

Louvain School of Management

Religion and Fair Trade: How Can the Religious Background of Muslims and Catholics Impact the Attitude Towards Fair Trade in a Secular Society?

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ABSTRACT

The issue of religion and fair trade is a thorny and complex one due to the many religious ramifications that affect the lifestyle of its followers. In addition, it is well-known that religion is an essential source for building a religious person's personality in terms of values, principles, and concepts. And due to the current importance of the fair trade concept. Which is about applying a new trading system that guarantees the implementation of social justice and equality, and in addition to that, it ensures that the marginalized workers and producers will be receiving just and decent incomes, especially the ones in the developing countries.

This study aims to determine if the religious background of Muslims and Catholics can impact their attitudes towards fair trade in a secular society like Belgium. In addition to checking the differences that affect the purchasing decision of fair trade's consumers from a Muslim, Catholic, or even secular community.

After illustrating the theoretical point of view of this research. And, to get an in-depth overview, three experts from the three key fields of the study are interviewed. Concerning the hypotheses, interviews were conducted with nine participants from Belgium.

The results had shown that the religious teachings of the participants play an influential role in their attitude towards fair trade. These results showed a positive impact from their religious background on their attitude towards fair trade.

On this basis, religions prove once again the influential power they have through their public voice by affecting the lifestyle and the intervention in various decisions of religious people or their followers.

Keywords:

Religion, fair trade, Fairtrade, Islam, Catholicism, Consumption, Social Justice, Equality, Money, Rational Consumption, Sustainability, Decent Income, Marginalized Producers, Resources.

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1: Introduction:

As religion continues to be a pervasive force in many societies, it tends to influence a wide range of attitudes and behaviors. Thus, it is relevant to examine the role of religion -a valuable source of values- in shaping an individual's attitudes (Salvador, Merchant, & Alexander, 2013). Furthermore, religious commitment, the degree to which a person adheres to his/her religious values, beliefs, and practices and uses them in daily living. Plus, individual differences in religion are always found to be linked to personality.

Fair trade is a trading partnerships that aims for sustainable development and the survival of omitted or disadvantaged producers in the Third World (Uddin & Khan, 2014). And this confirms the basic concepts of Fairtrade, which the first is trade not aid, and the second changing trade changing lives. In this way, fair trade is curing the main disease and not just the symptoms (Les Principes de Fairtrade, n.d.).

Thus, the importance of fair trade's mission lies in the message of every religion all over the world. Furthermore, this opens the doors for many questions to study the linkage between these two main topics that reveal a significant nexus between the religious subject and fair trade due to the secularization in most countries of the world. Moreover, to study the impact of the religious background -two of the main religions over the world- of people living in Belgium -which is a secular society- on their attitude -how they see and act- towards fair trade.

Concerning this, and with the assistance of Professor Lambert, we have agreed to formulate the research question as follows; *what is the impact of the religious background on the attitude towards fair trade? And what are the differences between Muslim, Catholic, and Secular fair trade consumers in Belgium that affect their consumption decisions?*

1.1: Objectives of the Research:

Some objectives to reach out through this research, and these objectives will be serving the research question, and they are as follows:

1. To shed light on fair trade and its principles.
2. To point out the doctrines of Islam and Catholicism in different aspects like money, consumption, and sustainability.

3. To figure out the differences between religion (Muslim and Catholic) or secular and how these differences can affect the consumer's decision in Belgium.
4. To examine the impact of religious background for people residing in Belgium on their attitude towards fair trade.
5. To assess if religion is a promoter/supporter for fair trade or not.

1.2: Methodology:

The qualitative research that I am conducting took place in Belgium; more specifically, to gain a better insight into the hypothesis. Semi-structured interviews were conducted with nine Belgian citizens. Mainly from the two religions, the research is based on Islam and Catholicism. Concerning the mix that we can observe in Belgium. Since all of us know that Belgium is divided into three parts, and in my research, the ten participants are mainly residing in the Walloon and Flemish parts. Participant's age ranged between twenty and fifty years old, they are employed, and educated.

In addition, to have an in-depth overview of the main topics of the study. I interviewed a priest from the Catholic Church, a Professor in Islamic teachings, and the Head of Communication & Mobilization of Fairtrade Belgium.

After having the interviews transcribed, and thematic analysis conducted. This involved coding all the data before the key themes had been reviewed and identified. Each theme was examined to gain an understanding of the participants' attitudes towards fair trade and test the hypothesis formulated from the literature review.

1.3: Obstacles and Difficulties Encountered:

While conducting my research, I came across many obstacles: First, I am new in Belgium and this makes it hard to find participants for my study. Second, during the interview, some participants were speaking their mother tongue to answer questions in the interviews. That made it time and effort-consuming task to translate from Arabic and French into English. Furthermore, including the help of some people who were there for the translation tasks, we had overcome those obstacles too.

Moreover, at the beginning of this research, the aim was to conduct interviews with five experts from different fields and ten participants in which to have the two religions represented by five participants for each. But due to unexpected circumstances I was obliged to do by interviewing only three of the experts and nine of the participants.

In addition to the above-mentioned limitations, the coronavirus pandemic that the whole world is facing made conducting the research even more difficult. Thus, this implemented some obstacles during the research in which some participants and mainly the specialists who preferred to take the interviews online due to working from home circumstances.

2: Literature Review:

Religion and fair trade, a hot topic, treated by a lot of researchers. A topic in which we can find a fair number of articles, books, and a great body of analysis and research. While, in this study, we will discuss the impact of the religious background on the attitude towards fair trade. Based on the literature review, we will be able here to see together several aspects related to the topics of religion and fair trade.

2.1: Religion; Islam and Catholicism:

Religion is a commonly used and widely understood term in our everyday language, not some obscure term, of art in need of technical definition (Penalver, 1997). That means religion is a way of living. Believers use it at several levels in their daily life. Religion often is seen as a value in itself and likewise regarded as a way of life that encourages people to strive for other values (Schwartz & Huismans, 1995). Religious beliefs, practices, communities, and emotions may affect the somewhat constant way religious people think, feel, and behave across a wide variety of contexts (Saroglou & Munoz-Garcia, 2008). Religions encourage people to seek meaning beyond everyday existence, linking themselves to a "ground of being" through belief and worship (Schwartz & Huismans, 1995).

Furthermore, religion continues to influence the belief system of millions of people. Also, it emphasizes some specific values and downplays others (Ramasamy, Yeung & Au, 2010). And if this indicates something, it indicates religion is one of the main aspects that affect believer's way of living. As religion continues to be a pervasive force in many societies, it tends to influence a wide range of attitudes and behaviors, both as a dimension of the decision-makers "personal

characteristics’’ (i.e., an individual’s ‘‘religiosity’’) as well as an element of the decision making environmental context (Salvador, Merchant & Alexander, 2013). Furthermore, religion will instill values and principles for people following a religion, especially for those born with a religion. Saroglou, V. and Munoz-Garcia mentioned in their study that individual differences in religious attitudes, beliefs, and practices are supposed to reflect individual personality differences. A religious person may think, feel, and behave—personality traits by definition imply some consistency between these three activities—in a somewhat different way than a nonreligious person throughout different situations like stress and emotions, novelty, interpersonal relationships, self-control, and responsibility (Saroglou & Munoz-Garcia, 2008).

Religion is a fundamental part of human dignity. Besides, religions generally promote ethical, law-abiding behavior in their adherents. Religious adherents strive to obey the law and respect the authority of the state (N.D, 2009a). In addition, Religious commitment is the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living (Salvador, Merchant & Alexander, 2013).

In this study, I am going to focus only on Islam and the Catholic religions in a secular society. Islam is the world's second-largest religion, after Christianity (Singh & Bhatnagar, 2017). Distributed all over the world and mainly in Asia. Muslims believe that God’s final messenger was Prophet Mohammad. And as Muhammad is said to have recorded what Muslims believe were messages from God, via the Angel Gabriel, in the Islamic holy book known as the Holy Quran (Hiatt, 2001). The five Islamic pillars are accepted globally by Muslims. Whatever the differences between them (Like culture, region, ethnicity, or sect). These pillars are faith, prayers, alms-giving, fasting, and pilgrimage (Knott, 2016). But that does not mean that all those who identify as Muslims keep them consistently. As in all religions, circumstances vary, and some people are more committed than others. Such things that can affect or impact the commitment level are age, stage of life, work, family responsibilities, health, and wealth (Knott, 2016).

Roman Catholicism is a Christian church that has been the decisive spiritual force in the history of Western civilization. And it is one of the three major branches of Christianity (Cunningham, Pelikan, Jaroslav, Oakley, Francis, Mckenzie, John, Knowles, Michael, Frassetto, Marty & Martin, 2020). Started in the apostolic times, the Roman Catholic Church is an ancient religious institution (Gingerich, 2018). It can trace its history back almost 2000 years (Stanford, 2011). Distributed

over a billion members worldwide (Gingerich, 2018). Located in different countries, mainly in Europe, Latin America, and the United States (Troos, 2021).

Catholics are bound by their faith in Jesus Christ and their obedience to the papacy (Stanford, 2011). Besides, Rome became an important pilgrimage site for Christians (Gingerich, 2018). An article published for Peter Stanford on BBC mentioned that Catholics believe that the Pope, based in Rome, is the successor to Saint Peter, whom Christ appointed as the first head of His church. He, therefore, stands in what Catholicism calls the apostolic succession, an unbroken line back to Peter and has supreme authority (Stanford, 2011).

The several beliefs that build the first stone in the principles of Catholics that can affect their daily life are briefly mentioned here. In which they believe in one God, in one Lord Jesus Christ, in the Holy Spirit, in one holy catholic and apostolic church, as well as that the Holy Bible is the inspired word of God (n.d., 2020).

2.2: Religion in Secular Society:

Secularism is the separation of church and state, which is to separate religion from the political body and government of the state. Furthermore, in other words, it is a form of separation that makes religion private while making power and reason public (Scherer, 2011).

According to the national secular society, the main three principles of secularism that protect and underpin many of the freedoms we enjoy are as follows. Separation is one of the main goals of secularism. Freedom to practice one's faith or belief without harming others, or to change it or not even to have one, thus it's protected in all of its shapes in secular societies. Equality, all people in a secular society are equal. In which secularism protects both believers and non-believers (What is secularism, n.d.).

A society may be secular in the first sense of religion not being a part of public life, the so-called separation of Church and State. It may be secular in the second sense of declining religious belief and practice. Finally, it may be secular in the sense of secularism emerging as an alternative belief form (Tonti-Filippini, n.d.).

Freedom of religion is a cornerstone of a free society. (n.d., 2009a). In which secularists are not against the right of individuals to have religious faith. (n.d., 2009b). Furthermore, religious

adherents strive to obey the law and respect the authority of the state. (n.d., 2009a). Besides, some secularists are actually believers in a faith. (n.d., 2009b).

In addition, religious groups and the state should be separate. That is the true perception of a secular society. But that does not mean the secular society does not need religion in its public life. In which the state cannot tell people who they are. Whilst religion tells people who they are. But no religious group can command how the state should run itself because the rights of all, not just believers must be respected and promoted (Sugden, 2000).

2.3: Religion and the Value of Money:

Many people dream of being rich. Having a lot of money brings a certain measure of security and independence to do many things that most people could not do without it. Money, in and of itself, is neither good nor bad. If one is rich or poor, that is fine. From the perspective of God, the amount of money you have matters little (n.d., 2019).

According to Catholicism, the value of money is critical. If we refer to Luke chapters in the Holy Bible, states that "No servant can be the slave of two masters: he will either hate the first and love the second, or be attached to the first and despise the second. You cannot be the slave both of God and of money" {16:13}. (Catholic Online, n.d.a). In addition, the Catechism of the Catholic Church mentioned that "The tenth commandment forbids avarice arising from a passion for riches and their attendant power." {Part: Three - Section: Two - Chapter: Two - Article: 10 - 2552} (Catechism of the Catholic Church, n.d.).

Furthermore, Matthew chapters in the Holy Bible, states that "Do not store up treasures for yourselves on earth, where moth and woodworm destroy them and thieves can break in and steal" {6:19}. (Catholic Online, n.d.b). Besides, with referring to [1 Timothy Chapters] which stated that, "The love of money is the root of all evils' and there are some who, pursuing it, have wandered away from the faith and so given their souls any number of fatal wounds." {6:10}. (Catholic Online, n.d.c).

