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PARTLY ANNOTATED BIBLIOGRAPHY OF ECONOMICS OF RELIGION

Systematic Cluster¹ (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.
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. Game Theory / Behavioral Economics
 04. Neo-Institutionalist Theory
 05. Sociology of Economics

A

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dents 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.]

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Bush, Evelyn. Measuring Religion in Global Civil Society. *Social Forces* 85.4 June (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.]

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