

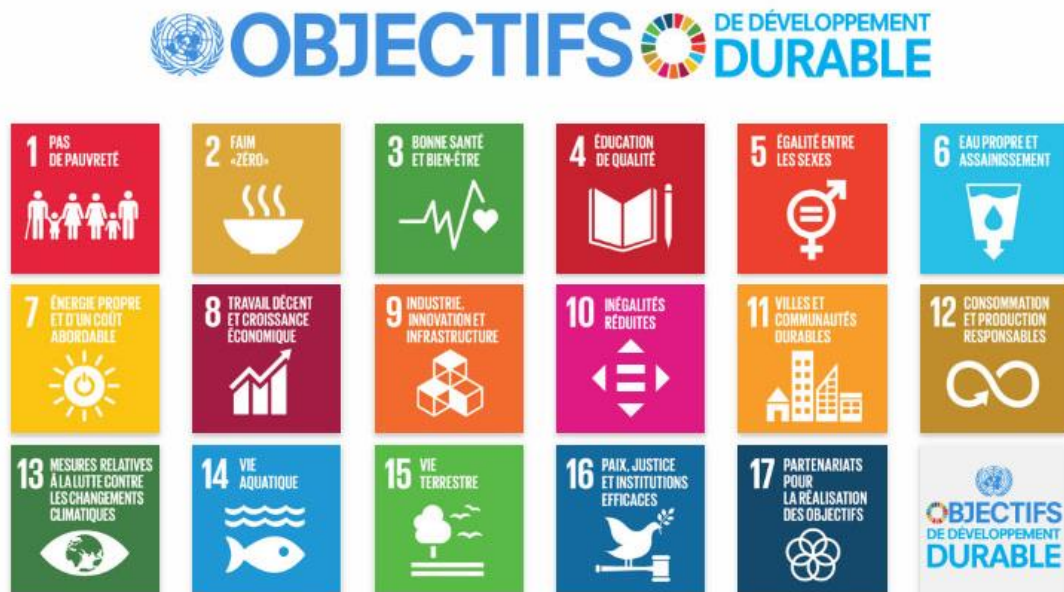
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Appendices:

1: Sustainable Development Goals (SDGs):

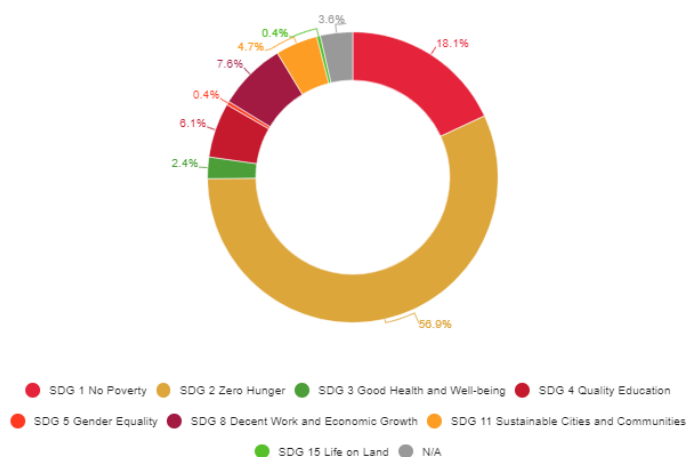
Sustainable Development Goals



Source: Fairtrade official website; [SDGs - \(fairtrade.net\)](https://www.fairtrade.net/fr/sdg)

2: Fairtrade premium use in relation with SDGs:

FAIRTRADE PREMIUM USE IN RELATION TO THE UN SUSTAINABLE DEVELOPMENT GOALS (SDGs) - 2016/2017



3: Questions Form for the Interview with Mrs. Douchka:

Hello, I am Abdulrahman Barakeh and I am a Master student in Louvain School of Management, in which I am in the last year of my Masters and I am running a research and the purpose from it, is to study the impact of religious background on the attitude towards fair trade.

First of all, I would like to thank you for your participation in these semi-structured interview as a part of my research. Second, I would like you to know that in this interview I will be asking few basic questions related to my research, as well as some small questions may come up immediately with the interview. Finally, I would like to inform you that all the information and the data that will be given from your side in the form of answers to my question it will be treated confidentially, anonymous names will be used instead of your real names, as well as I will be responsible on discarding all the related data and information after analyzing and finishing the research.

Thank you in advance!

Questions:

- 1- Could you please tell me what fair trade is? And what are the basic principles of fair trade?
- 2- In your opinion, what is the level of awareness towards Fairtrade in Belgium?
- 3- From you point of view, could you please indicate if religion has an impact on the attitude towards fair trade, or on the consumption of fair trade products?
- 4- Does your organization did any similar research, to study the effect or the impact of religion towards fair trade? And if it is the case, could you please indicate the results you had come out with?
- 5- Could you please describe for me how can the fair trade movement be relevant to religion?
- 6- Is your organization acting towards the religion aspect? In other words is the fair trade movement segmenting and targeting religious people?

4: Interview with Mrs. Douchka van Olphen

Position: Head of Communication & Mobilization Fairtrade Belgium.

Mrs. Douchka: Okay, looks like. Yeah, we're recording.

Abdulrahman: Yeah. Thank you so much. Thank you.

Mrs. Douchka: And we also have what we see written down. Can you see it also?

Abdulrahman: Yes, recording has started this meeting is being recorded by joining, you're giving consent for this meeting to be recorded. Okay. Yes. That's.

Mrs. Douchka: It's, its, its okay. I have the comments. What we're seeing is also written down on the window. But anyway, it's okay. Let's start.

Mrs. Douchka: Oh, wait. Yeah. Okay,

Abdulrahman: So I'm Abdulrahman. I'm doing my master's degree. And at the end, I'm finishing so I'm already finishing my internship and I'm working on my thesis, who's the supervisor is professor Nicolas Yep. So, we are going to study the impact of religious background on the attitude towards fair trade. So, people with religious background, how they will look to fair trade products or their attitude. They are familiar not will buy or not. So things like this. So the questions that I already had sent for you, and it's a semi structured interview, if some questions came in the during the interview, I will be asking for you, and the data will be treated confidentially, I will discard all the data after finishing my thesis, even this recording will be deleted. And I'm the only the only person who will have access to this data. And for of course, when presenting my my thesis, what you said will be presented with me for Mr. Nikolas and another reader. And that's all.

