the state]


Overbeeke, Adriaan. „A Dutch treat: state funding for the maintenance and restoration of built religious heritage in the Netherlands.” In: Fornerod, Anne (ed.). Funding Religious Heritage. Farnham: Ashgate 2015. [4.1]


P


Pacillo, Vincenzo. “Public funding of religious groups in Italy.” in Public Funding of Religions in Europe, edited by Francis Messner, 149-169. Farnham: Ashgate, 2015. [4.1]

Paciotti, Brian and Craig Hadley “Large-scale cooperation among Sungusungu “vigilantes” of Tanzania: conceptualizing micro-economix and institutional approaches.” In...


(ACGS) and the Social Capital Community Benchmark Survey (SCCBS), I test hypotheses derived from a rational choice perspective, the sense of solidarity one feels, and from the religious meaning of the giver. Rational choice hypotheses produce mixed results, the solidarity impact is confirmed, and high levels of religiosity have a strong impact on giving.”


Peifer, Jared L. “Morality in the Financial Market? A Look at Religiously Affiliated Mutual Funds in the USA.” Socio-Economic Review 9.2 (2011): 235-259. [4.5, Author’s abstract: Socially responsible investing (SRI) mutual funds are becoming a popular investment option for investors. Stemming from religious origins, these funds deliberately inject moral concerns into financial decision making. Focusing on religiously affiliated mutual funds, I garner empirical evidence to investigate whether the moral orientation of investors impacts their financial market behaviour. I partition mutual funds into religious SRI, religious non-SRI, secular SRI and conventional funds and look for differences in levels of fund asset stability using data from the Center for Research in Security Prices (CRSP) from 1991 to 2007. This stability refers to the extent to which investors hold on to their fund shares with little regard to past return performance and over all fund flow volatility. Religious SRI assets are found to be the most stable fund category and I adjudicate whether the structural characteristics of religious groups or the moral orientation of religious investors best explains this empirical finding.”


Prélot, Pierre-Henri; "Public funding of religions: the situation in France." in *Public Funding of Religions in Europe*, edited by Francis Messner, Farnham: Ashgate, 2015, 75-82. [4.1]


on social capital building by volunteerism with little attention to religious groups which are a huge sector in this kind of charity work in the US]


Q / R


Redden, Guy. "Revisiting the spiritual supermarket: does the commodification of spirituality necessarily devalue it?" *Culture and Religion* 17, no. 2 (2016): 231–249. DOI: 10.1080/14755610.2016.1183690


religion]


Riesebrodt, Martin. “Religion als Ware.” In Cultus und Heilsversprechen. Eine Theorie der Religionen, by Martin Riesebrodt, 104-106. München: Beck, 2007. [2, rational choice and social exchange theory are classified in the utilitarian paradigm of social sciences. By the fact that not all religious systems offer a post mortem life he criticizes Stark and Finkes theses of Religion to supply with specific compensators for post mortem existence. This preference is therefore not stable. The problem of rational choice is seen in the fact that it poses preferences as exogenous variables.]


10.1017/S0021911813001630


Schaeffer, Henry. „Hebrew Tribal Economy and the Jubilee as illustrated in Semitic and Indo-European village communities.” Hinrichs u.a.: Leipzig (1922).


Schlieter, Jens. “Checking the heavenly ‘bank account of karma’: cognitive metaphors for karma in Western perception and early Theravāda Buddhism.” *Religion* 43(2013): 463-486. [1, 2, DOI:10.1080/0048721X.2013.765630 author’s abstract: „To visualize the accumulation of good and bad karma in terms of credit or debt in a bank account is a common feature in works on Buddhism and other Indian traditions. Applying conceptual metaphor theory, this article tracks the metaphorical framework of understanding karma as a kind of ‘heavenly bank account’ back to its roots in early European scholarship. Based on a comparison with metaphors for karma to be found in Pāli texts of the Theravāda tradition, namely, the analogies of ripening, inheritance, and the dark/bright dichotomy, this article argues that the ‘bank-account’ imagery differs in significant – if subtle – respects from these emic metaphors, displaying certain Judeo-Christian preconceptions of moral bookkeeping, sin, and salvation.”]


