

Religious Products, Product Design, Meanings, and Economy of Religion

Serkan Güneş¹

Abstract

The diversity of religious products, potential customers, and overall turnover consistently attract capitalist production's attention. The provision of services and goods for the maintenance of spirituality and its sustainability constitutes the simplest, the most common, the most general, and the most natural relationship between religious systems and the economy. All sorts of sacredness attributable to the product have become a fundamental product entry for producers who are willing to get a market share in the economy of religion, along with all other product qualities that are diversifying and differentiating.

It is difficult to classify marketed religious products because of their various beliefs, meanings, and uses. However, the classification of holy products is essential to understand the structure of the religious product market. This study classifies religious products with two approaches: various religious products depending on the supply and demand affiliation of the belief system and religious products based on their purposes and representations.

Keywords: religious product; product design; meaning in design; the economy of religion; sacred; profane; holy market.

1. Introduction

The direction and severity of the relationship between two dominant elements, such as economy and religion, can be defined differently when these two phenomena are dependent and independent variables. If the economy is x and the religion is y , the relationship between the two can be defined as *i) $y=f(x)$ ii) $x=f(y)$ iii) $x=f(y)$ iv) $y=f(x)$* (Kaymakçı, 2013). In this equation, while *i)* is defined as *the religion of the economy*, *ii)* is defined as *the economy of religion*, *iii)* is defined as *religious economics*, and *iv)* is defined as *the economics of religion*. In this work, I will concentrate on the relationship between *the ii)* economy of religion, which treats religion as an independent variable that produces a fortiori economic consequences. This field examines the economic consequences of Weber-style belief-based behaviors and points to an economic existence that religion has given life, an economic structure formed by goods and services taking shape in the religion/belief axis.

Many studies and approaches are based on the market model that religion is advertised, marketed, produced, consumed, demanded, and offered (Stark & Bainbridge, 1987; Iannaccone, 1998; Stark & Finke, 2000). In these approaches, it is assumed that people's approach to religion is just like their approach to other objects in rational choice. Within this fiction, the congregations produce diverse and attractive sacred products within the competition-based free-market logic and create a dynamic demand to keep the religious economy alive. However, Bruce (1999) referred to the church's success in the communist regime countries such as Poland, Russia, and Serbia. He criticized this approach by stating that sacred products and services do not fall on the black market, even in the restricted markets. In a recent study by Grim and Grim (2016), in the context of competitive and free-market conditions in the United States, three ballpark figures were set in the USA on the financial value of religious activities. The lowest estimated figure, which only considers the income of institutions established for religious purposes, is \$378 billion annually. According to the authors, when economic activities and the values of goods and services produced by religious groups have also participated, the median ballpark figures are \$ 1.2 trillion. Thus, religious groups' goods and services are valued at \$ 822 billion annually. If the American belief industry is a country, this independent production would make it one of its top twenty economies.

¹ Design Application and Research Center, Gazi University, Ankara, Turkey

This work is not about the market model or debate that approaches religion; instead, it is about tangible sacred products produced, marketed, consumed, demanded, and offered. Because religion is a combination of beliefs and values, it also includes worship, use of material objects, and respect for space (Iannaccone, 1992). The scope of this work constitutes the tangible objects that are produced and traded for all sorts of religious needs.

2. Religious Products/Goods

All ideological and religious systems have a material culture symbolizing part of them. People living in a material world have led to the production of sacred objects, which are the tangible representations of the abstract, to understand and express the abstract world of belief.

These products are unique because they are the objectified spiritual messages. Sacred products are designed with a sense of religious meaning, produced, and marketed chiefly for religious use. Although the appearance of such products may initially seem disturbing thought, it does not change the fact that such products are subject to fierce competition like a fridge designed, systematically produced, packaged, and sold.

It is difficult to classify religious products because of their various beliefs, meanings, and uses. The first type of classification that can be made when trying to make a simple classification is the supply and demand affiliation of the belief system (Table 1).

Table 1. Classification over the supply/demand affiliation of religious products.