Mrs. Douchka: Okay, no problem.

Abdulrahman: For sure. If, if you are interested, when I finished my thesis, it can be sent for you and be available for you for your work. I'm okay. I'm totally open for this in any help. Okay. Okay. So I will just share my screen for the questions to have them.

Mrs. Douchka: I have it here. Also, I have here a little your Word document on my computer.

Abdulrahman: Okay, so that's good.

Mrs. Douchka: That's easier. Okay.

Abdulrahman: So, could you please tell me what, what fair trade is? And what are the basic principles of fair trade?

Mrs. Douchka: Yes, well, the principle value actually a fair trade is the philosophy that's behind fair trade is trade not aid. So trade, not aid means that we see a way of changing things in the world, fighting against poverty against injustices in another way than purely by charity. Charity is

good, of course, because you're helping and everyone wants to help fine. This is not in that philosophy of fair trade, the way to generally keep people out from situations of poverty and injustice and social injustice. We believe with fair trade movement, that the best way to put people out of poverty is to empower them. And to rebalance the trade the trade relations, the way trade goes in our world, because the unbalanced power of the trade systems has as result that producers were in the whole beginning of the value chain have nothing to say on the prices that they get they get for their products, because of the way it goes on them the bargaining but also that.

Mrs. Douchka: I have all the words in French and Dutch coming up in my head. The world. You know how those on the market how the prices are negotiated on the market. So the market in the world market, the price of Cacao, for instance really can go very, very down even lower than production costs.

Abdulrahman: For the negotiation power?

Mrs. Douchka: Yeah, they have no negotiation, negotiation power and above that you have The way the system is, is working with simply demand and offer and the speculation on the prices, this has this result that the prices can go very down and there is no negotiation power at all at the beginning of the value chain. So the idea is to make sure that we rebalance those powers to make sure that people were in the very beginning of the value chain have the power to also invest in their own future and to burn in these in living which is also a human right, of course. So it's really the idea of empowering rebalancing. It's really going into the other way than the charity you keeps people in misery, but don't get them don't let them away out of it. So we're fighting against the systemic injustice that exists in the system of international trade.

Abdulrahman: Yes. So and from your point of view, what are the very basic principles?

Mrs. Douchka: so the first as I just told you is trade not aid, okay. And is you can say living income is a living right is a human rights, living income is an income, which makes sure that people can have a house or house live decently eat every day, the children go to school and even have some money to put behind to, to, to face difficult problems. That's a living income. Living income is not only an income that gives you way, possibility to eat, it has to be more than that, of course. So trade, not aid. Living income is a human rights that we have to defend. Of course, other principles that are a bit more new today are based on the idea that there's no possibility to build a

more sustainable world without social justice. Because social justice and poverty, which is a consequence of social injustice, social injustices and poverty are really at the root causes of many other human and environmental dramas problems in the world, such as deforestation. Children that go to work, these kinds of things are really a result of poverty in the world. Um, so yeah, so that's one thing and you could you can't have a sustainable world without with all that social injustice. Um, what can I tell you more than we are, that the system fair trade is also but then we're talking about the organization is based on a tool where we have a central tool, which is the label and we work with small scale producers, but also plantations, but they have different criteria to get certified. So it at one side you have producers, who if they're organized well and respond to respect to different criteria, they can be certified not the other hand, you have the brands who can have the label if they source their products within the fair trade system. And this is a tool to really create added value for the producers. And they have several guarantees, such as the premium the Fairtrade premium Fairtrade premium is a an extra amount that the producers get from what from from what they sell, and that they have to reinvest in their community. It's an additional price you can set and look at it like that, but they have to use it and they decide, they decide how they will use it, but it has to be used for the benefit of the community. Then you have of course, another guarantee, which is the Fairtrade minimum price, as I just told you before, on the world markets, the prices of for example, Cacao, can really fall very, very low, so low that it's not even possible to pay the production prices. Well, fair trade system has this guarantee that we call the Fair Trade minimum price. It's a price under which it is not possible to go and it covers the cost of a sustainable production. This Fairtrade minimum price is a guarantee that enables them To invest a bit better in the future because they know that the minimum that I get will be this thing I can I can see further in the future and they get the Fairtrade minimum price plus the Fairtrade premium. And when the prices on the market and World Market go higher than the Fairtrade minimum price, of course, the price of the Fairtrade products follows that trend. But then still, they have the higher price, thanks to the fact that the price is higher on the world marker. But they also have the Fairtrade premium on top on top of that. So these are all guarantees that help them, you know, be able to count on on a bit better price. And all the things that we do is, of course, within the system, there are many programs that are developed to work on productivity, to work on gender questions on climate resolution, you know, that climate is really big issue for producers. And certainly when they don't have the means to adapt to climate change. So this is also something in the system that we work

on. And the premium I just told you about is also very often used to change their practices to diversify their activities, and to afford for the community new programs in that in that point of view. So and then, of course, then it is all around the certification system. But we also work on advocacy work with and towards changes in policy to make sure that there is also at that area. We create an environment and neighboring environment where legislations push companies to do better. So we do also a lot of advocacy together.

Abdulrahman: I read about this about working with the government.

Mrs. Douchka: Yeah. It can be you can be the European Commission can be the federal Belgian government.

Abdulrahman: The government at several levels. Yeah, yes. Just a small question came to my mind that I had read about, about the child labor. Yeah. Is it? Is it one of the principles of fair trade, to forbid child labor, because I read on a website, I think it was fair trade Europe, that they said, okay, child labor is forbidden. If any, if there is a child labor, it must be the following several things like and confirms the UN Human Rights.

Mrs. Douchka: Child labor. Yeah, we fight against child labor. Of course, child child labor is not not is not authorized. That is, of course, one of our huge principles, but you didn't know. Um, it is much more efficient to work against the root causes of child labor. Because you can say as much as you want, we don't accept child labor. If you don't do anything to fight against that child labor, and it's not about education. If you don't, if you don't, if you don't have anything, if you don't have enough, if you don't, if you don't earn enough to eat every day to give food to your children every day. Yeah. How can you even imagine that people can put their children to school if there's a school in the neighborhood? Because that's not even sure. And they have to work all day? What will they do with those kids? Can I leave the kids at home when they go to the fields all day? No, they take the children with them in the fields, and how will they keep the children busy? So that's the reality. It's always very easy to say, well, no child labor we are against child labor.