Schmidt, Joao Carlos. Wohlstand, Gesundheit und Glück im Reich Gottes. Eine Studie zur Deutung der brasilianischen neupfingstlerischen Kirche Igreja Universal do Reino de Deus (Kirchen in der Weltgesellschaft 1). Berlin: Lit-Verlag 2007. [4.2, this theological Ph.D. introduces to the history, theology, religious services and the context of IURD in the neopentecostal Protestantism in Brazil. The author critically discusses statements about the IURD by other brazilian-protestant groups, sociology of religion and further scholarly disciplines. The attractiveness of the IURD is explained in the last chapter by the supply of a specific religious experience. The ecomonization of the IURD that holds enterprises and the third largest television channel is highly controversial in the Brazilian public. The giving of the tithe and further donations are central rituals in the IURD and the founder and leading stuff are convicted for tax fraud. The author criticizes from a religious phenomenological understanding of religion those sociologist of religion that talk of the branding of the holy or the supermarket of the IURD (pp. 133-139, 146, 153): this description is said not to be congruent with the religious intention of the religious stuff and members of the IURD. Rituals of wealth are explained by the merit, that members organize their financial situation and donations help to spread the believes of the church and therefore serve a theological purpose.]


Schnäbele, V. „The Useful Body: The Yogic Answer to Appearance Management in the Post-


Schopen, Gregory. “On some who are not allowed to become Buddhist monks or nuns: an old list of types of slaves or unfree laborers.” in Buddhist Nuns, Monks, and Other Worldly Matters: Recent Papers on Monastic Buddhism in India edited by Gregory Schopen. Honolulu: University of Hawaii Press, 2014.


Schüler, Sebastian. “Die Transnationalisierung globaler Heilsgüter am Beispiel der Pfingstbewegung.” In Transnationale Netzwerke im 20. Jahrhundert. Historische Erkundungen zu Ideen und Praktiken, Individuen und Organisationen, edited by Berthold Unfried, Jürgen Mittag und Marcel van der Linden (unter Mitarbeit von Eva Himmelstoss) ITH-Tagungsberichte Bd. 42. Leipzig: Akademische Verlagsanstalt, 2008. [4. Schüler reconstructs contemporary transnational networks of charismatic and Pentecostal Christians. He suggests distinguishing first order and second order salvation goods. With first order goods he addresses religious symbols that found the corporate identity of Pentecostalism like the gifts of the Holy Spirit, the strong reference to the Bible or the self-naming as reborn. Networks are constituted by these first order salvation goods while consuming second order goods like prayer groups, prayer chains, respective websites, Christian pop music concerts, pertinent conferences etc. This distinction makes sense insofar first order symbols bring forward the cultural pattern of this transcultural Christian flow and thereby can explain choices of second order formats. In the end the concept of goods remains metaphorical.]


Schurtz, Heinrich. “Wertvernichtung durch den Opferkult.” Zeitschrift für Sozialwissenschaft 1 (1898). [1, on potlatsch, especially the destruction of values in burial cults is discussed. The author asks for the macroeconomic consequences when donations in graves are taken out of the circulation of goods. And what is the function of tomb
raiders who lead these values back into the circulation of goods? What is the rationale of substitutive and cheaper funerary goods?)


Sedlacek, Tomas. *The Economics of Good and Evil. The Quest for Economic Meaning from Gilgamesch to Wall Street*. Oxford, New York: Oxford University Press, 2011. [2, the economist, analyst and adviser of former Czech President Vaclav Havel among others Tomas Sedlacek narrates the economic myths and normative decisions of this undertaking that is far from value-neutral. Even before the scholarly discipline economic considerations are to be found in religion, theology, poetry, and philosophy. Against any reductionism of economics to pure algebra Sedlacek is in search of meaning in this endeavour of an economics of good and evil.]