Nevertheless, Light argued the Catholic teachings are at odds with the reality, he mentioned that Jesus was the poorest of the poor. Whereas Roman Catholicism, which claims to be His church, is the richest of the rich. (Light, 2018). In addition, Armstrong mentioned that the relationship between money and Catholics is awkward (Armstrong, 2016).

Imam Ghazali distinguishes two central uses of money: as a just unit of account and an efficient mechanism of exchange. Thus, Islam bans any exercise diverting money from carrying out its purposes. (Umam, 2017). Besides, the Quranic Verse, "And there are those who bury gold and silver and spend it not in the way of God: announce unto them a most grievous penalty". {9:34}. (Ali, 2021). Adi bin Hatim narrated that he heard the Prophet (ﷺ) saying: "Save yourself from Hell-fire even by giving half a date-fruit in charity." (Jami` at-Tirmidhi, n.d.).

Hence, Zakat; "Legal almsgiving," of a certain proportion of one's wealth annually for the good of others and the community of believers generally. (Denny, 2016). In which the Holy Quran states, "And We made them leaders, guiding (men) by Our Command, and We Sent them inspiration To do good deeds, To establish regular prayers, And to practice regular charity; And they constantly served Us (and Us only)". {21:73} (Ali, 2021). Also in another verse, the Holy Quran declares "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give of a truth God knoweth it well". {3:92}. (Ali, 2021). In addition, Abu Huraira reported Allah's Messenger (ﷺ) as saying that Allah (God), the Most Blessed and High, said: "O son of Adam, spend. I will spend on you. The right hand of Allah is full and overflowing and in nothing would diminish it, by overspending day and night" (Jami` at-Tirmidhi, n.d.).

2.4: Religion and Relationship to Social Justice:

Social justice is the well-organized, systematic pattern of ensuring structural justice and preventing injustice, as well as it deals with it automatically when it does occur (Wolfshon, 2017). Religion has a significant task and responsibility in shaping, teaching, and upholding doctrines and measures of social justice (Mische, 2007). Therefore, Wiebe affirmed; that his opinion of biblical spirituality is that it must be rooted in justice, endeavoring to overwhelm oppression, defending the vulnerable in our society, and advocating for those without power (Wiebe, 2010). Concepts and standards of social justice delineated in international human rights agreements symbolized in religious teachings about the innate dignity of human beings, their cultures, and all creation, and the necessity to treat all with respect and reverence (Mische, 2007).

From an Islamic perspective, some social values that arise from certain fundamental principles in Islam include those emphasizing Ta'aruf (knowing one another), Ta'awun (cooperation, mutual assistance, in transactions), and Takamul (complementarity and completion) (Doran & Natale, 2010). Thus, this shows solidarity in the Islamic community. In addition, you should like the same

thing for your brother what you would like for yourself and should not do something to others that you do not like to be done to you (Uddin & Khan, 2014). Uddin and Khan continues that this is a summary of the command that depends on the following two-point:

- Excessive praises of someone products, in which he/she should not praise the commodity too much. For example, he/she will be praising qualities that are not present in the product.
- Declaring of defects of the product, in which the seller should declare all the defects of the product whether they are obvious or concealed.

Furthermore, it was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) passed by a man who was selling food. He put his hand in it and saw that there was something wrong with it. The Messenger of Allah (ﷺ) said, 'He is not one of us who cheats.'" (Jami` at-Tirmidhi n.d.). Hence, the Quran stated, "Give full measure when ye Measure, and weigh With a balance that is straight: That is the most fitting And the most advantageous In the final determination". {17:35} (Ali, 2021).

Moreover, Ibn Abbas reported: The Prophet, peace, and blessings be upon him, said, "He is not a believer whose stomach is filled while the neighbor to his side goes hungry." Source: al-Sunan al-Kubrá – Grade: Sahih (authentic) (Jami` at-Tirmidhi, n.d.).

The Holy Quran makes clear that justice itself is a command from God, "O ye who believe! stand out firmly for God as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear God for God is well-acquainted with all that ye do" {5:8} (Ali, 2021), enjoining believers to that which is just and kind "God commands justice, the doing Of good, and liberality to kith And kin, and He forbids All shameful deeds, and injustice And rebellion: He instructs you, That ye may receive admonition". {16:90}. As well as the primacy of justice among Islamic values is demonstrated by God's command to pursue it above all other considerations (Montville, 2016). In which the Holy Quran said, "O ye who believe! Stand out firmly for justice as witnesses to God even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily God is well-acquainted with all that ye do". {4:135} (Ali, 2021).

The Catholic Church has a history of social teaching that covers back centuries and contributes a compelling challenge for living responsibly and establishing a just society. (n.d., 2017) and as Paprocki states in his article "Social Justice—Catholic Social Teaching" (Paprocki, 2020). The main principles of social justice in Catholicism are as follows:

- The Dignity of the Human Person. Furthermore, the dignity of the human person is rooted in his creation in the image and likeness of God (Catechism of the Catholic Church, n.d.).
- Call to Family, Community, and Participation. Thus, the responsibility to participate means each person also has a fundamental right to participate and must be equipped with the resources needed (n.d., 2021).
- Rights and Responsibilities. And here, the Catholic tradition teaches that human dignity can be protected, and a healthy community can be achieved only if human rights are protected, and responsibilities met (n.d., 2017).
- Option for the Poor and Vulnerable. And, according to the Catechism of the Catholic Church, The differences among persons belong to God's plan, who wills that we should need one another. These differences should encourage charity. {Part: Three - Section: One - Chapter: Two - Article: Three - 1946} (Catechism of the Catholic Church, n.d.).
- The Dignity of Work and the Rights of Workers. We are called to protect the basic rights of all workers: the right to interlock in productive work, fair earnings, private property, and the right to organize, join unions, and track economic opportunity (Paprocki, 2020).
- Solidarity. We are one human family whatever our national, racial, ethnic, economic, and ideological differences. (n.d., 2017). God is our Father, we are all brothers and sisters, with the responsibility to care for one another (Paprocki, 2020).
- Care for God's Creation. We show our respect for the Creator by our stewardship of creation. Mind for the earth is a necessity of the Catholic faith. We are called to guard people and the planet, living our faith in association with all of God's creation. This environmental challenge has significant moral and ethical dimensions that cannot be ignored (n.d., 2017).

Moreover, the Catechism of the Catholic Church mentioned several verses about social justice. Hence, these verses are briefly deducted from {Part: Three - Section One - Chapter: Two - Article: Three}. Social justice can be obtained only in respecting the transcendent dignity of man. The person represents the ultimate end of society, which is ordered to him: What is at stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt. {I / 1929} (Catechism of the Catholic Church, n.d.).

And in another, "The equality of men rests essentially on their dignity as persons and the rights that flow from it: Every form of social or cultural discrimination in fundamental personal rights on the grounds of sex, race, color, social conditions, language, or religion must be curbed and eradicated as incompatible with God's design". {II / 1935} (Catechism of the Catholic Church, n.d.). In addition, about solidarity, it states that. "Solidarity is manifested in the first place by the distribution of goods and remuneration for work. It also presupposes the effort for a more just social order where tensions are better able to be reduced and conflicts more readily settled by negotiation" {III / 1940} (Catechism of the Catholic Church, n.d.).

Furthermore, by referring to the Holy Bible of Psalms - Chapter 82 the verses {3 & 4} declared as follows. Let the weak and the orphan have justice, be fair to the wretched and the destitute. Rescue the weak and the needy, save them from the clutches of the wicked (Catholic Online, n.d.d).

2.5: Definition of Fair Trade:

Fair trade is a new trading approach that aims for sustainable development (De Pelsmacker & Janssens, 2007). Throughout obtaining sustainable production and consumption (Andersson, 2019). Fairtrade certification, in general, encourages certified producer groups to adopt sustainable production practices. In which Fairtrade initiative, participant producers are expected to contribute to environmental conservation (Makita, 2016).

Fair trade is more than just trading: it proves that greater justice in world trade is possible (Fairtrade Principles, 2019). Besides, fair trade advocates are making trade ethical, fair, and equitable to safeguard the right of marginal producers (Uddin & Khan, 2014). Fair trade aims for the sustainable development of excluded or disadvantaged producers in the Third World (De

Pelsmacker & Janssens, 2007). Furthermore, Fairtrade's ultimate goal is to ensure that all producers and workers have access to a living income (Fairtrade, n.d.a).

Fair trade is a trading partnership based on dialogue, transparency, and respect that seeks greater equity in international trade (Uddin & Khan, 2014). The Fairtrade standards define which criteria should be respected, in order for small producers, workers, and their organizations to be certified. At the center of Fairtrade's system are the standards. And these standards are defined by Fairtrade International, which also has the legal rights to the Fairtrade label (Troos, 2021).

Fairtrade standards define how producers and buyers interact: In which the organization must address health and safety issues, all employees must work under fair conditions of employment, and the producer organization must pay wages in line with or exceeding national laws and agreements on minimum wages, as well as Forced or bonded labor must not occur. Children may only work if their education is not jeopardized. And if children work, they must not execute tasks, which are especially hazardous for them due to their age (Doran & Natale, 2010).

Fair trade contributes to sustainable development by offering better trading conditions and securing the rights of marginalized producers and workers (Uddin & Khan, 2014). In addition, Fair trade supports and strengthens producers in the South, by improving their living conditions in a sustainable and self-sustaining manner (Fairtrade, n.d.b). Thus Fair trade is one of the right paths towards social justice.

Moreover, throughout time, two main concepts were defined within Fairtrade. These concepts are:

- Trade, not Aid: The concept of this principle is to help in eliminating one of the main reasons for poverty and not just healing the symptoms. The causes of poverty are manifold. But the importance of trade plays a big role, especially in regions of the world that rely heavily on the export of their products (Fairtrade, n.d.c).
- Changing trade, changing lives: Throughout the fair trade system that puts all stakeholders on an equal footing. In which this system allows international trading to evolve towards greater justice, respect, and fairness (Fairtrade, n.d.c).

2.5.1: *Principles of Fair Trade:*

Fair trade advocates generally support several principles and practices in trading relationships. In which these main principles are as follows:

- Creating Opportunities for Economically Disadvantaged Producers (WFTO Europe, 2016). Fair trade aims to strengthen the role of small producers and their communities (Fairtrade, n.d.d). In which, fair trade is a strategy for poverty alleviation and sustainable development (Uddin & Khan, 2014).
- Transparency and Accountability, by involving producers in decision making (WFTO Europe, 2016). Through transparent management and commercial relations, to deal with their trading partners fairly and respectfully.
- Payment of Fair Prices (Fairtrade Principles, 2019). A fixed price by mutual agreement to be paid (WFTO Europe, 2016). That provides fair pay to the producers. Besides, ensuring that the wages are socially acceptable depending on their locations (Uddin & Khan, 2014)
- Workplace Non-Discrimination, Gender Equity, and Freedom of Association (Fairtrade Principles, 2019). And this is done by respecting the trade union's rights and prohibiting any kind of discrimination based on gender, religion, or ethnicity (WFTO Europe, 2016). For instance, Mr. Uddin and Mr. Khan had mentioned that women's work is well valued and rewarded, fairly paid for their contributions, and they empowered in their organizations (Uddin & Khan, 2014).
- Safe Working Conditions & Reasonable Work Hours (Fairtrade Principles, 2019). Thus, fair trade means a safe and healthy working environment for producers (Uddin & Khan, 2014). And this means that Fairtrade always ensures the good health of the workers and producers. As well as that all workers are enjoying a safe place for working.
- Ensure no Child Labor and Forced labor (WFTO Europe, 2016). Besides, no child, forced, or otherwise exploited labor is accepted (Fairtrade Principles, 2019). If any, it should not affect their well-being, security, educational requirements, and need for play (Uddin & Khan, 2014). And conform to the adhering to the United Nations (UN) Convention on children's rights (WFTO Europe, 2016).