Abdulrahman: I came, I came from Lebanon. So it's a country full of child labor, unfortunately, and I saw this was my eyes.

Mrs. Douchka: Yeah, you know what I'm talking about?

Abdulrahman: Yes, yes. I totally I, you know, so if I understand well, it's, it's fixing this the main problem, not just the symptoms of the problem. So supporting the family, to don't be obliged later on to send their child to work.

Mrs. Douchka: For example, yeah, it's, it's, yeah, it's tackling the root causes. Although dramas deforestation is another huge problem in our world. But deforestation just doesn't come from you know, nowhere is again.

Abdulrahman: Everything we did ourselves. It's a Human made. Yeah, unfortunately. So now we just get a big idea about what is fair trade and its principles. Could you please, in your opinion, tell me what the level of awareness towards Fairtrade in Belgium is? Since I'm doing my study here based in Belgium.

Mrs. Douchka: Yes well, the principle of Fair Trade Fair Trade as an idea is very, very well known in Belgium because we have 90% of the Belgians. No, 92% I think of the Belgian anyway, they know about Fairtrade, they have at least an idea of what it is, most of the time they say, well, it's the, you know, a proper price for producers in the south. That's what they say. Normally, they don't know details, but they have a better idea of what fair trade is about. There's a difference between knowing what fair trade in two words stands for and fair trade organization or fair trade label. There, it's a little bit less high.

Abdulrahman: Yes, it's a sometimes it's a bit confusing. They think that it's the word to be translated from a language or you're speaking about the product or the organization.

Mrs. Douchka: It's the thing is, is that it's quite complex. So the people they have one idea of what it is about, but, you know, getting into the complexity and, and understanding, you know, how Fairtrade, for instance, contributes to with more sustainable world or sustainable food. These are things can you still see me? Yeah, I wanted to go outside because I'm working with a colleague today. So these are things really that that people don't get really feel of, unless they are unless they are, you know, really, really interested. So that 90% of the people in Belgium they have an idea of what Fairtrade is about, they can, you know, by heart, they say Oxfam or Fairtrade as an organization that's behind it trade into words. But the details are less.

Abdulrahman: Yes. But no, in fact, it's a it's a very good number. It's, it's something very, very nice to hear this.

Mrs. Douchka: Yes, it's very, very good. But you know, you have to think also, people know, that's a good thing. But they know less how to relate it to their business to what, what matters them today, then they don't realize that fair trade, doing fair trade, at the other side of the world, has an effect will have an effect on their daily life. They don't necessarily always make the link between they will, they might say climate is more important. But they don't make the link that poverty in the world is one of the root causes of climate problems. So employment problems create even more poverty. So

Abdulrahman: that's our problem. Humans, always we look for the symptoms, and we fix it on the on the short term. We don't know. We don't really look for the main problem, and we don't fix we don't put solutions for a long term.

Mrs. Douchka: Yeah, that's it. Yeah, absolutely. Yes.

Abdulrahman: From from your point of view, could you please indicate if religion has an impact on the attitude towards fair trade or on the consumption of fair trade products?

Mrs. Douchka: Oh, that's a good, good, good question. Now me, And the thing is, I think it has in the past have had a positive impact in the sense that there was a relation between charity and fair trade, of course, because it was a way to help people out or living in poverty, and doing something against injustices and charities also about that, and charities in the center of Christian Christian religions. So there is Yeah, somewhere in the roots in the beginning of the story, a link but not only because as you know, probably the countries here in Belgium and in France.

Abdulrahman: Secularization

Mrs. Douchka: Yes. laïque, we call that in French. Yes. Um, and so many other movements. Even they share the same values but they don't link it with religion. So, um, the religious religious aspect is gone, you know, as their religious aspect of being involved in doing good is not is not is not overwhelming anymore. It's not, you know, it's not the reason why it's not because you want to be a good Christian, but it's sharing values. So we're on common values. We're not necessarily busy with religion. Some are if you know if you're religious, but many people are not. But they said they share the same values.

Abdulrahman: Yes. They share the values because they grow up on these values from their families if their families. They were believers, and they were they were churchgoers. So they share these values, they grow up with these values. And yeah, from my point of view, as a personal point of view, I do believe that the children what is like an a white paper, and the parents who write this paper, so you raise your child as a good or a bad with time you are building this child they are building his personality his attitude, and his values?

Mrs. Douchka: I think, I think not. That then we're having a more spiritual discussion, not necessarily scientific. But I think that the children who come to the world, I'm a mother of two children, they already have wider luggage on their back from day one, at least they have the older time they have lived in the mother's tummy, they have heard things and lived emotions with their mother. And then now we're talking about beliefs. And I do think that we carry the history of our parents and grandparents with us. We're not only a white page, when we come to the world, we already carry the story of our parents and grandparents. And we already are in that world, because we've heard and felt so much of it before we even saw the light of the world. So it has an impact on the way the person from day one will treat the information that will come to him or to her. Then, of course, parents have a big responsibility, but not all the responsibility. Because still the, you know, finally the responsibility is also in the hands of the person himself.

Abdulrahman: Yes, yes, yes, of course. But we are just us speaking about the age that the person himself he/she cannot be considered as responsible he is still young. And of course, there are several things that affect the school, the friends, the community, the society, a lot of things are nowadays, like Internet like an easy way to be on a social life on the other things, not like before.

Mrs. Douchka: Yes, there are many things that come and influence a person much more than just what the parents and carry them. But of course, we have a huge role to play. But we we haven't control full control of the person that your child is going to be that's really something my children are nearly 16 and 12, I can tell you, my son is becoming the man that he is destined to become, and he will be respected for being the man that he is. And if I can only show him the tools, I can only make him question himself on things, which is the best role that I can have. But he's the one who will decide whether he takes those tools and listens to the question anymore.

Abdulrahman: And this of course, of course this the, at the time, time of adolescence and gone that the family will be like just a guide. Yeah, that's more like tips for the life.