Seele Peter. “Is there an economic benefit in participating in Rituals? An institutional economic analysis of transaction costs and institutional stability.” In *Ritual Dynamics*


803–809. [4.3, ]
Sherif, M. "Intergroup Conflict and Cooperation: The Robbers Cave Experiment." Norman: Institute of Group Relations of the University of Oklahoma, 1961. [4.3]


into account the religious sector.]


Snarr, Melissa C. *All You That Labor Religion and Ethics in the Living Wage Movement*. New York: New York University Press, 2011. [2, “Come to me, all you that labor and are heavy laden, and I will give you rest.” Mathew 11:28 (AKJV). In the early 1990s, a grassroots coalition of churches in Baltimore, Maryland helped launch what would become a national movement. Joining forces with labor and low-wage worker organizations, they passed the first municipal living wage ordinance. Since then, over 144 municipalities and counties as well as numerous universities and local businesses in the United States have enacted such ordinances. Although religious persons and organizations have been important both in the origins of the living wage movement and in its continuing success, they are often ignored or under analyzed. Drawing on participant observation in multiple cities, *All You That Labor* analyzes and evaluates the contributions of religious activists to the movement. The book explores the ways religious organizations do this work in concert with low-wage workers, the challenges religious activists face, and how people of faith might better nurture moral agency in relation to the political economy. Ultimately, C. Melissa Snarr provides clarity on how to continue to cultivate, renew, and expand religious resources dedicated to the moral agency of low-wage workers and their allies.


Volkswirtschaft im Deutschen Reiche 56. Jg., edited by Alfred Spiethoff, 891-924. II. Halbband München; Leipzig: Duncker & Humblot, 1932. [2: economic style. 4.1: macro economics. Studied at Berlin by Gustav von Schmoller of the German Historical School in economics which hold that national economics is influenced by space, historical time and national peculiarities]

Spohrer, Erika. „The Seeker-Consumer: Scientology and the Rhetoric of Consumerism.” Journal of Religion and Popular Culture, Volume 26, Number 1, (2014). [„Abstract: This article contributes to the growing body of work on the Church of Scientology, arguing that the Church’s Web site from 2005 to 2010 engages a rhetoric of consumerism. The Church’s site does not merely exemplify consumer capitalism through a haphazard collection of marketing techniques; rather, consumer capitalism is the site’s very language: at the level of vocabulary, syntax, visual design, and site architecture, consumer capitalism is the site’s mode of discursive engagement. In turn, the site’s rhetoric of consumerism crafts the process of spiritual seeking into an act of capitalist consuming.”]


Stark, Rodney and James McCann. “Market Forces and Catholic Commitment. Exploring the New paradigm.” Journal for the Scientific Study of Religion 32.2 (1993). [4.2, the authors claim that their data demonstrate that the demand for respective journals and the recruitment of priests is lower in monopolized catholic markets that at markets where the catholic church has to compete under religious pluralistic conditions]


Steiner, Lasse, Lisa Leinert, Lisa and Bruno S. Frey. “Economics, Religion, and Happiness.” Zeitschrift für Wirtschafts- und Unternehmensethik, 11.1 (2010): 9-24. [4.2 and psychology of happiness. Survey of more or less recent literature on the correlation of religion (denomination, income, etc.) with crime, wealth, working ethics and subjective well-being. Consequently, the studies reviewed remain ambiguous, with a slight advantage for Christianity in respect of subjective well-being.]