- Environmental Sustainability (Fairtrade Principles, 2019). Fair trade seriously encourages better environmental practices, in addition to the application of responsible methods of production (Uddin & Khan, 2014). By caring for the environment through the maximized use of sustainable energy and raw materials while minimizing waste and pollution (WFTO Europe, 2016). Striving for a better future through several aspects they had covered as an organization.

2.5.2: *Marketing of Fair Trade:*

The relationship between fair trade and marketing is an interesting one (Golding & Peattie, 2005). As we know, the message of fair trade to be communicated with the public based on their mission. Furthermore, this means creating brands with purpose (n.d. 2013) as this mission is fair trade's ultimate goal, and it is to ensure that all producers and workers have access to a living income (Mission & OBJECTIFS, n.d.).

In practice, Fairtrade applies many of the basic concepts of marketing management (Witkowski, 2015). Thus, they had started with a six-step strategy (n.d. 2013). And these steps are as follows:

1. Globalizing the brand.
2. New campaign. (Style, accessibility, tone, and voice)
3. Understanding the targeted shoppers and supporters.
4. To move from offline to online communities.
5. Reinvigorating the campaign networks.
6. Building brands with purpose.

The Fairtrade Mark, the most widely recognized and trusted ethical label globally, remains the most visible sign of their work (Our strategy, n.d.). In addition, Fairtrade certification and labeling were essential for the commercialization of the movement (Low & Davenport, 2009).

Fair trade marketing is a high-minded endeavor (Witkowski, 2015). Besides, the marketing–society relationship from Fairtrade perspective has become like a one-way mirror, absorbing information about the consumer and reflecting back an image of consumers and the relevance of the given brand to their lifestyle (Golding & Peattie, 2005).

Moreover, social marketing initiatives are focused on changing behavior to increase the well-being of individuals and/or society (Golding & Peattie, 2005). Thus, like this fair trade is giving their customers added value, because their dollars will not support sweatshops (Witkowski, 2015).

Last but not least, according to "Doran, C. J., & Natale, S. M." there are three types of fair trade consumers (Doran & Natale, 2010). In which they are:

- Activists who buy Fairtrade products, as well as actively disseminate their message.
- Ethical consumers and they are the regular consumers.
- Semi-ethical consumers and are infrequent buyers, as well as they are sensitive about what they will receive back (Value) from consuming Fairtrade products.

2.5.3: Fair Trade and its Contribution to Sustainability:

Sustainable Development Goals (SDG), adopted in 2015 by the UN, target global challenges for all countries, emphasizes sustainability (Andersson, 2019). And they are an ambitious set of 17 overarching global goals to combat poverty and achieve sustainable development by 2030. Besides, this ambition is central to Fairtrade's mission (SDGs, n.d.).

Sustainable consumption is based on a decision-making process that takes into account the consumer's social responsibility in addition to his/her individual needs and wants (Vermeir & Verbeke, 2006). Thus, consumers can express their feelings of responsibility towards society through ethical consumption behavior (De Pelsmacker & Janssens, 2007). Furthermore, Ethical consumption: Therefore, to consume products with ethical components is to consume a product that negatively affects neither man nor the natural world (Doran & Natale, 2010).

According to the Fairtrade organization website, fair trade has a direct and indirect impact on all 17 goals (SDGs, n.d.). In which, here we are going to have a brief list of the SDG -For further information check appendix: (1) - linked to its Fairtrade contribution.

1. GOAL 1: End poverty in all its forms everywhere (Nicholson, 2020). It is directly related to Fairtrade mission that ensures the ability of smallholder farmers and workers to earn a decent living and have a brighter future for themselves and their families (SDGs, n.d.).
2. GOAL 2: End hunger, achieve food security and improved nutrition and promote sustainable agriculture (Nicholson, 2020). Thus, fair trade empowers more secure and

stable incomes for small-scale farmers and bolsters them to build strong, resilient businesses (SDGs, n.d.).

3. GOAL 5: Gender equality and the empowerment of women and girls. Fairtrade encourages women to engage equally in agriculture, receive better earnings, and diversify their income and opportunities (SDGs, n.d.).
4. Decent work for all (Nicholson, 2020). Fairtrade is ensuring fair (better than free market) working conditions for producers and suppliers in developing countries (De Pelsmacker & Janssens, 2007).
5. GOAL 12: Ensure sustainable consumption and production patterns (SDGs, n.d.). Fairtrade is the only ethical standard working on both ends of the supply chain, in which producers are supported to comply with Fairtrade environmental and social standards, as well as traders and buyers are also held accountable through the Fairtrade trader standards (Nicholson, 2020).
6. GOAL 13: Take urgent action to combat climate change and its impact (SDGs, n.d.). Fairtrade promotes climate agriculture through its standards and programs to protect the environment and biodiversity. In addition, the Fairtrade Climate Standard is the first of its kind to address imbalances in the carbon market and ensure a fair financial return for the producers (Nicholson, 2020).
7. GOAL 16: Building effective, accountable, and inclusive institutions (Nicholson, 2020). Fairtrade focuses on building democracy from the ground up, in which producers (including women, men, youth, migrants, and people with disabilities) have a strong voice and are empowered to demand accountability of their organizations (SDGs, n.d.).
8. GOAL 17: Global partnerships for sustainable development (Nicholson, 2020). Fairtrade encourages governments to build policies that enable fair trade for all, and which deliver on the SDGs' ambitious agenda (Troos, 2021)
9. GOALS 2, 4, and 6: Health, education, and sanitation. The Fairtrade Premium enables rural communities to invest and advance other Global Goals (Nicholson, 2020).

In addition, producers within Fairtrade decide democratically how to spend the Fairtrade Premium - an extra sum of money paid on top of the selling price - to reach their goals. While Fairtrade started to map these categories to the UN Sustainable Development Goals (SDGs), in order to see how producers themselves are choosing to work towards these global targets (Fairtrade premium spending on THE SDGs, n.d.) -For further information check appendixes (2)-

Generally, fair trade is a way to create community development and empowerment in poorer countries (Andersson, 2019). Although environmental conservation is not central to fair trade, it is an important aspect of fair trade (Makita, 2016). In addition to the challenges to human rights like poverty, wages, safety, and diversity in the workplace, and several other things. Consequently, these environmentally good results may be regarded as outcomes of the environmental components of fair trade standards (Makita, 2016).

2.6: Religion and Ethical Consumption:

Consumers can dispatch their impressions of responsibility towards society and their gratefulness for socially responsible companies and products through ethical consumption behavior (De Pelsmacker & Janssens, 2007). Hence, Ethical consumption is to consume products with a moral component. Therefore, it is to consume a commodity that negatively influences neither man nor the natural environment (Doran & Natale, 2010). In addition, to have sustainable consumption, consumers must balance their needs and wants with their social responsibility in the purchasing decision (Vermeir & Verbeke, 2006). Thus, it is righteous for people to realize that purchasing is always a moral – and not simply economic – act (Doran & Natale, 2010). And in general, the ethical consumer is an above-average educated middle-aged person with a higher income (Vermeir & Verbeke, 2006).

Religious individuals would be sufficiently concerned or more so than the non-religious to purchase socially responsible products to improve the well-being of strangers in distant corners of the World (Doran & Natale, 2010). Since religious affiliation and religiosity can perform a notable role in consumer decision-making processes (Islam & Chandrasekaran, 2016). Salvador, R. O., Merchant, A., & Alexander, E. A. had declared in their study {Faith and fair trade: The moderating role of contextual religious salience} that when people are highly committed with their religion, this indicates a positive support for socially responsible products in their purchasing decisions (Salvador, Merchant & Alexander, 2013). On the other hand, deeply faithful individuals are

approximately more price-sensitive, less risk-taking, less innovative, and tend to avoid switching over to new products and brands (Islam & Chandrasekaran, 2016).

From an Islamic viewpoint, the Holy Quran promotes several verses in which they spoke about ethical consumption and how over-consumption is forbidden and not accepted. Those who, when they spend, Are not extravagant and not Niggardly, but hold a just (balance) Between those (extremes). {25:67}. (Ali, 2021). In addition, the Holy Quran states that. "It is He who produceth gardens with trellises and without and dates and tilth with produce of all kinds and olives and pomegranates similar (in kind) and different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loveth not the wasters." {6:141} (Ali, 2021).

Besides, the verses of the Holy Quran, there are the sayings of the Prophet Mohammad, ‘Amr b. Shu'aib, on his father's authority, told that his grandfather reported God's messenger as saying, "Eat, drink, give charity and wear clothes so long as neither prodigality nor pride is mixed up with it." (Jami` at-Tirmidhi, n.d.). Also, an important verse from the Holy Quran mentioned that "Verily spendthrifts are brothers Of the Evil Ones; And the Evil One Is to his Lord (Himself) Ungrateful." {17:27} (Ali, 2021).

The Catholic perspective from the ethical consumption was highlighted by a speech delivered on January 1, 2015, Pope Francis called us all to honor God with our purchases, highlighting the fact that people are at the heart of every product we buy (Rapp, 2017). In addition, according to the Catechism of the Catholic Church, "Participation is achieved first of all by taking charge of the areas for which one assumes personal responsibility: by the care taken for the education of his family, by conscientious work, and so forth, man participates in the good of others and of society" {Part: Three - Section: One - Chapter: Two - Article: Two - III/ 1914} (Catechism of the Catholic Church, n.d.). Also, the Holy Bible stated something about rational consumption, "We brought nothing into the world, and we can take nothing out of it; but as long as we have food and clothing, we shall be content with that." {Timothy Chapters, 6: 7 & 8} (Catholic Online, n.d.a)

2.7: Religion and Sustainability:

Sustainability is a broad discipline, looks to protect our natural environment, human and ecological health while driving innovation and not compromising our way of life (Mason, n.d.). Hence,

religious fellowships may contribute to these processes by using their public voice and organizational resources to promote the evolution toward more sustainable life (Koehrsen, 2015).

Religious and secular associations serving sustainability issues are different only in terms of their “orientation” or “reason,” not in terms of the actual work they do (Berry, 2014). Furthermore, religion communicates moral values that stimulate ‘eco-friendly’ attitudes. Which cannot be granted by other subsystems. Thus, religion influences sustainability transitions (Koehrsen, 2015).

Sustainability finds considerable support in Islam, in which Muslims believe that God has given man-kind stewardship over the earth. And this stewardship indicates taking care to manage, preserve, and protect the natural environment for future generations (Uddin & Khan, 2014). Moreover, the Holy Quran asserts sustainability through this verse, "To the Madyan people We sent Shu'aib one of their own brethren: he said: "O my people! worship God; Ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and weight nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you if ye have faith." {7:85} (Ali, 2021).

As vicegerents of Allah, Muslims are encouraged to utilize the natural resources made available to them in a socially responsible manner (Graafland, 2017). Furthermore, the Holy Quran also affirmed this in a verse states that " And God sends down rain From the skies, and gives therewith Life to the earth after its death: Verily in this is a Sign For those who listen." {16:65} (Ali, 2021).

Besides the Holy Quran, there is the Hadith (the Prophet Mohammad saying). In which, Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it but is regarded as a charitable gift for him." (Jami` at-Tirmidhi, n.d.).

Today some feel Catholic parishes could become seedbeds for a more spacious embrace of earth-friendly practices, and they are making that happen (NCR Editorial Staff, 2010). Since the Encyclical Letter *LAUDATO SI'* of the Holy Father FRANCIS on Care for Our Common Home, motivates Catholicism fellows to be much friendlier to the planet. In which this letter states, "*LAUDATO SI', mi' Signore*" – "*Praise be to you, my Lord*". In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. "Praise be to you, my

Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs” (The Holy Father Francis, 2015).

Furthermore, the Holy Father Francis received in audience the participants in the International Conference “Religions and the Sustainable Development Goals (SDGs): Listening to the cry of the earth and of the poor”, organized by the Dicastery for Promoting Integral Human Development and by the Pontifical Council for Interreligious Dialogue, taking place in the Vatican’s New Synod Hall, declared that different religious traditions, including the Catholic tradition, have embraced the objectives of sustainable development because they are the result of global participatory processes that, on the one hand, reflect the values of people and, on the other, are sustained by an integral vision of development (The Holy Father Francis, 2019).