Types of products and Services	Producer	Consumer
Pure Sacred Products	Devotees Alone	Devotees Alone
Sacred Products	Anyone	Devotees Alone
Religious-based Products	Devotees Alone	Anyone

Products that both producers and consumers of are religious, and that believe in the same religion and have the same religious identity, are *pure sacred products*. These products include belief propaganda, religious guidance, and worship. Meats offered by Kosher and bought by religious members or precept books used by congregation leaders for its members enter this category. All services provided by religious producers to members of that religion, ranging from funeral and baptism services to Muslim pilgrimage organizations, fall into the category of pure, sacred products. The second category is *sacred products* whose producers may be anyone, but consumers alone must be religious. Sacred products constitute a large part of the religious product group using its market volume. A Chinese-made crucifix cross purchased from eBay and a Japanese-made digital watch that signalized Muslim prayer times enter this category. Another product group is *religion-based products* whose producers must be religious, but consumers may be anyone. The consumer does not buy such products with the motivation of faith; they cannot even distinguish it from a secular substitution commodity. A tourist bought a Torii as a souvenir from a Shinto shrine in Kyoto; a *Menorah* taken with the thought that it is become on a fireplace and *Halal* food taken with the idea that it is healthier enter this product group. Religion-based products make their producers a subcomponent of the secular economy independently of their religious identity in the cause of the consumer structure. Nevertheless, it is also an essential component of religious production activities that contribute to sales turnover.

It is challenging to obtain healthy empirical data on tangible religious products globally. Moreover, many religious products, from those informally sold by a peddler in front of the Faysal Mosque in Islamabad to CBA members' annual sales turnover, which exceeds 4.63 billion dollars, contribute to the global trade volume of religious products.

Such a tempting trade volume with a solid and constant demand led to the realization of local and global trade of religious products. With the development of technology, not only material but also digital religious commodities (e. g., e-books, telephone applications, etc.), even if they are free of charge, create a considerable market volume thanks to the advertising revenue embedded in an application.

3. The creation process of Sacred Products and a Holy Market

The creation of religious products, which embody a part of a belief system, is similar to other commercial commodities. They also have creators and users, and most importantly, they have a trade. But sacred products are beyond tangible, humanitarian, and everyday things. Such products indirectly guide religious people by illuminating complex facts. Therefore, it is necessary to touch upon sacred products, specifically in the consumption economy.

There are extensive reviews and analyses have that religious economies resemble commercial economies (Stark & Bainbridge, 1987; Iannaccone, 1992; Stark & Finke, 2000). Such products have potential and current customers and a complex market structure. Along with religious liberalization, there are also competition and specialization brought about by the competition among religious suppliers. It is irrational that capitalist commodity production overlooks the sacred product trade in the current market volume. Considering that religious institutions need specific financing, there is a dialectical relationship between the religious system and capitalism that directly affects each other. This market, which is a unique field, is a market that is open to the intervention of all kinds of entrepreneurs in the context of the production of the capitalist commodity, where the exchange is made in perfect competition conditions. Current consumption is based on a symbolic meaning system. Therefore, the metaphysical fields of religions have made it possible for sacred products to become marketable commodities as goods and services through their symbolic values. Sacred products vary significantly in goods and services. In this complex ecosystem, which ranges from sacred physical products to the service sector such as Yoga and Feng Shui, from the Electronic Church to the religious books and films, what matters is experiencing the sacred and connecting with it through products.

As mentioned earlier, sacred products do not come into being by themselves spontaneously. They have creators aiming to give a particular message, in way, to touch on the sacred metaphysical worlds of the users. Eventually, the message comes into existence from a tangible object. The user tries to make of the product's embedded message. If there is a resonance between the message that the creator is embedded in the product and that the user removes from it, the product fulfills the predefined purpose. As a matter of course, the embedded message and the meaning removed from it mostly do not match. Thus, while a sacred product is profane for some, a profane product is also considered sacred for specific motivations.

There are different ways of creating or designing sacred products. The Creator may directly determine the characteristics of many of them. For example, the measure and aspects of the Ark of the Covenant, known as the *Aron ha Berit* in Hebrew, were promulgated to Moses from God. Many sacred products remain anonymous, and they are produced with the same design principles as they were thousands of years ago.