Mrs. Douchka: Yeah. Now, of course, you know, there's something that I see in the young generations today. And not only young, young generations, but I think people are not aware of it yet. I was writing an essay. I'm writing an essay on that, by the way, no, not that I was I am. I'm on the fact that people here in Europe really have. We haven't written enough about the need of belonging, a sense of belonging and community, something that we miss, and we have, I think, underestimated too much, of course, recreated liberalist societies based on the individual and the liberty of the individual, so the collective side of who you are, because you're not only one person you're only someone in a collectivity. Yes. This aspect really has been forgotten by by many communities here in Europe, by the development of their capitalism, and neoliberalism, and, and all these, you know, with, it has really been the rule of how we live here. And then has brought prosperity until a certain point, because at a certain moment you get to the end of that system, and what can bring you and people are feeling quite lonely and in need of belonging and in need of sense in their life. Many, many people always say, Oh, I need a job with some meaning, you know, they need meaning, you know, this, this, this, this sentence of people saying, Oh, I need more meaning in my life. But does that mean, really? Where does that come from? Well, it comes from the feeling that, you know, you have to take some distance from being that robots of the economy and being a human being contrary to something that is collected. And they really need to go back to that meaning whatever that is, because they feel they just are broke, but then they're losing essence. And this is also why in our countries, they have so much people into burnout. You might question yourself on the idea of how is it possible that I'm, you know, people like in Lebanon or in Syria or in countries where rates did more difficult would you think? What are what the comparative comparison are? So what I'd like to do for you, but what do you think in some people in some countries, you don't have all these huge burnout rates? Where do those burnout rates come from? When you have so much prosperity seeming.

Abdulrahman: I think I have an idea about this. Because here it's easy to to be burnt out and to get out from your job to to step out from your life you have a support, the government is here for you. But in a country like Lebanon, if you don't work, believe me, you will not eat your daily food. Why? Because there is no government, it is a big case of corruption for I will give you a small example about Lebanon about the crazy economy. That dollar in Lebanon was from one year or one year and they have the \$1 was around 1500 Lebanese pound, by one year it jumped, till 15,000 pounds. Just imagine.

Mrs. Douchka: So the life in Lebanon was suddenly 10 times higher.

Abdulrahman: Yes. Yes. Like that. Now the minimum wage in Lebanon is like \$52 per month.

Mrs. Douchka: Yeah. So variance table also give you.

Abdulrahman: Everything.

Mrs. Douchka: Yeah, it gives us a feeling of insecurity, which makes me quite tough, I think to.

Abdulrahman: Yes I saw I saw videos like in the supermarkets, people, they are fighting each other, they are hitting each other just because they would like to buy a box of the powder milk for the child's Yeah, just imagine this.

Mrs. Douchka: It's unbelievable, but many things seem unbelievable. And until they happen. Yes, yes. Like COVID. But um, but I think that, you know, the fact that the social system is here as it is, which is, you know, one of the best in the world. I don't think it's the reason why there are so many burnouts it's I don't think it's because people think I can have a burnout, that they have a burnout, maybe maybe it has something to do with either, not saying it's not true at all, but I think it has more to do with the need to with the fact that they fall into the all into the how do you say that into the systems logic. You know, all you have to be productive, you have to create richness. You have to have your house, your Villa, your car, your holidays in Thailand, your shoes, costly shoes or whatever. And as long as you don't have that you haven't realized your life like should be yet to hear you know you're not you're not you know you're not doing you're not handling your there's something wrong with you as long as you

Abdulrahman: This I face. I'm 27 years old. I'm a bit old for a master's degree. Sometimes when I was speaking with friends and they said, Yes, I'm 27 years old and till now I had never get a vacation outside my country.

Mrs. Douchka: Yeah right.

Abdulrahman: It wasn't possible for me. They said, oh, really, you can do it, or you can live like this. I can live, it's a life and we must live it.

Mrs. Douchka: Yeah. So that I think that's really the liberal dogma, you know, in which we have been living and I'm, I'm not saying I'm not a, an extreme left person, you know, I'm not a, because

you might might easily think, Oh, she has very strong left political ideas, and no, not so much. But I think it's really important to criticize to see, you know, what, in the system that has brought us prosperity until now, is actually now losing us. And they're not important just to, you know, be able to write redirect things, and it's losing us and it's losing the rest of the world get back to the fair trade. Because it's, it's, it's, it's, it's law of capitalism, who is really behind, you know, many many, you know,

Abdulrahman: Preferences in life and wages and, and everything in world.

Mrs. Douchka: Yeah. But still, if you if you forget that, you know, if we play the game, of, if we play 100%, the new liberal, liberal game, we lose ourselves as human beings it means in that story, either you get burnout, or you get up, yeah, or you you're creating poverty elsewhere, or But at a certain point, it does damage. And, yeah, and getting back to religion. The community feeling the sense of belonging is something that either with religion or something else, but we really aren't, I think desperately in need. Or in, in Europe, and this is also why you have on social media, so many competition, how do you say that? You know, there are so many people?

Abdulrahman: Bloggers?

Mrs. Douchka: Yeah, no, yeah. Yeah, that people, you know, they put themselves behind blog influences, and, you know, if you have, so they have the sense of belonging to a community, but also many kind of gurus, Who, who, who say, you know, you shouldn't take the vaccine, and you, you know, you have the all those all those people who were how do you say that it's very much polarize the society to sit to today, you know, polarization of the society has to do with a sense of belonging that is missing, people say I'm against this, this or that, or I'm for this or that, because it gives them a sense of belonging.

Abdulrahman: Yes. So from your point of view, you think nowadays that religion is, in a secular society, like Belgium like in Europe, it's, it's somehow gone, or disappeared, or

Mrs. Douchka: It has not gone, it has not disappeared, but it's not a major rule. It's not like before anymore,

Mrs. Douchka: Not before, but you can see that in Muslim communities. At the beginning of the COVID, for example, they were much more active. They were very, very active, in, in Brussels,

in, in various neighborhoods to help out people and they are, you know, that charities behind it, of course, but you have also the sense of community, but they helped people out whether they were Muslim or anything else.