Besides, the Holy Bible states the importance of the land for God and how his fellows must preserve it "Land will not be sold absolutely, for the land belongs to me, and you are only strangers and guests of mine. You will allow a right of redemption over any ancestral property..." {Leviticus 25:23-24} (Catholic Online, n.d.e). In addition, according to Jeremiah chapters in the Catholic Holy Bible, "I brought you to a country of plenty, to enjoy its produce and good things; but when you entered you defiled my country and made my heritage loathsome." {Jeremiah 2:7} (Catholic Online, n.d.f).

2.8: Religion and Fair Trade:

A realization of God as just and merciful may generate corresponding values. Likewise, the theological speculation of human beings as having been created equal may create moral standards such as solidarity and fairness (Graafland, 2017). Moreover, this shows the tendency of believers to implement social justice and build a solid and fair community. Thus, religious communities may contribute to these processes by using their public voice (Koehrsen, 2015).

Religious individuals would be sufficiently concerned or more so than the non-religious to purchase fair trade products to improve the well-being of foreigners in distant corners of the World (Doran & Natale, 2010). Furthermore, this is an example of how religion can influence the behavior of people. In line with this, behavior among the religious towards fair trade is not just a matter of empathy, charity, lifestyle, etc.; there are theological imperatives for engaging in the behavior in support of fair trade (Doran & Natale, 2010).

Furthermore, the role of religion, as a significant source of values, in molding individual decision-making regarding the procurement of fair trade products. Hence, this ensures that when theology is highly salient in a decision-making context, religious commitment will positively predict an individual's support for fair trade products (Salvador, Merchant & Alexander, 2013). Thus, here we will see what the literature said about the relation between Islam, Catholicism, and fair trade.

The teachings of Islam are not silent on issues of fair trade and trade justice. In which the Islamic viewpoint of fair trade through outlining fundamental principles of fair trade as mentioned early above. [Principles of fair trade, page {12}]. Furthermore, the Holy Quran and Hadith [Prophet Mohammad Sayings] advocate establishing an ethical practice in trading, dealing with the parties involved in the process from production workers to the consumers at the end.

In business and commerce, Islam obliges buyers, sellers, and consumers to act honestly, fairly, and with integrity in their daily business practices (Doran & Natale, 2010). Besides, the basic principles of the trade from an Islamic perspective are justice and fairness. In addition, the prophet Mohammad (Peace be upon him) was a successful trader and known for his integrity bearing the honorific title {The Trustworthy} (Uddin & Khan, 2014).

Islam also requires workers to be treated in a fair way and with dignity and respect (Doran & Natale, 2010). Hence, Islam places high importance on business manners and conduct (Uddin & Khan, 2014). It was narrated from 'Abdullah bin 'Umar that the Messenger of Allah (ﷺ) said: "Give the worker his wages before his sweat dries." (Jami` at-Tirmidhi, n.d.). Also, Abu Hurayra said, {Help the worker in his work. The one who works for Allah will not be disappointed} (Jami` at-Tirmidhi, n.d.). According to respect, the Prophet (ﷺ) said: The most perfect believer in respect of faith is he who is best of them in manners (Jami` at-Tirmidhi, n.d.). Moreover, when the Prophet Muhammad was asked, "Who among men is most favored by God?" he replied, "A man who does the most good to people." (Montville, 2016). Further, in the case of radical egalitarianism. The Prophet said in his final sermon, "All mankind is from Adam and Eve; an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white, except by piety and good action." (Montville, 2016). In Islam, workers have the right to exercise freedom of association and the right to form unions in order to set and safeguard their rights and gain the bargaining power to receive equitable remuneration (Uddin & Khan, 2014).

The Holy Quran states fair trade and the trade under mutual consent without any manipulation. {O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful.} (4:29) (Ali, 2021). In addition, Jabir reported God's Messenger as saying, "God shows mercy to a man who is kindly when he sells when he buys, and when he makes a claim!" (Jami` at-Tirmidhi, n.d.).

Since fair trade is primarily concerned with fairness, equity, and justice, it seems that the sources of Fairtrade and the teachings of Islam are entirely harmonious (Doran & Natale, 2010). Besides, Uddin and Khan had stated that from an Islamic perspective, there are indeed solid and clear faith-based reasons for supporting fair trade initiatives. And through supporting fair trade, Muslims can be sure that producers receive a fair price that guarantees a living income and decent working conditions (Uddin & Khan, 2014).

Sugden mentioned in his research that the basic principles of fair trade are rooted from the Christian teachings, he witnessed this throughout the existent of Traidcraft, a particular fair trade organization. In which Traidcraft is a Christian rejoinder to poverty. It was established in 1979 as a work done in obedience to and dependence on God. (Sugden, 2000). The Holy Father Francis said, "thou shalt not" to an economy of exclusion and inequality. (Francis, 2013). Besides, Participation and leadership of such social projects can be viewed as a means by which to express one's faith in the public sphere. (Dawson, 2019).

The Catechism explains God blesses those who come to the aid of the poor and rebukes those who turn away from them: "Give to him who begs from you, do not refuse him who would borrow from you" {VI - 2443} (Catechism of the Catholic Church, n.d.). Furthermore, Christianity in general and Catholicism in specific, and according to Matthew Gospel, it states "So always treat others as you would like them to treat you; that is the Law and the Prophets" {7:12} (Catholic Online, n.d.). In addition, Jesus said to his disciples: "Love one another even as I have loved you." {Part: Three - Section: Two - Chapter: Two - 2196}. (Catechism of the Catholic Church, n.d.).

Christian cooperation in social projects, such as the publicity of fair trade, is a means by which the church can reconnect with the deeper community. (Dawson, 2019). Consequently, the phenomenal success of the rural Christian organization has served industrial sectors to uncover hundreds of

cooperative food and clothing stores which promise soon to rival the Socialist cooperative stores. (Day, 1932).

The Catechism explains, “Goods of production - material or immaterial - such as land, factories, practical or artistic skills, oblige their possessors to employ them in ways that will benefit the greatest number. Those who hold goods for use and consumption should use them with moderation, reserving the better part for guests, for the sick and the poor” {Part: Three - Section: Two - Chapter: Three - Article: Seven - 2405}. (Catechism of the Catholic Church, n.d.).

According to Mr. Dawson in his study *Justice and demonstration of Christian Principles: Why churchgoers support fair trade*, he stated that for the churchgoers in his study, fair trade is an act for justice and prophetic denunciation of injustice; it is in the affair of the righting of wrongs. What it certainly is not, is an act of compassion or charity. (Dawson, 2019).

Concerning employment and wages, the Catechism of the Catholic Church states that, "Access to employment and to professions must be open to all without unjust discrimination: men and women, healthy and disabled, natives and immigrants". {Part: Three - Section: Two - Chapter: Three - Article: Seven - IV / 2433}. Moreover, about the wages, "A just wage is the legitimate fruit of work. To refuse or withhold it can be a grave injustice". {Part: Three - Section: Two - Chapter: Three - Article: Seven - IV / 2434}. (Catechism of the Catholic Church, n.d.)

Fairly traded commodities are bought under co-operative rather than competitive trading systems, guaranteeing a fair price and fair working conditions (more distinguished than free market) for producers and suppliers in developing countries. (De Pelsmacker & Janssens, 2007). Thus, Salvador, R. O., Merchant, A., & Alexander, E. A. stated in their study that, when religion is highly notable in decision-making circumstances, religious commitment will positively predict an individual's support for fair trade commodities. (Salvador, Merchant & Alexander, 2013). However, Doran, C. J., & Natale, S. M. argued that, it is very clear from their study that the link between religion and fair trade is very weak, which according to them non-religious may be more inclined to buy fair trade than the religious. (Doran & Natale, 2010).

3: Thematic Analysis:

3.1: Introduction:

Religious beliefs, practices, emotions, and communities may have an impact on values, that is, intensity and priority given to specific values (Saroglou & Munoz-Garcia, 2008). Thus, religion continues to influence the belief system of its followers, as it features some distinct values and downplays others. Moreover, theological, sociological, and psychological analyses of religion suggest that religiosity associates positively with values. Especially with the one that enhances transcendence, preserves the social order, and protects individuals against uncertainty, and negatively with values that emphasize self-indulgence and favor intellectual or emotional openness to change (Schwartz & Huismans, 1995).

Fair trade is a tool used to achieve sustainable production and consumption (Andersson, 2019). And to ensure that all generators and operators have access to a decent living income (Mission & OBJECTIFS, n.d.). Thus, fair trade is a code of conduct agreements installed to regulate producers from different industries (Doran & Natale, 2010).

To link these two main topics in a research question to be conducted in Belgium, which will let us have the opportunity to formulate an in-depth overview regarding the impact of religion on the attitude towards fair trade. This will lead us to our research question that was studied in Belgium, as I mentioned before, and the research question of this study is expressed as follows. *What is the impact of the religious background on the attitude towards fair trade? And what are the differences between Muslim, Christian, and Secular fair trade consumers in Belgium that affect their consumption decisions?*

3.1.1: Hypotheses:

After completing the formulation of the research question, and inserting a literature review at the beginning of this research. And based on the experience gained from the journey of writing the literature review. Also, my educational background as a master's student in Business Management Sciences. All of this has contributed in formulating the eight hypotheses that I will enlist below. In which these hypotheses will be tested and verified according to the results of the interviews.

- H1: If people's commitment to their religion is high, they tend to have a positive attitude towards the fair trade.

- H2: Islam teachings and principles have a positive impact on the attitude towards fair trade among Islam followers.
- H3: Catholicism teachings and principles have a positive impact on the attitude towards fair trade among Catholicism followers.
- H4: Religious people have a positive attitude towards fair trade more than secular people.
- H5: Religion instills positive values that support the attitude toward fair trade.
- H6: Religion lays the foundations that positively affect motivating its followers to implement social justice and equality for everyone.
- H7: Religion authenticates that money is nothing but a means of subsistence, and it motivates the believers to give alms and charity.
- H8: Religion sees trade as a way to serve society as a whole rather than maximizing individual profits.

These hypotheses will be verified after analyzing the primary data collected in the form of interviews conducted with the participants in this study, as well as the three experts from the key topics of this research.

3.1.2: Data Collection and Participants:

The primary data in this research was collected from interviews with experts from the three main topics of this research. In addition to, the nine people who are participating in the study. The three experts interviewed are persons who are qualified and knowledgeable in their fields. Concerning the aspect of fair trade, I had interviewed Mrs. Douchka Van Olphen, and she is the Head of Communication and Mobilization at Fairtrade-Belgium. According to the Islamic viewpoint, I had interviewed Mr. Kassem Barakeh, a professor in the Department of Islamic Studies for Postgraduate Studies, at Jinan University, Tripoli-Lebanon. And professor at the Faculty of Sharia at the University of Tripoli, Tripoli - Lebanon. In addition. And regarding the Catholic Church point of view, I had interviewed the Priest Anastas Sabwe from the Catholic Church in Yvoir - Belgium.

According to the nine participants, all of them are Belgian residents, four of them are from the Islamic Religion and the rest five from the Catholic Religion. The age of the participants varies from twenty years old to fifty years old to have a better understanding of the attitude of this generation towards fair trade and if their religious background has any impact on this attitude.

Throughout the study, I had tried to maintain a balance between men and women participating in the study. In addition, I had managed to have two participants from the Flanders region in Belgium while the rest participants are from the Walloon region of Belgium. Moreover, all the participants are well-educated people -minimum with Bachelor degree- or during the progress of finishing their education (two participants).

At the beginning of the dialog, interviewees were appreciated and thanked for participating in the study. They were told about the interview topic, including what we want to measure, research purpose, interview time, and privacy of the conversation. Questions asked were tailored according to each of the experts that I had interviewed. In addition, the form for the questions posed to the participants in this study is standard. Then at the end, interviewees were asked if they would like to add something to the dialog, provided with confidentiality assurance and appreciation for their participation.

3.1.3: Methods:

Our ultimate goal in this study is to discover if the religious background of our Belgian participants has an impact on their attitude towards fair trade. Thus, a thematic analysis is a considerate approach to this research, in which we are trying to find out something about people's views, opinions, knowledge, experiences, or values from the set of qualitative data we have gathered. The deductive approach will accompany the thematic analysis based on the literature review I have done, and existing knowledge from my academic experience. Thus, this gives me a solid conception of what kind of themes I expect to find in the data.