4. Another Classification of Sacred Products

Things symbolized by a group or society and *separated from everyday things* can be defined as sacred products. According to Durkheim (1995), whose view is subject to intense criticism, all religions have a categorization system that separates all kinds of objects and phenomena into "sacred" and "profane." It is not only the gods and spirits that are called sacred. Any entity such as a stone, a tree, a piece of wood, or a house, a symbol, or a river can be sacred. In reality, the Holy comes into existence in the person who believes that the object is holy, not in itself. Nothing is sacred due to its presence. A community embellishes the character of holiness on an object. The sacred varies from society to society; even two neighboring communities cannot agree on the holy content. The content of the sacred may change or disappear over time. Durkheim states that an object is defined as sacred because it gives a feeling of respect in one way or another. A religious prohibition, inevitably, involves a sacred idea. It is due to the respect that the sacred object has aroused and prevents any disrespect. Therefore, respect for sacred objects is a *sui generis* feature. Eliade (1987) believes that the sacred appears in a "not sacred/profane" world. An ordinary object can be reversed through *hierophanies*. The common thing is removed from its former existential state-original function by the holy. Therefore, the meaning of the sacred cannot be fully extracted using conventional methods. Because the sacred does not manifest in the usual way, it occurs in stone, earth, sky, people, and almost all imaginable forms. The sacred is in and between the sacred and the profane. (Figure 1).

In this context, it is possible to make the following conclusions. The sacred and profane are subsets of the world. Strict lines do not separate the sacred from the profane. When the sacred is derived from the profane, profane can also be derived from the sacred. *Religion-based products* represent the transition from sacred to profane. Because when the topic is tangible sacred products, and such products are defined as free trade commodities, it is hard for these goods to have the feature of a club commodity that has the right to be consumed only by current and pre-existing members. While one may consider a sacred product holy, another may purchase it for its artistic value. Sacred products have many uses and meanings; material culture is usually related to the identity and messages embedded and removed by the identities of producers and consumers. When the sacred and the profane are intertwined, sacred products can be classified according to their functions or tasks in the holy message.

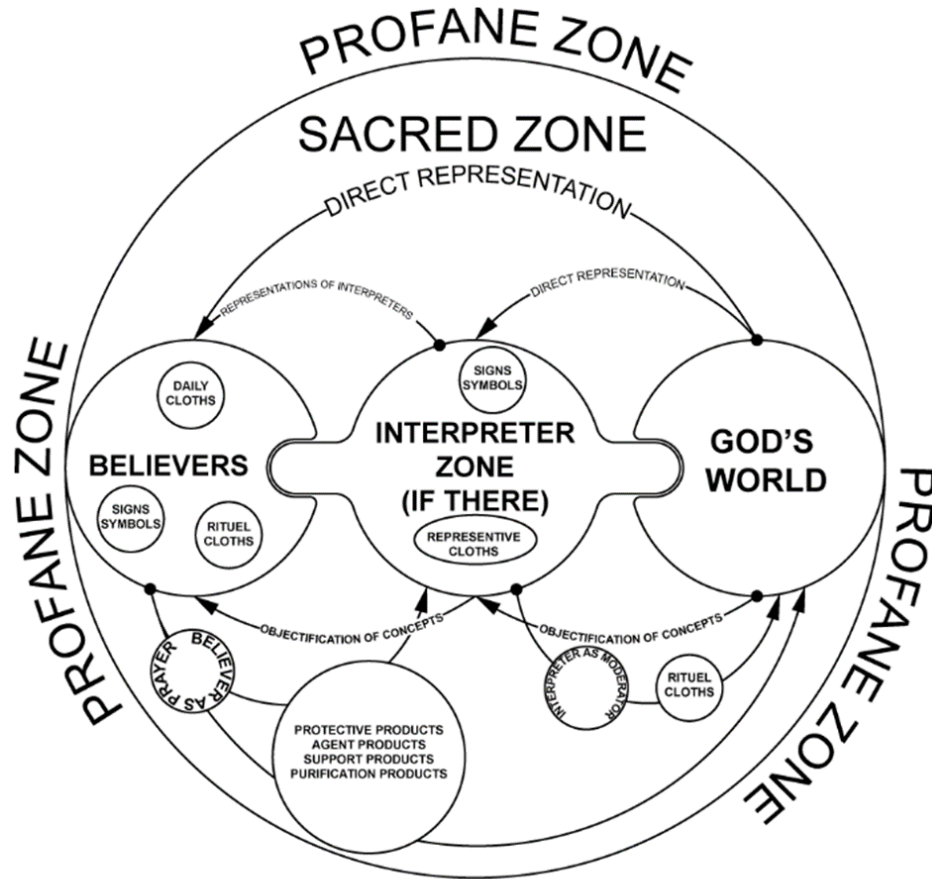


Figure 1. Sacred products in a close religious system (Author, 2018).