Abdulrahman: You know, my study, my study is targeting Muslims and Catholics, as Catholics as the base Christianity in Belgium, and Muslims as as a bigger religion.

Mrs. Douchka: I think it must be the second religion in Belgium, of course.

Abdulrahman: I don't know. But I think I know that it's the second on the world.

Mrs. Douchka: Yeah. Well, you know, you have to you have the Catholics and you have the Protestants. And this you also have the Orthodox because there's quite a big community of Orthodox also, some people come from the east of Europe, and then you have the Muslim. So yes, it must be one, depending on if you want to put the Christian religions all together or not.

Abdulrahman: Yes. I also would like to ask if your organization did any similar research to study the effect of, or the impact of religion towards fair trade.

Mrs. Douchka: No, no, we haven't done any study on that.

Abdulrahman: Okay, so we'll just move on to the fifth question. Could you please describe for me, how can the fair trade movement could be relevant to religion, or religion be relevant to the movement of fair trade?

Mrs. Douchka: Well, maybe I think it's, um, I think it has to do with, we can make bridges with, you know, religion is also about wanting to create a more just society, for the most of the people pray to balance and link the people together on a spiritual way on a spiritual way, I think has not so much to do with God, but much more about feeling that we're all together. And we are more than trading with each other or eating with each other. But there's something higher, that Bond's us. And fair trade is also about something higher that Bond's us all together, which is the humanity and wanting to organize trade and the society in such a way that is more balanced. And that is more respectful for human beings and for the environments for nature. Also, though, in in, there's a bridge about respect and humanity. So in one way or another, I think we can feed each other. Yes. You don't never forget, we're in secular countries. So yes, that being religions is really important to take with you in that story.

Abdulrahman: Right. From the readings that I have done, I had done several readings about this topic, but they said yes, religion has a big impact on people, or on believers that they really believe in the religion themselves on that attitude or to buy Fairtrade products. So it's a very positive relationship.

Mrs. Douchka: Yes, I think so.

Abdulrahman: Here, I would like to ask, is your organization acting towards the religion aspect? In other words, is the fair trade movement segmenting and targeting religious people? Or they are thinking later on to, you know, to segment that these religious people and target them in somehow in the marketing message?

Mrs. Douchka: No. And I don't think we're going to do that, because I think still that religion is it is a private thing. Values that we share a sense of community, wanting to, you know, build, the way we interact with each other, and then more human in respectful ways, something that we have in common with religions. But still, bridging targeting religious people, I think, is really being too personal. And I don't think it's needed. What, which is more important is to work on those values that we have in common and work on diversity. So that someone who's a Muslim, don't feel feel, you know, like, Oh, this is not for me, I'm not talking about offended because sometimes that's also a choice to be offended or not. But just to say, oh, but you know, the way they communicate, communicate, it's not for me, let me give you an example. Last week, I was listening to the Dutch government from Holland, because I'm Dutch from origin. And they were talking about security measures about COVID at new security measures about COVID in Holland, were to say that the the cafes and the restaurants, they could also open again terrace, you know, like in Belgium until five o'clock or something and the Prime Minister he said, well, so we can all eat. So if you want to eat bitter Bala bitterballen or meatballs, I think it's I think it's only only beef, but I'm not sure meatballs and have a beer on a terrace so we can all if you want half a beer and eat meatballs on a terrace if you feel like it, and he and this sentence, you know, it's stroke me Like, how many people in Holland feel like, okay, could you just say a glass of water or soda or just drink something instead of st or saying drinking a beer? Because drinking in beer excludes many, many people, and not only Muslims, many people don't drink alcohol. Yes. And that's rugby. And that is a way, you know, these are the things we have to watch out for. Not so much talk about, I won't talk about that. Because I know that I also hurt feelings who have people who say, well, it's not about God, I

don't believe in God. So, you know, if I talk about God, I take it a certain direction, I can be more neutral than that. And our values are much more rich building than talking about God see our common values. So I won't talk about beer. It's an unless, unless there's a good reason to talk about beer. But um, I'd have to take an example, it was a good example. So I will talk about common values. And now we'll take them into account as much as I can, but can't always take everyone into account the diversity of the people we reach out to.

Abdulrahman: Also just a question came up with me know, could you please just indicate some marketing tips you are using in Fairtrade or like a strategy?

Mrs. Douchka: Yeah well we started with a digital strategy in the beginning of last year where we want to build our new community which is a dynamic and diverse community, we want to make our community younger. So we decided to communicate on a regular basis every month on our social media the principle of reaching out the world, so big reach with one publication and then retargeting. Retargeting is that you make sure that your publications they reach the people who have shown interest to your first publication which was big and reach. And we have been doing that with several teams every month since last year and it really gives its results.

Abdulrahman: So, and also something, you depend on the label of Fairtrade, the label of Fairtrade on the product to be just as a sign for your sales. So you can say okay I have the label of Fairtrade then I can do sales on these basis.

Mrs. Douchka: No, I don't understand your question.

Abdulrahman: For example you can say okay I have the label of Fairtrade on several products, and I have the goodwill of this label, it's famous, the people are aware about this label so I don't need to make a lot of marketing on this, so when they see this label they will buy it.

Mrs. Douchka: No, because there is a big risk if you think this way, because you know we can have a good awareness rate it does not mean that well it is known as a shipping known, like we have other studies that show that even if there 90% of awareness of what Fairtrade is about, if we ask people to make a hierarchy of what matters for them we will see that Fairtrade is quiet low, I mean it is still important for like 60% to 70% of the people but health, sustainable world, you know many other things were higher than Fairtrade. Fairtrade has lost some levels there. So and that has to do with what I told you just before about understanding Fairtrade, it is not because people had

heard of it and have slight idea of what it is, that necessarily they are understanding and they are understanding what extent it is related to their daily lives and to what matters today so you know we have to get even higher not to make sure only that people consume products, you know it is nice if they do so, but what we want is that social injustices in value chains are huge topics that people are carrying and talking about. So that companies felt pressured to make sure that their products are sourced in Fairtrade, because what we want is that companies change their practices. And we want politics to feel that this is what people want, so politics makes legislations that oblige companies to take action, so companies feel pressure on them because they feel this is something very much alive in the society, and citizens you know we have to make sure they are empowered to do so. So this is the way we want to create this enabling environment I talked to you about.