Furthermore, the process of the thematic analysis that I had followed throughout the research will be as follows;

First of all, getting familiar with both data we have, the primary and the secondary data. It's significant to get a thorough overview of all the collected data -literature review and interviews- before starting with the advancement of the different themes that we will analyze later.

Second, coding -highlighting sections of our text, usually phrases or sentences- the data from the interviews conducted to be able later to categorize them and enlist these categories of data under the relevant themes that we will process later on.

Third, identifying patterns among the coded data to formulate the themes that we will analyze. And, themes are generally broader than the codes that will correlate several codes for each one of the themes. And, the main aim of this step is to develop potential themes that tell us something helpful about the data for our purposes.

Finally, and after coding data and categorizing the coded data into themes. We will be able to have an in-depth analysis of these themes and how they vary between the different main topics of the study. Consequently, this will help us link the findings of thematic analysis and the elucidated literature review to verify the hypotheses formulated earlier.

4: Key Fields in the Study:

In the early beginning of the analysis, before developing the themes and after illustrating the theoretical point of view. Here we will have a well-defined observation of what religion is about, and more precisely what Islam and Catholicism are from Professor Kassem and the Priest Anastas viewpoint. In addition to what is the concept of fair trade, according to Mrs. Douchka Van Olphen.

4.1: Religion; Islam and Catholicism:

As we had seen from the theoretical point of view, there were several definitions of religion. In which, mainly researchers and other's opinions are unanimous that religion is a set of values and principles shared in the community. In addition, they had accepted that religion is a way of living, in which the teachings of the religion can affect our daily life.

A conception of God as equitable and merciful may generate corresponding values. Likewise, the theological conception of human beings as having been created equal may beget moral standards such as solidarity and fairness (Koehrsen, 2015).

According to Professor Kassem, he had mentioned what religion is briefly - whatever the sectors are- In which he refers to religion as the set of beliefs and values that regulates humans connection with the world of the unseen -with God, glory be to him and the Almighty-, it manages humans relationships with their fellow humans, as well as it organizes humans reciprocity with the assets of their environment, whether that are animals or even trees and inanimate objects.

In addition, he had insisted that religion is the organization of human being's relationship with the unseen world and its reflection on the real world. And this includes everything related to belief in

the unseen, whether you are a believer or a non-believer. So the believer believes in God, glory be to Him, and the non-believer assumes that there is nothing in the other world, so the tangible exists and the intangible does not exist.

While referring to Priest Anastas, he had stated that religion comes from the Latin word (*religio*). And this indicates and refers to a set of rituals and rules that are supposed to relate to divinity. He also added that we are living in a world full of diverse religions. Which mainly consists of monotheistic religions and are Christianity, Islam, and Judaism. And polytheistic religion consists of people who believe in several small Gods.

The Priest here continues to explain that belonging to a religion is all about accepting the doctrines. And the acceptance of the creeds varies and differs throughout everyone's convictions. And these convictions are based on education, life experience, or the inheritance from the family. Also, he emphasized the need to humble between the basics from what your convictions consist. And he considered as an example how he chose the experience without contradicting his family heritage, in which for him the experience in itself is something fundamental.

4.1.1: *Islam:*

Professor Kassem indicates that Islam is a complete life system, a way of living. Islam is a command for idealism in all aspects of life. This is how God has commanded human beings to be fit for the environment in which they dwell because Islam favors every human being to be a perfect example for their fellows. In addition, Islam demands each person to witness God in his/her work until doomsday, when every person will be held accountable and judged for everything he does in this worldly life.

All sources authenticate that Islam requires belief in God, the Holy Qur'an, the angels, the messengers, the Last Day, and fate in good and evil. In addition, this belief requires some actions to be done, which are the two testimonies, establishing prayer, paying zakat (alms-giving), fasting Ramadan, and performing the pilgrimage to the house.

The professor had added that after all of these, several things follow that regulates our daily life. For example, benevolence comes after faith, which is the act of helping others without waiting for anything in return. Likewise, managing human being daily relationships with their fellows. Regarding what was previously presented, that Muslim should be an ideal and an

example to be followed by others who reside with him in the same society and environment. Professor Kassem stated that Islam prohibited people from uprooting trees without reason, insulting public places, harming animals, and extravagance water (immoderation of water).

4.1.2: Catholicism:

The Catholic Church was founded on the message of Jesus. It is Jesus himself before his death, He gathered His friends around the table, and He shared the bread with them, and in sharing the bread, He told them to do this until the end of the time. Priest Anastas delivered during the interview that Catholicism constitutes the message of Jesus. And in the message of Jesus, there are love, forgiveness, and peace, and Jesus strongly insists on this.

Moreover, he had added that there are Ten Commandments. And these Ten Commandments can be divided into two parts. The first is to love one's neighbor. And the second is love in general. Thus, I cannot love God that I don't see if I don't love my neighbor. All of these elements constitute the doctrines that we had mentioned before. Also, Priest Anastas had added that his faiths and convictions are based on the Holy Bible and the New Testament of Jesus.

In addition, throughout the interview, he mentioned that the evolution of the Catholic Church was facing several difficulties and obstacles. For example, there were persecutions, and it is during this period, our Fathers in the faith celebrated the mass in the catacombs. In which they were afraid of persecution.

4.2: Fair Trade; Mission and Principles:

Several definitions entitled for fair trade, in which we saw some of them in the literature review at the beginning of this study. Researchers had agreed that fair trade is a new trading approach that is seeking sustainable development through several actions. Most of these actions vary between sustainable productions practices (Makita, 2016). And making trade ethical, fair, and equitable to safeguard the right of marginal producers (Uddin & Khan, 2014).

According to Fairtrade Belgium official website, fair trade's ultimate goal is to ensure that all producers and workers have access to a living income. And this is done by supporting and strengthening producers in the Third World and sustainably improving their living conditions.

Concerning the concept of fair trade, I have interviewed the Head of Communication & Mobilization at Fairtrade Belgium. Mrs. Douchka Van Olphen stated that the philosophy behind

fair trade is trade, not aid, which is changing things in the world, and fighting against poverty and injustices in another way than purely by charity. Furthermore, charity still good and not prohibited, but it is not our philosophy. Thus, we aim to cure the disease rampant in these poor and marginalized communities, not just relieve symptoms.

Moreover, the unbalanced power between sellers and buyers in the trade systems. Which is negatively affecting the bargaining and negotiation power of the small producers in the supply chain. She stated that one of the missions of Fairtrade is to make sure that they rebalance those powers to make sure that those small producers in the very beginning of the value chain have the vigor to bargain and negotiate for better prices. Thus, Fairtrade is fighting against the systemic injustice that exists in the system of international trade.

In addition, about the basic principle and the mission of fair trade, which states that everyone must have access to a decent living income. Regarding this, Mrs. Douchka had considered that a living income is a human right. Thus, Fairtrade makes sure that producers within their system are receiving a decent income to make sure that they can have a house, decently eat every day, send the children to school, and even have some money to save.

According to Mrs. Douchka Van Olphen, poverty is a result of social injustice. And poverty is really at the root causes of many other human and environmental problems in the world. And she supported her point of view with an example of deforestation and children that go to work instead of schools, these kinds of things are a result of poverty in the world. That's why Fairtrade believes in the idea that there's no possibility to build a more sustainable world without social justice.

In addition, she explained one of the ways Fairtrade support sustainability and how they contribute to the local communities of the producers, and it is through the premium price strategy. The Fairtrade premium is an extra amount that the producers get for what they sell. But they have to use this additional profit, and they decide how they will use it. However, it has to be used in projects that seek sustainable development and the benefit of their communities.

5: Table 1: Participant's Religious Background:

In this table, we can find a summary to illustrate participant's relationship with their religion and on which time basis they practice their religious rituals. In addition, to its importance in the participant's life.

Religion	Participants	Relationship of participants with religion	On which time basis participants practices religion rituals	Importance of religion in participant's life
Catholicism	Alicia	Less than a superficial relationship	No religious rituals is practiced	Before, it was good to have religion to be reassured and to have security, but now it's not that much important
Catholicism	Francoise	Superficial / fluctuating relationship	Sometimes weekly, sometimes daily. It depends on the rhythm of life	Important to have the faith, keeps her calm, confident, more lenient
Catholicism	Julien	Superficial relationship, but his family are very religious	Not practicing anymore just Christmas traditions	It is important when we have problems and troubles, and when we are happy we forgot about it
Catholicism	Maria	Strong relationship with religion, and strong faith in God, also in Jesus	Always try to pray, and go to church when it is possible	It is very important, believes that many things happen in our life by God,

				gives hope, motivation, and helps to do good things for people
Catholicism	Marie	very superficial relationship	No religious rituals is practiced	Not that much important for me, education and values are much important
Islam	Ali	Strong relationship	Practicing religious rituals on daily basis, but no visits to mosques	Very important in the life, it is a way of living, and a full life philosophy
Islam	Jihad	Normal and superficial relationship, and accepts accept the methods that God wants us to apply in the world	No religious rituals is practiced	It is important, it is a way of communication between the human being and God, and teaches humanity
Islam	Shirlene	Strong relationship	On daily basis, to thank God, to ask forgiveness or to consult Him.	Very important, to understand the world around her, harmonize with the environment, and allows her to exist

Islam	Mohammad	Strong relationship with my religion, and considered as a religious person	Practicing religious rituals and prays on a daily basis	It is very important in life, It is a guide in all life practices, and roots up all religious values
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Source: Information derived from the participant's interviews. For further information please don't hesitate to check appendix (8).

6: Themes and Results:

As I had mentioned few paragraphs above -in the methods part- that in this research, I will be analyzing the data from the interviews using thematic analysis. In this part, we will see together the themes that I had come up with and the results of the participants as well as the opinion of the experts.

6.1: Value of Money in Islam and Catholicism:

Money is a medium of exchange; it allows people to obtain what they need to live. So it helps people to have access to the necessities of life. Like various prospects of life, people see money in diverse ways. So people can value the money depending on their religion, education, or their access to it.

According to Professor Kassem's viewpoint, Money in Islam is the backbone of life, the means of progress, and the means of prosperity. But the expenditure on this money must be rational and be in the interest of the human being. And that is why the Messenger, may God bless him and grant him peace, said to Saad bin Abi Waqas when he wanted to give all his money in charity before he died, he said no, in charity a third and a third is much because leaving your heirs rich is better than leaving them dependent on people.

Islam does not prohibit the accumulation of wealth but rather encourages its investment and the charity of this money and benevolence to others. Thus, in Islamic teachings, there is what is called the Zakat (alms-giving). And it is 2.5% of your money to be distributed to the poor and in need people. In addition, there is benevolence, and it is a way to donate regularly. And here Professor Kassem gave an example, if a person who owns a hundred thousand dollars and his neighbor does

not have a single dollar to eat, you must donate him/her. And this is not necessary here to help from the Zakat of your money, it is an act of benevolence that Islam favors to practice regularly.

Concerning Catholicism, and by referring to Priest Anastas, while interviewing him, he mentioned that the Catholic Church manages money efficiently and effectively, and he can announce it loudly. And the reason for this is that the Catholic Church believes in the redistribution of money in different ways. Therefore, Priest Anastas stated that the collected money -Investments and donations- was transferred to Roma to feed the coffers of works of the Pope. Then, money will be redistributed to the Churches. And on their turn, the Catholic Churches will redistribute this money ethically and in transparency by supporting churches in poor countries such as Africa and Latin America. In addition, the Catholic Church fosters projects like building maternities, and some orphanages in marginalized countries like Palestine.

After having the viewpoint of Islam and Catholicism concerning the value of money, here we will highlight how the participants of this study value money.

According to the participant with an Islamic background, they insisted that the money it is all about a medium and way of living only. In addition, all of them had mentioned that money, according to their religion, is favorable to use in helping others and especially the poor ones. In addition, some diverse points of view still exist. For example, Mr. Mohammad stated that in his opinion and according to his religious background, the wealth should be redistributed among in-need people in the community. While Mr. Jihad affirmed that religion has nothing to do with how he spends his money. Also, Mr. Ali and Mrs. Shirlene, during their interview had explained about mental health and peace of mind, in which from their point of view money must be earned honestly and ethically to fulfill their life needs.

