Exogenous Structural Shocks in the Relationship Between Religion and Institutions in Modern Europe

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Summary/Abstract: In this article, we emphasize the reason of considering religion as an important trigger for political and economic transformations in modern Western Europe, with important spillover effects. We stress the complex causation between religious decisions and dogma with external shocks (revolutions), with their decisive impact on economics and politics in modern European societies. In fact, the power of spiritual ideas shaped in an unintended ways the configuration of Western Europe, stimulating important institutions needed for the capitalist paradigm. The German Revolution (1517-1555) and the English Revolution (1640-1688) generated structural shocks and a process of “creative destruction” in terms of ideas, institutions and ethical transmutations that updated the capitalist architecture in an unseen way. The French Revolution generated a new paradigm in the relationship between Church and the state, in a society dominated by the Enlightenment philosophers.
Institutions, religion, and the rise of Europe vis-à-vis the Middle East: A long-run reversal of fortunes. Jared Rubin 22 December 2011. The economic rise of Europe and its offshoots relative to the rest of the world is of intrinsic interest to those concerned with the mechanisms underlying economic success and stagnation. This column argues that differences in the legitimising relationship between political and religious authorities in Europe and the Middle East have contributed to the economic divergence between the two regions in the last half-millennium. A. A. To see the unintended consequences of this exogenous institutional difference, consider the following thought experiment (which I have formalised in a game-theory model). In other words, the relationship between religion and politics must be brought to the fore, implying that it is unavoidable to raise the intricate question of whether religion dominates politics or politics dominates religion. Section 21.6 concludes and stresses the importance of cross-fertilization between. 590 Gani Aldashev and Jean-Philippe Platteau. different social disciplines for further progress on the relationship between religion and development. 21.2. the effect of religion on individual behavior. Current scholarship The modern dialogue between religion and science is rooted in Ian Barbour’s 1966 book Issues in Science and Religion.[24] Since that time it has grown into a serious academic field, with academic chairs in the subject area, and two dedicated academic journals, Zygon: Journal of Religion & Science and Theology and Science.[24] Articles are also sometimes found in. Observation and theory became subordinate to dogma. In Europe, scientists and scholars of the Enlightenment responded to such restrictions with increasing skepticism. 61] Institutions interested in the intersection between science and religion include the Center for Theology and the Natural Sciences, the Institute on Religion in an Age of Science, and the Faraday Institute.