Abdulrahman: That's great, that was all the questions I have, it was very interesting, thank you for your time, and thank you for all of this valuable information. If you have any question or any comment I am glad to hear it.

Mrs. Douchka: Good luck for your work and the future.

5: Questions Form for the Interviews with Mr. Kassem & Mr. Anastas:

Hello, I am Abdulrahman Barakeh and I am a Master student in Louvain School of Management, in which I am in the last year of my Masters and I am running a research and the purpose from it, is to study the impact of religious background on the attitude towards fair trade.

First of all, I would like to thank you for your participation in these semi-structured interview as a part of my research. Second, I would like you to know that in this interview I will be asking few basic questions related to my research, as well as some small questions may come up immediately with the interview. Finally, I would like to inform you that all the information and the data that will be given from your side in the form of answers to my question it will be treated confidentially, anonymous names will be used instead of your real names, as well as I will be responsible on discarding all the related data and information after analyzing and finishing the research.

Thank you in advance!

Questions:

- 1- What is religion?

- 2- Could you please describe for me what is “Islam / Catholic”?
- 3- How does Islam deal with money? With trade?
- 4- How does Islam deal with inequality / social justice / the environment?
- 5- According to “Islam / Catholic”, could you please tell me what is consumption? And what is the accepted level of consumption with respect to “Islam / Catholic”? Could you please mention some scripts from the holy book “Holy Quran / Holy Bible”?
- 6- From your point of view, is “Islam / Catholic” promoting sustainable consumption? If it is the case, could you please mention some scripts from the holy book “Holy Quran / Holy Bible”?
- 7- With respect to “Islam / Catholic”, could you please indicate what the value of money is?
- 8- According to fair trade, could you please tell me what is “Islam / Catholic” point of view towards fair trade? As well as the consumption of fair trade products?
- 9- In your opinion, is “Islam / Catholic” encouraging or discouraging sustainable economy and fair trade?
- 10- What values of Islam/catholic religion can you link to Fair Trade (positively and negatively?)
- 11- From you point of view, is “Islam / Catholic” principles are promoting values for “Muslims / Catholics” that can affect their consumption and purchasing decisions?
- 12- According to religion and fair trade, in your opinion is there is an impact from the religious background as “Muslim / Catholic” on the attitude towards fair trade?

6: Interview with Mr. Kassem Barakeh

Position: Professor in the Department of Islamic Studies in Postgraduate Studies, Jinan University, Tripoli / Lebanon, and professor at the Faculty of Sharia at the University of Tripoli, Tripoli / Lebanon.

Abdulrahman: Hello, hopefully you are doing well, as I had mentioned for you before that I am conducting my thesis statement, and it is about studying how the impact of the religious background of Muslims and Catholics can impact their attitude towards fair trade. Thus, in this semi-structured interview I will be asking the questions that I had shared with you before, and in case of there is any question comes up during the interview.

Prof. Kassem: That's great, I had a look on the questions you shared with me, and don't worry in case if there are more questions just drop them during the interview, go ahead.

Abdulrahman: Well, first of all, what is religion?

Prof. Kassem: Religion is the set of beliefs and values that regulate man's relationship with the world of the unseen (with God, glory be to him and the Almighty), and it regulates man's relationship with his fellow man, and organizes man's relationship with the assets of his environment, whether that is animals or even trees and inanimate objects. Organizing the human relationship with God Almighty by linking the person to a set of religious values related to his belief in the world of the unseen. In Islam there is faith in God, his books, his angels, and his messengers, and the last day and fate in its best and gluttonous. This faith entails some of the things which are Islam, which is the two testimonies, then the establishment of the prayer, the payment of Zakat (alms-giving), the fasting of Ramadan and the pilgrimage to the home. Then what is called benevolence follows, which is the feeling of God watching mankind. Then comes the regulation of a person's relationship with his fellow human being in a creed, law, morals and way of life. Concerning this, Islam was unique from all other systems and values. Then comes the regulation of man's relationship with the assets of his environment, as Islam forbids the human being to uproot the tree for no reason, and Islam forbids the human being, as well as offending the places for picnics and it is also forbidden to abuse the extravagance of water. Even in Islam, the abuse of water was prevented. God's messenger, may God's prayers and peace be upon him, said: "Do not go to waste even if you are on a running river." This means that there is no good in wasting at all. There is no good in it. Likewise, there is no extravagance in goodness, there is no reason to be extravagant in doing good things, when you spend your effort and money in a work that there is no need to be extravagant in it. Likewise, even with animals, Islam is forbidden, or religion said, it is forbidden to harm animals in any way at all, and if the animal has caused, as a result of its desires or whims, to feed it to harm after interests, to negatively affect the dimension of human interests, then Islam enjoins compassion, even with animals, and it is not permissible to harm it at all. For example, if a person uses a donkey, he should be kind to him and provide him with food, and also he must be compassionate and merciful about him in assigning him and never charge him what he cannot tolerate. Very briefly, this is generally. In a more brief and in more brief terms, religion is the regulation of man's relationship with the world of the unseen and its reflection on

the world of observation. And this includes everything related to belief in the unseen, whether a believer or a non-believer. So the believer believes in God, glory be to Him, and the non-believer believes that there is nothing in the other world, so the tangible exists and the intangible does not exist.

Abdulrahman: Well, now could you please describe for me what Islam is?

Prof. Kassem: Islam is a comprehensive life system, a way of life. In short, Islam is a way of life and for detailing this title. Islam is a command for good in all areas of life. And Islam commanded the kindness of a person to himself and forbade him to harm her. God has commanded man to be good to the environment in which he lives, for man is a role model and he should be a higher example and a good example to those around him. Islam commands a person to observe God in his work. Islam commands a person to lay in front and in the middle of his eyes that there is another world, and on the Day of Resurrection the person will be held accountable for everything he does in this worldly life.

Abdulrahman: Could you please tell me, how does Islam deal with inequality / social justice / the environment?