The value of money was nearly the same for participants with Catholic teachings, in which all of them had stated that money for them is a means of living and acquiring the essentials of life. In which Mrs. Francoise, Mrs. Marie, and Mrs. Maria had insisted that money should also be used in the help of others through donations and charity. Furthermore, Mrs. Alicia said that money is important for her to achieve well-being in life through spending it on holidays and buying what she wants and needs but rationally. And Mr. Julien stated that through time he had changed the way he values money, which when he was younger, he had not cared for money and how to spend

it. But nowadays, and after building a family, he cares for money, and he rationalizes the way he spends it to deliver a good life for his child.

6.2: Trade and Producers from an Islamic and Catholic Viewpoint:

Trade is an economic concept involving the buying and selling of goods and services. And producers are the ones whose role is to support the trading system with the goods and services to be sold. And religion has its own opinion towards this topic all over the world.

In Islam, according to what was provided by Professor Kassem, trade-in Islam must be a true fair trade based on profiting, bearing in mind that the profit rate should not exceed a maximum of one-third of the cost. And any unreasonable increase in prices more than this equation is a forbidden act in Islam. In addition, monopolists who store commodities to control prices, in Islam they are cursed. That is why the Messenger of God, may God's prayers and peace be upon him, said, "The monopolist is cursed," Moreover, Professor Kassem had added his point of view by stating that trade is often not fair. And unfortunately, most of this trade is based on exploiting human beings in production, and exploiting the human need for money and surviving.

Moreover, there is a flaw in the world trade system. Globalization, although in some aspects there is nothing in conflict with the Islamic religion. However, globalization is seen as the control of the producing country, or the strong country, over the prices of resources and labor in weak countries. Thus, this leads to the easy influx and hit of weak local markets by major manufacturers or countries.

In addition, Mr. Kassem stated that the seller or the producer should display the defects in the commodity he sells unless it is free from defects and impurities. The seller or producer should not manipulate the prices according to the customer and his purchasing power, as Islam forbids this sort of action.

Concerning the Catholic point of view, the Priest Anastas had mentioned that trade is highly encouraged. In which the Catholic Church itself is involved in the business cycle. While doing business and managing the money or the investments must be done ethically and transparently. And these ethical and transparent values must be intentionally applied by people doing business or by the producers themselves.

Furthermore, Priest Anastas explained that wherever there is a Catholic Church, there are small businesses like libraries or butchery stores. He also added that the Catholic Church has some assets that they manage and rent. All of these activities are for self-financing and independence to support the mission of the Pope. Thus, transparency and ethics are essential criteria for doing business. And this means that the producer must be acting ethically and in transparency in his operations. Plus, Priest Anastas supported it by an example from the Catholic Church itself. He said that if someone from the Catholic Church had stolen something. There is the law and control, and it is strict and with discipline, with high ethics, and within transparency.

By referring to the participants from the Islamic community, we can see that there is unanimous approval on the concept that the producer's activities and the trade itself must be ethical, transparent, and free from any harm to humans or nature. In which Mr. Mohammad insisted that Islam was clear regarding this topic. In addition, Mr. Ali had mentioned that trade and producers must be following what is called in Islam the science of commerce.

While referring to the participants with the background of Catholic teachings, they had mentioned by the majority that they don't have any idea if their religion directly affects the producer. But they gave their opinions which were nearly the same among the participants. Their answers were mainly based on the fact that the producer him/herself could have some rooted values from his/her religion. In addition to, that the producer must not cheat and should not harm nature. For example, Mrs. Alicia has mentioned that the producers should stop using chemical products that are harmful to human beings and nature.

6.3: Inequalities and Social Justice in the Eyes of Islam and Catholicism:

When speaking about inequalities -one of the hottest topics in the world-. Thus, inequality is the existence of differences between people based on their religion, gender, and color, etc. While social justice is the activity of solving these inequalities, it is the order of fairness in society.

As Professor Kassem delivered during the interview, Islam deals with the fact that all people are equal in rights, duties, and freedom of religion. So that a person believes what he/she wants, Islam does not force him/her to change his/her belief or choose a specific one. He also added that equality is one of the Islamic values that Islam spread among the people. Thus inequalities in Islam are forbidden. In addition, Professor Kassem insisted that people are equal in terms of rights and duties and in inflicting punishment on those who violate the law of God Almighty, whether this person

who committed this crime is a leader or a commoner, president or subordinate, the punishment will be the same.

According to social justice, Professor Kassem had declared. In Islam, social justice basics refer to equality. Furthermore, to ensure that social justice is applied, there must be equality between all the community members whether they are Muslims or non-Muslims. And he explained this through the example of if there is a non-Muslim resident in an Islamic community, this resident must be treated equally as the Islamic residents. In addition, if this resident is facing financial problems, the Islamic State is obliged to support him financially. Therefore, justice and equality are basic social values, and Islam preaches and commands people to adhere to these values.

Concerning inequalities, Priest Anastas referred to Prophets in the Old Testament as they denounced inequalities. In addition to this, the Catholic Church and Jesus himself denounced inequalities in all its shapes and everywhere. And to explain this, he had supported this study with an estimable example that is occurring currently. In which he said that what is happening in Palestine in the meantime, the Church took the word and denounced it, and they said that it is not fair. Killing others and especially the weak ones is one of the clear images of inequalities.

Regarding social justice, Priest Anastas had prescribed that the Catholic Church is on a continuous battle for applying social justice. In which there is a doctrine of social justice that shows the implication of the Catholic Church. And he mentioned how the Catholic Church intervene in resources and raw materials management in Africa as an example of implication social justice. Thus, Jesus in His message taught His fellows to save humankind and human beings, not only spiritually but also in their integrality.

One more time, the outcomes of the participants from the Islamic background had the support by the majority for social justice according to the religious values rooted in their personalities. For example, Mr. Ali had mentioned that besides religion, social justice is the responsibility of people to apply it. In his opinion, people must have full access to the resources given to them by God. In addition, Mr. Mohammad had supported his point of view towards social justice by referring to the teachings of the Prophet Mohammad (Peace be upon him) that all people are equal. Also, Mrs. Shirlene indicates that social justice is supported by the values rooted in people from their religious backgrounds. While Mr. Jihad had indicated, that his religion clearly illustrated social justice, and in most of the decisions he took, one of his concerns was social justice.

Concerning the participants from the Catholic background, we have two different points of view. In which the majority, three out of five had mentioned that religion is about social justice and they are supporters for social justice. While the rest had stated that religion and social justice are two different things, and they ensure supporting social justice. For example, Mrs. Alicia had mentioned that social justice is the cultivation of how parents educate their children and the nature of people. As well Mr. Julien said that religion and social justice are separated, and social justice is a moral matter. While Mrs. Francoise and Mrs. Marie had mentioned the importance of social justice and the values cultivated from religion, such as respect and helping others, and equality, and here Mrs. Marie noted that giving is receiving. In addition, Mrs. Maria insists that her religion and the Holy Bible promote social justice, in which social justice for the poor and oppressed people is something fundamental.

6.4: Consumption and Purchasing Decision in Islam and Catholicism:

The purchasing decision and consumption are mainly based on the wants and needs of the consumer. In addition, several criteria can be affecting the purchasing decision and consumption, for example, religion, culture, and even education. And to be more precise on how religion affects purchasing decisions and consumption, for instance, in Islam, it is forbidden to consume alcohol, pork, and meat that is not Halal.

From an Islamic point of view, rationalization of consumption and spending is a command by God. In which according to Islam, it is favorable to consume only the quantities you need. In case if you are buying more than your consumption levels, then you are extravagant. Besides, Professor Kassem insists that human being's consumption of everything in this universe should be responsible. And he added an evidence from the Holy Quran, which is "God does not like wasteful people who exceed the limits of spending according to their desires."

Islam does not prohibit spending and having a good lifestyle, but with rational spending and sane consumption. Thus, Islam always commands reasonable consumption of what nature and what man produces, studied consumption that meets the needs of human beings and does not exceed or inferior it.

From Professor Kassem's point of view, Islam has a behavioral aspect, and it should affect the consumption and purchasing decisions of Muslims. While the freedom of human beings in buying and selling still exists. And here, he had mentioned that Islam favors and urges Muslims to take

into account the economic development of the institutions they buy from. Thus, he supported this point of view with a clear example. For instance, you can buy from large institutions that generate huge profits, but Islam promotes Muslims to buy from new small institutions in the market to support them to grow up and enhance the economic development.

Catholicism's point of view regarding purchasing decisions and consumption is transparent, which Priest Anastas had stated and ensured that consumption of the Catholics depends on them and only on them. And this is because the Church cannot oblige people and tell them what to buy and consume and not. He had affirmed that even in the Holy Bible, there are no verses telling people what to buy and what not.

But, he had ensured that the Catholic Church promotes the transition towards more ethical consumption and gives more care for what we buy and consume. Since the ethical dimension, transparency, and the respect that people can cultivate from such an act. He had added that he is in the transition from normal consumption towards a more rational consumption.

In addition, Priest Anastas delivered during the interview that even if the Catholic Church respects the liberty of people in choosing what they would like to buy and consume. And regarding the movement from the Catholic Church towards rational consumption, he is using his public voice to convey lined messages to his followers. Which the content of these lined messages explains the importance and the benefits of the transition to motivate his followers.

Three out of four of the Islamic participants in this study stated that religion affects their buying decisions and their consumption. In which they mentioned that religion commands them to rationalize their consumption and never exploit the natural resources. Thus, Mr. Ali declared that consumption should be based only on what you need. He had also added that his religion plays a significant role in affecting his buying decision. Thus, he does not buy products from unknown resources or related to child labor issues. From the viewpoint of Mr. Mohammad, the consumption level is only to consume the essentials and basics of a decent lifestyle. Additionally, he had mentioned that the products he buys should be clean and have nothing to do with notorious trends and supported this with an example. For instance, he had revealed that he does not purchase any products imported from Israel since the Zionist community is killing the Palestinian people under the concept of ethnic cleansing. Also, Mrs. Shirlene had announced that her consumption is based on her needs and the act of benevolence. And her religious background imposes a critical role in

her buying decisions, as well as all the decisions she would like to take in her life. As for Mr. Jihad, consumption is limited only to the principle of permissible and forbidden according to the Islamic teachings, and religion, in his view, does not influence his purchasing arrangements.

Regarding the rest of the participants from the Catholicism knowledge, they had indicated that their religious background has not that much effect on their consumption level, and there are no limits on their level of consumption other than the respect of the planet. While the majority ensured that they are in the transition towards ethical consumption. For example, Mrs. Marie, Alicia, and Mr. Julien had declared that over the past few years, they were in the shift towards rational consumption. Therefore, they started to pay more attention to what they consume and from where they buy their products. For instance, they had switched their purchasing habits into buying more local products from the farms. Additionally, they are wondering about their needs before deciding to purchase the product. As for Mrs. Francoise and Maria, they had announced that no relationship between religion and consumption exist, except the values related to the respect of the planet. As well as that their religious background does not affect their purchasing decisions, for instance, Mrs. Maria said that she can consume what she wants when she wants.

6.5: Environment and Sustainability in the Context of Islamic and Catholic

Religion:

Quite simply, the environment is all that surrounds us. And sustainability is about not depleting natural and human resources, in addition to striving to achieve an ecological balance. Thus, these two concepts are completing each other. In which sustainability is about preserving the environment for the coming generations.

In Islam, according to Professor Kassem, the resources of nature and the resources of the earth should be preserved, and Islam said, "Do not extravagant even if you are on a running river." In addition, Islam forbids the abuse and misuse of nature in various ways and means. Also, he had announced that whatever the number of people on the earth, the production of this land and the natural resources should be sufficient and enough for them. Therefore, Islam prevents Muslims from consuming energy and resources that they know are more than your need. And he insisted on this. For instance, he had mentioned that if the consumption were really from human beings according to their needs only and without any shape of extravagance, then the production of the land would be sufficient to approximately fifteen billion people, which is double the current

number. In contrast, the extra spending, the forbidden extravagance, and the lack of sane consumption resulted in an unevenness in the global balance of production and consumption.