Stoellger, Philipp. Gabe und Tausch als Antinomie religiöser Kommunikation, 185 – 222 in: Tanner, Klaus (Hg.): Religion und symbolische Kommunikation, Leipzig: Evang. Verl.-


T

Tafner, Georg. Geld und Glauben: Was sie teilen, was sie trennt. Über Grenzen und Grenznutzen der Religionsökonomie. Marburg: Tectum, 2009


Taylor, C.C. *Milk, Honey and Money. Changing Concepts in RWANDAN Healing*. Washington and London: Smithsonian Press, 1992. [2, Taylor describes the micro-discourse between healer and patient and actually treats the transition form exchange economics to money based economics that is in the background. There is a lot of work in anthropology that assumes a homology between the worldview in general and how it works with the functioning of the healthy body]


Taylor, Mark C. *Confidence Games: Money and Markets in a World without Redemption*. Chicago: University of Chicago Press, 2004. [3, a critical review of the virtualisation of modern finance economics in the context of modern information age that is characterized by a growing semiosis: everything is a sign of a sign. The finance market capitalism is a highly risky network grounded in trust. He concludes by suggesting that a fitting religion would be a virtual religion that can mirror the complexity and ambiguity of this market.]


Press, 1932. [2]


Trammell, Jim Y. „„The Grandest, Most Compelling Story of All Time!‘: Dominant Themes of Christian Media Marketing.“ *Journal of Religion and Popular Culture, Volume 26, Number 1*, (2014). [„„Abstract: This article analyzes the marketing campaigns of best-selling Christian books and albums to identify their dominant themes. Through a literary/critical analysis, this article addresses how Christian media marketing frames the consumer as having spiritual problems, lauds the artists as Christian role models, and projects themes of inspiration and empowerment onto the media. Ultimately, the marketing campaigns perpetuate a definition of “Christianity” that privileges making the consumer feel inspired and empowered, and tend to ignore other Christian beliefs or themes.“]  


Truitt, Allison. “Big money, new money and ATMs: valuing Vietnamese currency in Ho Chi Minh City Philippines.” In *Markets and market liberalization: ethnographic reflections,*


DOI: 10.1080/0267257X.2010.517707


Vogl, Joseph. *Das Gespenst des Kapitals*. Zürich: Diaphanes, 2010. [2, [4 The Berlin scholar of literature highlights the irrationality of markets and imagines a transfer of fictions at the modern money market]

Voll, Jean. „Funding of Protestant churches.“ in *Public Funding of Religions in Europe*, edited by Francis Messner, 249-258. Farnham: Ashgate, 2015. [4.1]


W


Walsh, Michael J. “The Economics of Salvation: Toward a Theory of Exchange in Chinese
Buddhism.” *Journal of the American Academy of Religion* 75.2 (2007): 353-382. [2; journal abstract: “This essay theorizes the material implications of Chinese Buddhist merit as a transaction exchange mechanism. Over the last two and a half millennia, merit has necessitated an institutionalized paradigm: from the position of both the donor and recipient, you must expend that which you have (land, harvest, money, labor, and time) in order to gain that which you feel you need (a more lucrative lifestyle, a more desirable existence, social recognition, and salvation after death). To gain one must give; or more accurately, to receive one must first bestow. Without this exchange process, it is unlikely that Buddhism would have survived. This exchange formed the foundation of the Buddhist monastic economy in China. I further lay out some key terms for studying the history of Buddhist merit as a transaction of religious exchange and offer them as potentially useful categories of exploration in other fields. Although I take Song dynasty (960–1276 CE) Chinese Buddhist monastic culture as my point of departure, the discussion extends its focus toward the broader impact of merit exchange arguing that the exchange of goods for merit was (and is) the defining social mechanism of Chinese Buddhism.”]


Ward, Peter. “The Production and Consumption of Contemporary Charismatic Worship in Britain as Investment and Affective Alliance.” *Journal of Religion and Popular Culture* 5 (2003): [2, on the cultural production of meaning in popular culture. Gives a supply side explanation of the creativity in increasingly important worship music in Great Britain, taking the theory of meaning in popular music of Lawrence Großberg as point of departure Ward understands this new attractivity as an effect of the relationship from production and consumption of music]


Warren, Hilary. *There’s never been a show like VeggieTales: Sacred messages in a secular market*. Walnut Creek, CA: AltaMira Press, 2005. [3]

really taking into account the religious sector.]