Prof. Kassem: Islam deals with the human being as a human being. Firstly, the aim of the military campaigns carried out by Islam or the expansion outside the Arabian Peninsula was to remove the power and the ruling junta that was confiscating the freedom of people to choose whatever religion they want, that is why Islam never forced people to convert to Islam, but rather Islam fights the strength, the power that compels people to adhere to the religion of the state, so Islam came and subjugated this brute force and left the people with freedom. Concerning people, Islam deals on the fact that all people are equal in rights and duties and in freedom of religion how they want, so that a person believes what he wants, Islam does not force him to change his religion or choose a specific religion. Thus, equality is a basic requirement, or it is one of the Islamic values that Islam spread among the people. Therefore, there is also no tool that is safeguarded before the penal code in Islam. 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 is the same. This is equality, equality in the right of humanity, and therefore everyone is equal before the law of Islam. Justice in Islam is also a form of equality, so what is permissible for someone is permissible for others, and likewise, the

ruling is the same and these Sharia rulings in Islam deal with all people. And the exceptions that deal with people are not because they are persons of influence or authority, but rather they deal with specific cases, for example the sick person is excluded from the general provisions of fasting, as well as the traveler, and so is the woman if she is pregnant or if she is in a special case that prevents her from praying or Hajj. Therefore, justice and equality are basic social values that Islam preaches and calls upon people to adhere to. As for social justice, people are free to choose, and people are free to vote, human, but voting in Islam means about the aspects of democracy or shura (Consultancy), as we call it, Shura differs from democracy in that it is only in what is intact, while democracy is in all matters, even in that which the Shari'a came in. Therefore, Islam takes from democracy what is called the Shura system, provided that Shura is not like that from all people, but from people of opinion, experience and expertise. For example, Islam does not take in the issue of economic construction the opinions of ignorant people or those without specialization. Rather, there must be specialized groups who build this economic system. Natural equality, as I told you, my dear brother, all of you to Adam and Adam are from soil, we are all the same creation and we are all one, and therefore we are before the law of Islam. We are human beings, we are people. And that often addresses God, may He be glorified and exalted, in His generous speech, saying, "Oh people, and what is meant by people is all those who call it a human being." So people, whatever is called a human being is addressed with this Quranic discourse. So there is social justice, whether it is in the Qur'anic discourse or in the implementation of orders and prohibitions, or even in the penal code. This is all based on one foundation, which is equality, social and natural justice among all human beings. Therefore, there is no difference between this and that in the Muslim community, and that was for a non-Muslim in the state of Islam who had rights over the Islamic state, and if he was poor the state should spend on him, as it happened in the days of Omar bin Al-Khattab and Omar bin Abdul Aziz. He also has the right to choose and has freedom of choice, and he has the freedom to complain to raise his matter to the Muslim ruler at the time, as happened in the days of Omar bin Al-Khattab, for example, when a man of the Christian religion complained about the governor of Egypt and the son of the governor of Egypt, Omar Ibn Al-Aas, and Omar bin Al-Khattab faired him and said to him: Take this and hit him, Ibn Al-Akramin (Son of honored people). So Islam looks at the human being as creation for God Almighty and has the right to respected and has the right to be appreciated and has a right over us to respect his feelings and feelings.

Regarding media issues, the Islamic media is a directed media that takes into account in its speech and in the process of directing the directed media that takes into account the rights of equality, social justice and human justice among all classes of society. Therefore, it has not happened that a person is expelled from his land because he is not a Muslim at all, but if he commits a crime the punishment should be imposed on him exactly as it is for a Muslim. As for treason, in the Islamic community, for example, what some people have done in Medina, it was necessary to inflict collective punishment on them because the blood was collective. Therefore, the Banu Qaynuqa were expelled from Medina, just as the Banu Qurayza was expelled from Medina, but the Banu Qaynuqa had betrayed high treason and threatened the origin of a community and therefore the punishment of the traitor had to be inflicted on them, and they were all punished during the days of the Messenger, peace and blessings be upon him. But when the Muslims conquered the city of Jerusalem and the rest of the provinces, this conquest was to remove the brute force and the tyrannical ruling junta that controls the resources of the people and the capabilities of the people and the rights of the people. Islam removed this oligarchy and basically left the people with their instinct for freedom to choose what they want in matters of life.

Abdulrahman: According to Islam, could you please tell me what is consumption? And what is the accepted level of consumption with respect to Islam? Could you please mention some scripts from the “Holy Quran”?

Prof Kassem: Consumption, OK, Islam instructs in all facilities of life to rationalize consumption by keeping track of what is sufficient for a person's need. "Take your need and go with me." Islam refuses to hoard money, money must work in two cases. The first is the issue of giving zakat (zakat on money which is the alms-giving on the money that person owns, and zakat al-fitr and it is the alms-giving after fasting the holy month Ramadan). This is one of the ways of fragmenting wealth in Islam, as wealth should not be accumulated in the hands of a particular group. Then, wealth fragmenting in Islam is done by paying 2.5% of it for zakat. The second issue of Islam is that money should participate in the economic development of the country, so it is not permissible to hoard money at home, nor is it permissible to put and accumulate money in homes, the money must work in the economic development of the country, otherwise there is inflation, and this is not permissible and this is forbidden because it is not harm to the individual, but harm to the whole nation. So money in Islam, Islam preserved money and preserved the possibilities by consuming

these good things as much as a person needs. For example, if you need to eat two fish for lunch, you buy and eat two fish only. If you buy the third fish and put them in front of you on the eating table and you do not eat it, then this indicates that you are extravagant and that you bring curse and judgment from the mercy of God Almighty. Take only your need, rationalize consumption and studied spending, consumption according to the so-called rationalization of consumption, your consumption of everything in this universe should be rational consumption, meaning only according to the level of need that you have. God Almighty said, "Make not thy hand tied (Like a niggard's) to thy neck, Nor stretch it forth To its utmost reach, So that thou become Blameworthy and destitute" {17:29}. Also, God Almighty said, "God does not like wasteful people who exceed the limits of spending according to their desires." Ok?

Abdulrahman: Yes, yes it is very clear.

Prof. Kassem: Islam for example, favors you to live and have a good house that contains an abundant and excellent kitchen, but Islam has forbidden to have gold or silver utensils in this kitchen because this is an unjustified extravagance that is not justified at all. In addition, Islam permits you to cook at home, for example, if you have 4 children, to cook what is sufficient for you and what is sufficient for them, but it is forbidden for you to consume energy and resources what you know is more than your need and you know that it will be in the waste bin. Islam forbids this.