Moreover, Islam urges nations to diversify their agricultural production by cultivating lands and fields with different plants, which are compatible with its soil and climate, to avoid facing a surplus or deficit. Additionally, Islam encourages States to produce all that they can from the imported materials and products to reach or try to reach self-sufficiency. And by this, the States or even enterprises can eliminate intermediaries or brokers in the supply chain.

From the Catholic Church viewpoint, Priest Anastas had mentioned that Pope Francis wrote a detailed document about the importance of the environment and defended it. Furthermore, he had backed the record of Pope Francis to the year of 2015, in which, in his opinion, the pandemic that the whole world is facing today, is the consequence of what the human did before. Therefore, he had stated that the human consumes, throw, and waste without paying attention, which makes nature cry.

Moreover, Priest Anastas had denounced pollution and disrespect of nature. As well as the Catholic Church condemns all the acts that harm the environment and pollute it. For example, the Catholic Church discourages travel in disorder to conserve the environment. Thus, the mission of Prophets exists, to denounce and raise the voice against decision-makers to get them to wake up and pay attention that they are making errors and mistakes, in which, if it is not the case, they will continue to do whatever they want.

With the bulk support of the participants from the Islamic community, we can see the positive relationship between the environment and sustainability and their religion. Therefore, they had mentioned the importance of the environment and sustainability concerning their belief. For example, Mr. Mohammad had stated that both sustainability and conserving the environment. Are promoted through the concept of reasonable consumption according to his religion. And if the human being didn't respect nature, then they will be facing punishment from God. As for Mr. Jihad, it is all about self-control, which is the war between the person himself and his instincts. And for Mr. Ali, it is about ecologically living in harmony with the environment without harming or wasting nature and its resources. While for Mrs. Shirlene, it is about taking action, for example, she had mentioned that she stopped buying from stores like Primark, as she knows the manufacturing background for their clothes, and she won't be participating in this shape of slavery.

Based on the opinion of the participants with Catholic teachings background, they had announced with a majority that there is a positive relationship formulated towards faith and sustainability. In which, Mrs. Maria had stated that protecting the environment and the natural resources is something essential according to the Holy Bible. And as Mr. Julien believes that nature must be protected, he had mentioned that he is trying to eliminate his negative impact on the environment by several means, like reducing the purchase of products with plastic packaging. While Mrs. Alicia -besides the importance of the environment- spoke about recycling and reusing the products to avoid wasting the environment. Additionally, Mrs. Marie had declared that conserving the planet is valuable. And this can be reached through rationalizing consumption. In which for her consuming locally or Fairtrade products is a means of preserving the environment. While for Mrs. Francoise, it is all about the respect of the earth that her religion mentioned.

6.6: Fair Trade and its Mission from Muslims and Catholics perspective:

As was observed through the theoretical part, there were various definitions of fair trade. And as Mrs. Van Olphen mentioned during the interview, fair trade is a new trading system that aims to aid people through their work and not aid them in the shape of donations. And this is imposed by guaranteeing the producers within the fair trade system receive decent incomes. Therefore, the producers in developing countries can have a better life and working conditions.

By asking Mrs. Van Olphen if religion has an impact on the attitude towards fair trade or the consumption of fair trade products, she had confirmed that in the past, it had a positive influence throughout the sense that there was a relation between charity and fair trade, especially in the roots at the beginning of fair trade story. Whereas, we are living in a secular society nowadays like Belgium. Religion has nothing to do with how people see fair trade, even if secularism and religion somehow sharing some common principle values. And note that even if the awareness of what Fairtrade is about is approximatively 90%. Furthermore, if we ask people to make a hierarchy of what matters for them, then we will see that it is a bit lower rates, but it still significant for a rate between 60% and 70%. But the relevancy between religion and fair trade can still exist in which we can make bridges based on the shared values, as we know that religions promote a lot of values that fair trade promotes too.

Islam generally enjoins adherence to and consideration of the economic realities of the state and groups. Therefore, Islam favors human beings to buy from and support small and marginalized

producers and institutions in society. Moreover, Professor Kassem had confirmed that Islam enjoins that we take in the hands of these institutions to float and spread them at the State level. Islamic economy is based on legal profit only and developing the local market to the maximum possible degree.

In addition, Professor Kassem had insisted on the fact that injustice is profoundly forbidden and unacceptable. In which he supported his viewpoint in saying where is justice if chocolate companies are exploiting the African labor for their cacaos production and paying them, for example, ten dollars per day, whereas, this labor is the cause of profiting these companies, approximatively three hundred dollars per day.

According to Priest Anastas, the position of the Catholic Church towards fair trade is positive. Additionally, he had announced that he supports the concept of fair trade. Also, he had affirmed that he is glad to see the outcomes of his public voice and how can impact his followers. Which, people were buying products that had been imported and made thousands of kilometers in transportation that resulted in polluting the environment. Therefore, the Catholic Church favors shopping locally from stores near to you, and like this, we will decrease our impact on the environment.

In addition, priest Anastas insisted on the word of the Pope, in which the message of the Pope came as follows; respect and encourage the small producers instead of mass production. I don't condemn mass production, but it is better to appreciate what is in the place, what we have here near to us, and in our villages.

Three out of four of the participants of the Islamic community had associated with awareness of Fairtrade and indicated good knowledge of what fair trade is. In addition, they had shown that they are aware of the mission of fair trade and mentioned that they had supported this mission through purchasing Fairtrade products. For example, Mr. Ali stated that fair trade is about selling good quality products without monopolizing the market; and fair profits still exist. In addition, his consumption of Fairtrade products mainly based on his religious point of view where waste should be almost zero. According to Mr. Jihad, fair trade is a new trading method that ensures producers in developing countries are well paid. Whereas; he is not familiar with Fairtrade products and not thinking about consuming them in the meantime. Concerning the viewpoint of Mr. Mohammad, he had affirmed that fair trade is a designed system to be in solidarity with the marginalized

producers in developing countries. And it aims to reduce or eliminate the intermediaries in the supply chain. In addition, he had confirmed his total support of fair trade through consuming Fairtrade products on a daily or weekly basis without contradicting the sane consumption command from his religion. As for Mrs. Shirlene, she had announced that she is not familiar with what fair trade is. But, she indicated that she had already consumed Fairtrade products from local stores that sells organic products.

All of the participants with Catholic teachings had associated complete awareness about what is fair trade; and what is its mission. In addition, some of them had shown support of the concept of fair trade from consuming products from Fairtrade. In which the rest showed their interest at least. Except for Mrs. Alicia, thus, she had confirmed awareness about what fair trade is; and mentioned that it is about paying correctly for farmers. And it has two primary goals, which they are social and ecological goals. But, she had announced that she had never purchased Fairtrade products, and there is nothing from Fairtrade products that are interesting for her. Whereas, Mrs. Francoise had indicated that fair trade for her is the label that represents the organization of Fairtrade that seeks to pay decent incomes and to avoid exploitation. Or the meaning of fair trade itself in paying fair prices and consuming local products even if it is not labeled. She had also admitted that when shopping, she does not pay attention if the product is holding Fairtrade label or not. But she does pay attention to don't purchase certain brands known for their excessive human exploitation. For Mrs. Marie, she was a bit similar to Mrs. Francoise. For instance, she had indicated that in the fair trade system, producers are recognized for their work and receive a decent salary without any shape of exploitation. And, for the support of this concept, she is trying to consume Fairtrade products a minimum of two times per month, and local or organic products every day. As for Mr. Julien, fair trade is a community of social solidarity and a way to compensate the farmers and the producers for having a truly fair trade. In addition, he mentioned that he had never consumed Fairtrade products due to its lack of presence in the markets; in addition to the selfishness in buying the cheapest products. Whereas, for Mrs. Maria, fair trade is a social movement that advocates fair reimbursements for the producers; and sustainability through improving social and environmental standards. And concerning the consumption of Fairtrade products, she had mentioned that her consumption is limited to tea and coffee, and she had shown interest in chocolate.

6.7: Fair Trade and Values in Muslims and Catholics Personalities:

Values are one of the most significant components of a person's personality. Regardless if it is derived from religion, education, life experience, or inherited from family. And religion is one of the components that can critically affect values positively or negatively. In this section, we will see the values that can be linked between religion and Fairtrade. And if these values are present in the participant's personalities.

While interviewing Mrs. Van Olphen, she had mentioned that the relevance between fair trade and religion still exists; due to sharing some common values. Some of these values can be social justice, sustainability, social solidarity, fairness, equality, and full access to resources.

Values in Islam are themselves derived from the Holy Qur'an and the hadith of the Messenger; may God bless him and grant him peace. Professor Kassem had approved that the sacred Islamic values are honesty and trust, and violating trustworthiness is forbidden in the Islamic religion. Besides idealism and ethics in all aspects of life, Islam promotes social justice and equality. That is based on the principle of not confiscating or wronging a person's rights. In addition, he had mentioned the importance of solidarity, supporting it with a verse from the Holy Quran; God Almighty said, "If the debtor is in a difficulty grant him time till it is easy for him to repay. But it ye remit if by way of charity that is best for you if ye only knew." {2:280}. In addition, the previous verse from the Holy Quran shows the importance of charity and benevolence in Islam.

According to the Catholic Church, Priest Anastas had mentioned the most significant values from his point of view. In which these values are as follows; transparency, equality among the members of the society, social justice, and respect. And he insisted on respect because today we lack the respect of human beings, we don't respect others, and this matters. In addition, he had mentioned the importance of social solidarity that can be applied through loving and supporting your neighbor. Therefore, in Catholicism, you cannot love God that you don't see if you don't love your neighbor. Moreover, charity is at the heart of Catholic teachings.

All of the participants in this study, who come from an Islamic background, have unanimously agreed that the values derived from religion to some extent are the same values that were mentioned previously, according to Professor Kassem's opinion. As for Mr. Ali, for example, he had stated the basic values derived from his religion, which strongly affected his way of life and his adaptation to the surrounding environment. Among these values are love, respect, and helping

others. And he emphasized the importance of social solidarity linked to fair trade through the principle of love for your neighbor what you love for others. Mr. Jihad also stressed the significance of values such as love and respect. He also added the importance of humanity and honesty, which help him to be a human being. In addition, he had confirmed that a positive relationship between the values derived from Islamic teachings and fair trade exists, which these values are honesty and quality. As for Mr. Muhammad, he explained that he had found many values are instilled in his personality from the teachings of the Islamic religion, the most important of which are good morals in dealing with others, honesty, and charity. Mr. Mohamed believes he sees in himself an example of how his religious background impacts his attitude towards fair trade. And among these common values between the teachings of his religion and the principle of fair trade. He had stated charity, benevolence, and social solidarity. And here we are talking about helping the poor and vulnerable in society without any compensation, equality among all people through applying the concepts of social justice, sustainability, and preservation of all resources. Whereas Mrs. Shirlene had expressed that values are the philosophy of everyday life. She continued by talking about the importance of charity, equality and social justice, and respect for the environment and nature. In addition, she dictated, for example, that she does not buy any goods originating from an occupying body such as the Zionist entity.

Like their counterparts from the Islamic religion, the participants from the Catholic creed were unanimous in the values derived from religious teachings; namely: respect and forgiveness in dealing with others, respect for the planet and nature through the preservation of resources, social solidarity, including helping others, charity, donation, and the support of equality and social justice by not abusing power; Except for Mr. Julian, who had stated that no values are urging the existence of any positive relationship between religion and fair trade, regarding his viewpoint. And this is because he is not familiar donations or alms. As for Mrs. Francoise, the values that she can link with the concept of fair trade are the redistribution of wealth and respect for workers through securing decent income and safe working conditions. In addition, Mrs. Marie had affirmed that respecting workers and producers, especially the weak and marginalized ones, and ensuring that they have an income that helps them lead a decent life, plus rationalizing consumption by not being extravagant and wasteful are among the most significant values that build their stance towards fair trade. According to Mrs. Maria, she had confirmed that her religious teachings have instilled in her personality some values that constitute an indirect relationship with the mission of fair trade.