In every religious system, there is a concept of the Absolute or God that has the epithets such as perfect, complete, and precious that will never be compared with the qualities of the human or created ones. There are divine messages and agents to reach out to God or Absoluteness in most beliefs. The fact that the God-conception is not tangible in the physical world, combined with human abstraction ability, has allowed representations to envision the most advanced being. Therefore, there are Gods on one side, believers who try to approach and commune with it, rituals, and divine messages, which are instruments for believers to achieve their purposes on the other side. Numerous tangible sacred products have been created by humanity for thousands of years to symbolize God and to make believers fulfill the religious orders through worship. Such products are classified into three groups. The first group is the tangible *representations* of God, his mediators, and orders. The second group includes *worship products* that are used for reaching God. The third group comprises *symbols and signs* that believers use against both believers and non-believers.

4.1. Representations

Representations are the things that visibly portray invisible things. Through representations, man embodies notions such as God, which is impossible to be perceived by sense organs, and by defining complex facts indirectly, they provide transparency and clear definitions.

The function of a religious representation depends on its meaning. Its importance is the respect shown to the excellent being in the chain of being and relies on its use. The representation is a depiction, but it also depicts hidden truth. While this truth is sometimes perceived collectively, it is individual and cannot even be conceived. That's why it inspires many ideas and emotions in believers. In many beliefs, some representations define God, all sorts of interpreters, and the principles of the belief system.

There are three subcategories of physical representation. The first of them is the *direct representation* of God. The depictions of God in ancient Greek, Roman, Egyptian, and Middle Eastern religions and the physical descriptions

of Brahma in Hinduism are examples of this. The attributes of the doctrine objectify to the silhouette of the unreachable God.

For this reason, for example, Michelangelo's figure of God is a human form, based on the "God created Adam through his image." In Brahma, the swan represents compassion and understanding, whereas the book represents wisdom. In Islam, God's portrayal is forbidden because it is polytheism. The association of God's representations with the objective world facilitates the perception of God. The second type is *the representation of interpreters*. The complex nature of the religious systems and the fact that absoluteness overburden ordinary men's perceptions caused the emergence of the interpreters between the believer and the Creator, the most advanced being. All the elements between believers and God and the prophets assigned to spread the religion and religious teachings fall into the second group. Statues of Jesus and saints, *Ichthus*, the messenger fox *Kitsune* in Shinto religion, the Caliph Ali in Islam or the Sufi Mohammed Jaleddin-i Rumi (Mevlana) are the examples them.

Because of the difficulties in perceiving the complex concept of God, it is customary to attribute sacredness to the interpreters in which some of its superior features are embodied and, in some cases, of single superiority as a task. The third group is the *objectification of concepts* such as teachings and orders. Every religion has a standardized system of doctrines and ideas, and they sometimes manifest themselves as an object. These products, somehow, represent the presence of God and his pedestals on the thing. *The Menorah* in Judaism, in which design criteria are reported to Moses by God and made by Artisan Betsael, *Aron ha Berit*, which portrays the everlasting presence of God, and *Dharmachakra*, which teaches eight doctrines of Buddhism, are examples of the objectification of concepts. Another example is the neckless worn by dervishes dodecagonal and called the *stone of devotion*. Each vertex of the stone represents the doctrine of Bektashism, which is the Sufi/mystic sect of Muslims.

4.2. Worship Products

Many tangible products are produced to reach God, commune with it in a particular order, and worship abide by religious orders. These products are of two kinds. While the first group products are more *liturgical products* with institutional features, the second group products are *worship products* with an individual.