Wattier, Stéphanie. „Funding religious heritage in Belgium.” In: Fornerod, Anne (ed.). Funding Religious Heritage. Farnham: Ashgate 2015. [4.1]


Welker, Michael and Jürgen von Hagen. “Money as God?: conclusions.” in Money As God?: The Monetization of the Market and Its Impact on Religion, Politics, Law, and Ethics,


Widlok, Thomas. “What is the value of rituals? Effects of Complexity in Australian Rituals and


and economy of religion in the context of the US-American history of science by the journalist Witham. One chapter treats milestone post-world war II-literature on rationality from Evans-Pritchard’s Azande, the economist Herbert Simon, who introduced the satisfier instead of the optimizer, to cognitive psychologist like Kahnemann, Arelly, and Thaler. Another chapter embeds ‘religious capital’ into the household allocation approach in microeconomics, further chapters treat theories of risk behavior, institutional forms of religion, and der theory of club and firm. Interviews with central theorists are precious sources that accomplish academic visas. Probably it is easier to find Rodney Stark and Co. so plausible as the author if you share the US-American pragmatic spirit...


Wuthnow, Robert. “Can Religion Revitalize Civil Society? An Institutional Perspective.” In


Wyschogrod, Edith. “Value.” In Critical Terms for Religious Studies, Chicago, edited by Mark C. Taylor, 365-382. London: Chicago University Press, 1998. [2, an approach from cultural studies and philosophy to the social creation of value (material, affective, aesthetic etc.) and the legitimation of fundamental societal values, in the context of intellectual discourses by Smith, Kant, Kierkegaard, Heidegger, Habermas, Geertz and other scholars, up to Deleuze/Guattari and Rorty]

Y


Yan, Yunxiang. “Pragmatismus, Individualisierung und der „Geschichtskomplex“: Eine kulturelle Darstellung von Chinas Wirtschaftswunder“. In Kulturen des Wirtschaftens. Eine dreiteilige Veranstaltungsreihe der Kulturstiftung des Bundes in Kooperation mit der Ludwig-Maximilians-Universität München, edited by Julian Nida-Rümelin, Tatiana Schönwälder-Kuntze, Galia Assadi. CD-Rom. [2. In the discussion on varieties of modernities China’s way of capitalism is introduced by Yan, professor in California/US. In his lecture Yan explains China’s miraculous development by three socio-cultural events in the history of the last decades: First: In 1978 debates on criteria of truth led to the authoritarian decision of the Chinese state to promote practice. This gave way to a utilitarian pragmatism concentrating on a nationwide effort on the national output and a materialism follows at the individual level. Second: the individualization process has been administered by the government since 1980. This released huge incentives for competition and self-regulation with the Chinese intellectuals, that now were forced to newly invent themselves to fulfill the exigencies of a global market capitalism. Third: The „image-complex“ and other traditional Chinese values that motivate the state and individuals to exorbitant efforts to realize the dream of modernization that is nearly exclusively formulated in economic terms.]


Z


Zaidman, Nurit and Oded Lowengart. “The Marketing of Sacred Goods: Interaction of Consumers and Retailers.” *Journal of International Consumer Marketing* 13.4 (2001): 5-27. [2, strategies for marketing goods so that they receive a religious value are considered from a socio-cultural perspective. As a result, the mediation of authenticity of the good through a retailer seems to be important in the context of religious
consumption. Similarity of taste on the part of the retailer and the customer is another success factor for marketing in general, and for religious goods in particular. Data: Interviews and participant observation during a pilgrimage to saints’ tombs in Israel.