And, these values from her viewpoint are fairness and equality, securing all the essential needs of the worker in the workplace, and giving him/her what he/she deserves. Furthermore, from Mrs. Alicia's point of view, is about applying social solidarity through her support to the local shops and especially the stores that sells eco-friendly products.

7: Hypothesis Verification and Discussion:

After formulating hypotheses based on the theoretical review conducted at the beginning of this study, which confirmed the existence of a positive relationship between religion and fair trade. As well as after highlighting the most valuable themes related to this research based on the thematic analysis of the information provided by the three experts - from the Fairtrade Organization, the Islamic Religion, and the Catholic Religion - and the nine participants - from an Islamic and Catholic religious background - in Belgium. In this section, we will verify the established hypotheses by comparing them with the existing data. As we will discuss and test these hypotheses one by one gradually.

H1: If people's commitment to their religion is high, they tend to have a positive attitude towards the fair trade.

Regarding this hypothesis, we can address that the greater the commitment to religion and the teachings of the faith that instill values and principles in the personality of robust believers, can positively affect the attitude towards fair trade. And this is limited to the similar values that exist between the teachings stipulated in the religion and the basic principles mentioned in the fair trade mission and its considerations in this field. We also saw that the participants who have a strong relationship with religion that affects their daily lifestyles. Such as Mr. Ali, Mr. Muhammad, and Mrs. Maria. We found they have the values derived from their beliefs that buttress their positive attitude towards fair trade. And their statement that they use Fairtrade products was proof of their attitude, and they have also shown interest in some products that they have not yet had the opportunity to use.

H2: Islam teachings and principles have a positive impact on the attitude towards fair trade among Islam followers.

This hypothesis is confirmed, and this is due to several principal outcomes. As Professor Kassem had explained to us, the Islamic religion encourages a positive attitude towards fair trade. And this

is due to the similarity of the objectives of fair trade with the foundations and principles of the Islamic teachings, namely, in short, social justice, equality, sustainability, environmental preservation, non-depletion of resources. Non-exploitation of workers and producers, fair trade, and giving everyone in the trading cycle his/her right. That was demonstrated by the Muslim participants in this study. Although only two out of four participants admitted to purchasing Fairtrade products. But, the four participants showed that common values between the teachings of their religion and fair trade purposes do exist. And these values are the same as those mentioned above. And, the two participants who expressed their consumption of Fairtrade products are Mr. Ali and Mr. Muhammad. In addition, these two participants had shown the importance of religion to them and how it influences their daily lives, as they also have a strong relationship with God and practice religious rituals daily. Thus, this means that Islam's instructions and beliefs produce a positive impression on the viewpoint towards fair trade betwixt Muslims.

H3: Catholicism teachings and principles have a positive impact on the attitude towards fair trade among Catholicism followers.

This hypothesis is verified, and this is due to the insistence of Priest Anastas, who proved to us his support for the principles and objectives of fair trade, and also made it clear to us the positive attitude of the Catholic Church towards fair trade, and this was by explaining the position of the Pope who had favored in his speech, that all the human beings must preserve the environment and resources, and that they must show solidarity and stand by the poor and vulnerable. It is through these teachings that are basically in support of the mission of fair trade, the positive attitude towards fair trade can be demonstrated. In addition, the majority of the participants from the Catholic community expressed the existence of the same values advocated by the Fairtrade Organization. For example, the Catholic women who participated in this study expressed their support for fair trade by declaring the general values between the teachings of their religion and fair trade, which mainly are preserving the environment and resources, justice and equality, and helping local merchants and producers, especially the vulnerable among them. Plus, three of the four women from the Catholic community had or were still consuming Fairtrade products.

H4: Religious people have a positive attitude towards fair trade more than secular people.

This hypothesis is difficult to validate; simply because there is positive support for fair trade principles from nearly all participants. We had found that the participants from the two sects in

this study who reside in Belgium -which is a secular society- despite the differences in their religious commitment, had shown a positive attitude towards fair trade, and as we discussed before that due to the similar values between their religions and fair trade which had validated the first three hypotheses.

H5: Religion instills positive values that support the attitude toward fair trade.

This hypothesis is confirmed through the values and principles mentioned by Professor Kassem concerning the Muslim sect and Priest Anastas about the Catholic community. In comparison with the values that all the participants in this research stated that they enjoy, it can be approved that religion contributes to instilling some values and principles that reflect positively on the attitude of its followers towards fair trade. Some of the most valuable values found among the participants and mentioned by Priest Anastas and Professor Kassem; are social justice and equality, preservation of the environment and nature, non-depletion of natural resources, non-exploitation of workers and small producers, and ensuring that they receive a decent income.

H6: Religion lays the foundations that positively affect motivating its followers to implement social justice and equality for everyone.

This hypothesis can also be validated, as social justice is one of the highest and most precious values motivated by religion, whatever it is. Although, the theological and non-theological believers all call for social justice. In this study, we dealt with the Islamic and Catholic cults, which proved the importance of social justice. Dr. Kassem emphasized that justice and equality are among the fundamental social values, and Islam calls on people and commands them to adhere to these values. Likewise, Priest Anastas had emphasized that the Catholic Church is in a continuous battle for applying social justice. And he added that in Catholicism, there is a doctrine that provides for social justice. The proof of this is the persistence and assertion of the participants of the two religions -despite their different religious commitments- that social justice is one of the most significant values stipulated in the teachings of their belief. They unanimously agreed that equality and justice in society are the foundations of religion to implement social justice. Therefore, it is true to say that religion has foundations that motivate its believers to adhere to apply social justice.

H7: Religion authenticates that money is nothing but a means of subsistence, and it motivates the believers to give alms and charity.

The majority of the participants in this study - seven out of nine - expressed that money is nothing but a means of subsistence. They had also affirmed that according to their religious teachings, it is desirable and favorable to give alms and donations to the poor and the vulnerable. In addition to the remaining two participants, the importance of money lies in securing a decent life for them and their children, and it is not about luxury and extravagance. But, they are not familiar with the idea of donation and alms-giving. And what is remarkable here; is that these two participants expressed a superficial relationship with religion, and they do not practice any religious rituals. Thus, here we can confirm the fact that religion authenticates that money is nothing but a means of subsistence, and it motivates the believers to give alms and charity.

H8: Religion sees trade as a way to serve society as a whole rather than maximizing individual profits.

This hypothesis is confirmed, and its context is accurate. By referring to professor Kassem, he had mentioned during the interview that institutions and businesses must help in the economic development of the society. In addition, the profits of the enterprise and commercials from a product should not exceed one-third of the total cost of the product. Also, Priest Anastas had stated that trading and doing business, according to Catholicism, is encouraged. But, it should be a transparent and ethical trade and must not be harmful to nature and the environment. And this is confirmed by the majority of the participant. They had mentioned that their religion supports ethical trade and for the businesses that benefit the society.

8: Conclusion:

This research aimed to identify the impact of the religious background on the attitude towards fair trade and the differences between Muslim, Catholic, and Secular Fairtrade consumers in Belgium that affect their consumption decisions. Based on a qualitative methodology and thematic analysis of the main principles and values shared by religion and fair trade, it can be concluded that Islam and Catholicism are significant factors in impacting the attitude of their followers towards fair trade. The results indicate a positive impact from the religious background of Muslims and Catholics on their attitudes towards fair trade.

This answer is based on the fact that the majority of the hypotheses were verified. And these hypotheses' confirmation is based on the results obtained from the nine participants and the

opinions of the three experts; as it was clear to see the harmony in the values and principles of the Islamic religion and the Catholic religion on the one hand, and fair trade on the other. And what proved this harmony is the valuable amount of information we gathered from the participants.

For example, among the most valuable principles cited by advocates of fair trade are as follows; Social justice and equality, preserving the environment and nature, sustainability and non-depletion of resources, non-exploitation of workers and marginalized producers in developing countries, and ensuring that they have a decent income and a safe workplace.

In addition, the themes had been built based on the relationship between religion and fair trade. And the study of the themes were based on the opinions of the three experts and the nine participants. And these themes are consisting of the values expressed by the participants and that is harmonious with the values and principles of fair trade and are closely related to their importance in the lives of the participants, in fair trade according to Mrs. Douchka, the Islamic religion as delivered by Professor Kassem, and the Catholic teachings as Priest Anastas had explained. Among these values were social justice and equality, conserving the planet, social solidarity, preserving resources and preventing depletion it, sustainability, respect, and the payment of fair wages and salaries.

From my point, which is based on the personal and academic experiences and on the journey of this research and its findings that gave me the opportunity to learn loads of new information. I would like to express my personal thoughts that the religious background plays a critical role in our daily life. In which the values that is rooted in our personalities from the religion we follow will be the in our subconscious, thus we will act and react for things unconsciously. Thus, these religions that demands the good of the human being if it was well understood and followed by the full intention then we will be having the positivity in all aspects of life.

Moreover, regarding my experience with religion, I can admit that from my standpoint, that there is a strong relationship between religion and fair trade. In addition, being fair and just in all aspects of life and not only with commerce. In which, I can confirm for you that religions promote values that are compatible with fair trade. But, what makes this link a bit more complicated is the culture, in which behaviors extended from cultures often are more than the manners from religion. That's why I had mentioned before that people must have the religion with their complete intention to comply with its commands.

Regarding the results obtained from this research, some recommendations could be addressed for the fair trade movement and Fairtrade Belgium. However, these suggestions were mainly extended from the linkage between religion and fair trade, as well as the values developed in people's personalities according to their religious backgrounds.

First of all, Fairtrade Belgium could invest in an awareness campaign that communicates the mutual values between people and the main principles of fair trade, such as social justice, equalities, and sustainability. To show people that fair trade is not just about paying the producers in developing countries decent incomes. And this is achieved by spreading booths over the major supermarkets in Belgium, such as Carrefour-Market. And explain to shoppers what the concept of fair trade is and what the mission of Fairtrade Belgium is.

Second, Fairtrade Belgium could demonstrate the significant moral gain from a Fairtrade purchase. Through addressing to people that every dollar invested in a Fairtrade purchase will be helping a family in developing countries lead a decent life. In addition to mentioning that every dollar spent buying fair trade products will help them achieve social justice and equality in the entire communities.

Third, fair trade advocates could organize events that let people engage with them in their mission and principles. And this is accomplished through building a tangible connection between the shared values of people and the main principles of fair trade. For instance, they can make events to allow some real cases from developing countries to share their experiences within the fair trade system. Note that this can be performed using video conferencing to avoid travel costs. In which, these kinds of events will show people in developed countries that if they used their values in their buying decisions, it has resulted in the benefit of people in the developing countries.

Fourth, it is significant for the fair trade movement to consider the religious segments in some countries -where religion is dominant- to ease their entrance and/or their presence. In addition, they can also collaborate with local religious foundations to promote the mutual values between fair trade and religion using their public voice. In Saudi Arabia, for example, fair trade advocates can relate their principles to the Saudis values that are rooted in their personalities from their religion. Furthermore, for instance, they can cooperate with Caritas to communicate their message for the religious segments, which are massive and rich.

Fifth, it is similar to the concept of the fourth recommendation. In which Fairtrade Belgium can collaborate with local religious entities to communicate their message for these segments. Note that these segments somehow are influenced by the public voice of their religion, and they do share the values same as the principles of fair trade. Thus, Fairtrade can illustrate this tangible connection within values to enhance people in supporting fair trade mission through buying Fairtrade products.

To better understand the implications of these results, future studies could be addressed on a larger scale to have much more accurate results. Since that everyone knows religion, which is a complex subject, contains many ramifications and divisions, and also carries many different opinions, even if they are sometimes from the same religious sect. Therefore, regarding this topic, it is always better to have viewpoints on a large scale to have a more comprehensive image of the situation.

Finally, this research was about studying the issue of the impact of the religious background of Muslims and Catholics on their attitudes towards fair trade in a secular society. In addition, we aimed to see if any differences exist between Muslims and Catholics based on their consumption values. Besides, the literature review developed at the early beginning of this research had shown a positive relationship between religion and fair trade from several aspects. For example, if religion affects the purchasing decision of its believers to buy Fairtrade products or not. Our findings through this research had shown; that the religious background of Muslims and Catholics can impact their attitude towards fair trade in Belgium.

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