Even though liturgical products inherently remind of Christianity, the word is used for procedural products with symbolic meanings used to determine the way of worship in each religion. Examples include *patens*, *asterisks*, *kalis*, *spoons*, *echirs*, *trulla*, censers, fans, book covers, crosses, and crucifixes used in Eucharistic ceremonies, which are used in one of the main rituals of Christianity. *Manichorkor* or prayer wheels, a practice intrinsic to Tibetan Buddhism, are surrounded by hand, wind, water, or hot air, *censers* used for smoke and *koro* chimneys in Buddhist temples, the stones, bones, tambourines, or drums used for healing and prophecy by healers in animist religions and their derivatives, and the fixed assets of Synagogues such as the *Torah Scroll*, *Shiviti*, which covers the wall, *pushka* which is used for donation, *shofar*, and *Elijah's Chair* are the examples of other religions' liturgical products.

Individual *worship products* consist of four groups in themselves. The first of these is *protective products*. In the eyes of believers, these products draw their strength from natural and supernatural powers and protect the believer from all kinds of evil and bad luck. Amulets, charms, and talismans are the most common examples. Eye of Horus in Ancient Egyptian religion, Dream Catchers of Indians, Fatima's Hand in Muslims, Ichthus or Mustard Seeds used by Christians frequently, Evil Eye used in Middle Eastern societies, and Mezuzahs, which Jews use in are a few other everyday products. Another product group is *agent products*. The primary function of these intermediary products is to establish and maintain communication between the believer and the believed one. A believer uses the agent products used by the believer to attract their attention and interact with it through worship. *HaKotel HaMa'aravi*, the Western Wall of the Great Temple in Jerusalem, is used. Additionally, the *Torii*s used in the Shinto temples, the crane origami, all kinds of benedictions written in calligraphy in Islam, and the rhythmic and ringing musical instruments such as drums, gongs, operas, bells, or *sistums* used to attract the interest of divine existence, scent, wish trees, and prayer flags used in Tibet are in this category. Another product group is the *worship supporter products*. Such products include various counters, reminders, and peripheral products that support believers in worship during the invocation behavior toward God. Supporter products are not the main products of prayer but serve as a helper to fulfill the orders and norms during worship. *Tesbih*, which Muslims use to count the praises to 99, which represents the Creator's 99 names (known as Esma-Yi Hassana), five-decade rosary and chaplets which are most common in Catholicism as well as used in different churches of Christianity, silken and woolen *Chotkis*, *Komboskēnis* or *Komvoschonion* which are 33,50,100 or 150 nodular used by Orthodox and Eastern Catholics, *Tzitzit* tassel which is knotted 10-5-6-5 and composed of 8 vertices attached to the corners of *Tallit* in Judaism, 108 beaded *JapaMala* in Hinduism, *Mala* in Buddhism are some examples of supporter products which different shapes and grain numbers and meanings.

With the development of technology, supporter products get electronize, some programs and applications are used as reminiscent of worship hours in daily life, and religious words and phrases need to be repeated. There are purification rituals for self-awareness, curing the evil in human hearts, and cleaning the body before contact with God. The products directly related to these rituals constitute *purification products*. While Muslims have ablution and ghushl ablution, Jews have hand washing and Mikveh practices. Hindus are washed in the sacred Ganges River and perform purification rituals such as *Achamana* and *Punyahavachanam*. While Shintoists are doing *Misogi*, American Indians have Steam Clubs. Baptism in Christianity is a symbolic practice symbolizing the end of one's previous lifestyle and the beginning of a new life as a Christian who is devoted to God. The fact that purification is usually associated with water has led to the following purification products. *Aachamana patra* and spoon in Hinduism; The *Tsukubai* is made of stone and stands in Japanese Buddhist temples, bamboo *keakei* providing water and scoops, trays, oil spouts, and pans for purification, sacred water bottles, and sprinklers used for baptism in Christianity are examples of such products.

4.3. Signs and Symbolic Products

The symbol cannot be explained once; it always brings new solutions. It is always blown away by the cobwebs and expressed in new forms. Each interpretation has a connection with the time-space and energy. The symbol interpretation that emerges at this time-space is different from five years ago, one thousand years, or five thousand years ago. However, the symbol is related to what it represents. Within regions, signs and symbols are deeply rooted in traditions and rituals. Many symbols are used to express certain beliefs in religion. In faith, a sign or symbol is a material object or means used to represent something invisible or unperceivable in various ways, such as similarity, suitability, and integrity. Signs and symbols are useful for expressing philosophical ideas, concepts, or abstract things ranging from simple icons to tangible objects. They make the abstract a concrete reality by their existence. These symbols are the means of communication.

Direct symbols products are items that enable individuals bearing those symbols to say, "I am here," to show their differences from others, to raise fear or interest, to otherize the ones who are not in the same belief, to reveal that they know the truth, or to feel safe by touching or seeing it at any moment. A Catholic cross attached to a jacket, the Crescent standing at the top of a Minaret, which expresses ascension to the sky, the Lotus, the wheel, and the *stupan* in the Buddhist temples help their believers to establish an internal connection with which is represented. However, the clothing that believers wear has a broad field and offers a rich symbolic content beyond its functional features.

The most popular and known individual symbolic products are undoubtedly the clothing worn by believers. This broad field deserves a comprehensive academic work not only because it is a social phenomenon but also because it is a complex field that involves the variation in habits, customs, and traditions of each period and every community in history. This study categorizes the clothes of believers as *representative clothes*, *daily use of clothes*, and *ritual clothes*. *Representative clothes* are worn by all persons who practice clergy as a profession in specific religions, from ancient Egypt to the institutionalized Catholic papal, from the modest Buddhist priest to the ornate tribal magicians; they are responsible for proselytizing and sometimes even as the representatives of God in the world who believe that they are interpreters between God and his subjects. *Ordinary believers wear daily use of clothes* based on their religious orders. Such clothes may result from religious coercion and material cultural elements that enable individuals to communicate with society. There are several examples ranging from Amish clothes, Muslim tessellation, and Sikh turbans to Jewish clothes. The *ritual clothes* are different from representative and daily use clothes because these clothes are worn during rituals. Rituals are directly related to worship, as well as they are social activities performed based on specific religious orders. Based on this definition, *Ibram* which is worn during the Hajj by Muslims, the *Kittel* and *Kippa* worn by the grooms in Jewish weddings, *assock*, *alb*, *chasuble*, and *cope* which are used in Christian rituals, *Fundoshi*, which men in Misogi purification ritual wear, etc. are the examples them.

5. In Lieu of Discussion and Conclusion

The diversity of religious products, potential customers, and overall turnover consistently attract capitalist production's attention. The output of capitalist goods is performed under certain conditions. The first of them is a division of labor. Whether local producers, global entrepreneurs, or religious institutions are eager to expand the congregation, these producers have established an extensive production partnership between co-believers or even non-believers. One of the essential conditions of capitalist production is that the *owners of production* in society must be separate individuals/institutions. This condition provides the exchange of religious goods from the idea process to the end consumer. A different production function of religious institutionalization emerges in this process. This function arises because it produces morale, which is why religious products are made.

Religious institutions create a reason for religious products and organize the production of tangible goods and services that support the morale of financing. The provision of services and goods for the maintenance of spirituality and its sustainability constitutes the simplest, the most common, the most general, and the most natural relationship between religious systems and the economy.

The reason why religious products attract capitalist attention is their market size. The market size can be defined as the customer mass that potentially buys the product. When the potential customers are considered, their desires and needs, values, traditions, and customs that motivate their attitudes, aesthetics, beliefs, and lifestyles gain importance. The system of religion has a wide variety, whether as a full-fledged institutionalization or as individual religious beliefs and other belief systems devoid of integrity. Each religion has its unique truths, attitudes, and practices that guide reaching the truth in this variety. The relationship between sacred things and individuals has a formative influence on the productive society and symbolic physical manifestations. The usual diversity in the system brings along product diversity. The product varieties derive from different belief systems and potential customer masses, and because such products are commercial commodities, producers' concerns of gaining new customers, competitiveness, profitability, and sustainable growth.

While it is static in traditional sacred products, it is inevitable for manufacturers to differentiate and diversify into new types of religious products to maintain the claim of producing sacred and reflect the spirit of the sacred in the products. Examples of these are the new generation of interest-free Islamic Participation Banks as a service industry and the digital rosaries as a tangible product. With simple rhetoric, all sorts of sacredness attributable to the product have become a fundamental product entry for producers who are willing to get a market share in the economy of religion, along with all other product qualities that are diversifying and differentiating.

As is seen, religion is approached as an economic matter in this study. The differentiated and diversified goods and services that are mentioned for exchange and used for creating faith, the fulfillment of the religious requirements, all other profane activities made religiously, and all the organizations created for their exchange constitute sacred economics, which is inspired by the concept of religion. Classifying sacred products with this great diversity is challenging, but sometimes, it is an inadequate effort because of the relativity of sacred and profane. By recognizing this inadequacy in the first place, this study categorizes the ecosystem of sacred products in terms of the presence or absence of belief system affiliation related to supply and demand. Such a classification approach has provided various inferences. The first one is that while pure sacred products have the characteristics of a monopolistic market because of the barriers to entry, other sacred products have the characteristics of oligopolistic market conditions. Besides excluding pure sacred products, this ecosystem encompasses numerous buyers and sellers in competition. No religious affiliation must enter and exit the market. Unlike the perfect competition market, goods are not homogeneous, but they are heterogeneous because of the diversity of beliefs. The demand curve that the producers face is very flexible because of the substitute goods, but it is a negative inclination. The second inference is the diversity of producers and buyers that feed this ecosystem and the diversity that arises from the ambiguity of belief membership. This diversity is the main reason for its market size. Another factor that affects variety is the relativity of sacred and profane. Whether a product is sacred or profane depends on the message the producer embedded in the product and the buyer who extrapolated the message. Consumers attitudes increase the potential customer mass and allow producers to market their sacred products as profane commodities based on demand. One the example is that Yoga, a religious practice in Indian beliefs, is sold as a bodily exercise and psychological therapy activity in an entirely commercial sense abstracted from its authentic, holy meaning.

Another classification of sacred products is made on the basis of their purposes and representations. In this classification of details mentioned above, the first topic is the variety of products that leave no unattended issues relevant to religious thoughts, tradition, and practice. This diversity creates a perception that it is almost impossible for an individual to relate to the spiritual world and reach God without these products, supporting their legitimacy and sanctity. These products enable the individual to keep in touch with the transcendent, constantly solidarity with the sanctuary, and witness the sacredness that is impossible to reach and recognize in everyday life. According to Eliade, the sacred manifestations, namely, the accumulation of hierophanies, emerge in such objects. They are no longer ordinary objects, but they turn into something else they do not consider an "object." They become hierophantically blessed and acquire a new dimension, the holiness. The potential to manifest everything divine distinguishes the sacred object from others because it reveals something different. Then, two paradoxes emerge. The first paradox is that the divine, absolute, indefinite, and unlimited, acquires a relative character and qualification by manifesting itself in hierophanies. The second paradox is that, in the case of the manifestation of the sacred, the object chosen as the sacred subject ceases to be itself and passes into the holy dimension.

These two paradoxes bring out the following conclusion. Its absolute state always limits the sacred by manifesting through any secular object, and it cannot wholly reveal itself. The thing-representing the sacred is also not completely sacred because of its profanity. But even this contradiction does not prevent the believer from contacting and using the sacred. An essential factor in increasing the sacred object's power is the continuity of the first hierophanies that sanctify it. For this reason, the journey of Jesus' trinkets produced in a dark workshop in Shenzhen to a drawer of a faithful individual living in Texas summarizes the contradictions of this product as a hierophany. Today, the system of religion and the capitalist commodity production systematically and consciously produce hierophanies that sanctify profanes in all processes like the idea, production, and distribution. These sacred objects are traded for the financing of the religious system and the profitability of capitalist commodity production.

Classifications made within the scope of this study need improvement. Naturally, there are shortcomings in the discussion on the subject because of its working depth. However, it is also evident that these shortcomings prepare valuable debates. Within the scope of this study, sacred products are not classified on the based-on marketing. These products are commodities subject to exchange that requires them to be classified on the based-on marketing. Furthermore, there is a need for a comprehensive discussion of the assessment of the sacred products based on product categories in different situational analyses. Depending on the individual, product, and environmental factors, sacred products fall into various categories based on marketing. In other words, the mentioned variables obstruct sacred products from being involved in a single product category. Another deficiency in this study is the necessity for categorical classification of products within a specific range. Sacred products can be classified according to the individual, product, and environmental factors. The product that is sacred to some may be something ordinary for others. For this reason, it is considered that applied research based on buying impulses and purchasing habits should be undertaken in the future study.

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