Abdulrahman: From your point of view, is Islam promoting sustainable consumption? If it is the case, could you please mention some scripts from the "Holy Quran"?

Prof. Kassem: Look Islam always command to rational consumption of what nature produces, what nature produces and what man produces, studied consumption that meets the need of man and does not exceed it, as well as Islam is a command that everyone should not consume less than their needs as they lead themselves to destruction. "And do not throw your hands to destruction, for God was in you most merciful." I mean, a person makes himself dies of hunger to keep the money he owns, he loves money madly "miserliness". This is a criminal person against himself, so Islam condemns miserliness, and the Holy Qur'an condemns miserliness and there are so many Quranic verses.

Abdulrahman: It is true, even the hadith (Prophet Mohammad Sayings) of the Prophet says, “What a collection of money is nothing but scarcity or forbidden (illegal).”

Prof. Kassem: This hadith is true, even if what is in it, but it can be used in these cases, But Islam does not prohibit the accumulation of wealth, but wealth is gathered by halal and halal methods, which is that money contributes to economic development and contributes by building companies, and these companies should also be companies based on meeting the needs of society and rationalizing consumption. For example, building companies and factories and securing job opportunities for people, and thus in this way we eliminate or reduce the unemployment rate. Just as the participation of money or capital in the economic development of the Muslim community, we only help in this to disintegrate the wealth. We also help in this to stop the so-called monetary inflation, and I mean here, if every person hoard and collected his money in his home, this would lead to a scarcity of banknotes in the markets, which would lead to the state being forced to print new banknotes and pump them into the markets without having a balance or backup of foreign currency, such as the dollar, gold, or the strength of the economy, and this leads to inflation or increase in the inflation rates.

Islam is always with spending, but with rational spending and rational consumption. I mean for example, if I want to invite someone to have a lunch in a restaurant in Lebanon and I am in Tripoli so I invite him to a restaurant in Tripoli I don't bring the food from Beirut that will cost me around \$50. And I do not invite him to a feast, and I import food from France, for example, and this feast costs me 3000 or 4000 dollars, and all this is only for a feast for a specific person. This is extravagant and this is forbidden. In Islam, the resources of nature and the resources of the earth must be preserved, and Islam said, " Do not extravagant even if you are on a running river," meaning, for example, do not overdo ablution, do not abuse water, and do not abuse the use of water. For example, Islam forbids a person to urinate in a river, and Islam forbids a person to urinate or vomit in running water, just as Islam forbids a person to vomit, urinate, or offend places of entertainment or places of picnic. For example, a certain tree has beautiful branches and leaves, Islam forbids a person to urinate or vomit on this tree, even forbidden for him to offend it, because it is possible for another person to sit in the shade of this tree. Islam in public matters commanded the preserve of human interest.

Whatever the number of people on the earth, the production of this land and the natural resources should be sufficient for them. Land production is enough for people. For example, currently the population of the earth is approximately seven and a half billion people, or between seven and eight billion people, and the Earth is narrowed by humans, and humans are consuming times the Earth's natural production. So if the consumption was really from every human being according to his needs only and without any kind of extravagance, then the production of the land would be sufficient to approximately fifteen billion people, which is double the current number. But the extra spending, the forbidden extravagance and the lack of rationalization of consumption that led to an imbalance in the global balance of production and consumption, which led to the emergence of some problems in the process of producing wheat, flour, meat, etc. And to an increase in the prices. In which the higher the supply in the market, the lower the price, and the lower the supply, the higher the price.

Abdulrahman: With respect to Islam, could you please indicate what the value of money is?

Prof. Kassem: Money is like all beliefs, money is the backbone of life. 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. 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 that it be in the interest of the human being, taking into account not only the interest of the owner of the money. The owner has the full right to dispose of his money, but to dispose of it calmly and rationally and not recklessly, because this money has a right to other people. It means, for example, zakat al-fitr and zakat on money, just as there is a right in money other than zakat, that is, other than zakat al-fitr and zakat on money, which is what a Muslim person should contribute to fulfilling people's essential needs in times of crisis. I mean, for example, a person who owns a hundred thousand dollars and his neighbor does not have a single dollar to eat, you must give him/her, and it is not necessary here to help from zakat money or zakat al-Fitr, but regular zakat that you give, and this is the kindness that guarantees achieving social justice and securing a decent life for this person Wretched. This is a type of social solidarity in ownership of money. And Islam recognized the private ownership of money and the means of

production, but in return it also considered Islam a collective responsibility for the entire society. I mean the responsibility is collective and not just personal.

Abdulrahman: According to fair trade, could you please tell me what is Islam point of view towards fair trade? As well as the consumption of fair trade products?

Abdulrahman: And here it is meant by the organization of Fairtrade for example, which it is the international organization that it is meant by applying fairness and equality in trade in order to protect or secure the small producers and vulnerable ones.

Prof. Kassem: It is true and this is found in Kenya for example. But trade is often not fair, and most of it is the exploitation of humans in matters of production, the exploitation of human need for money and life. For example, in Belgium, which is world-famous in the manufacture of chocolate, some factories and companies exploit the African worker who works in cocoa farms, giving him a daily salary of ten dollars, for example, and this worker produces on a daily basis what causes these factories and companies' profits close to, for example, three hundred dollars a day. Isn't that unjust? In Islam, fair trade, is the trade that is based on murabahah, bearing in mind that the profit rate should not exceed a maximum of one-third, and this is mainly according to the Shafi'i school of thought. And a third as a maximum, for example the cost of the product is three dollars (full cost) according to Islam, the seller must increase the profit by one third of the cost, meaning the profit is one dollar and the price is four dollars as a maximum in this case. But if it is sold at a price higher than this price, then this action is forbidden with regard to the Islamic religion.

The Islamic religion rejects and hates the monopolist, as the monopolist is cursed and the monopolist is who stores commodities in order to be cut off from the market to control prices. As the Messenger of God, may God's prayers and peace be upon him, said, "The monopolist is cursed," just as unclear sales are forbidden in the Islamic religion. Also, selling at different prices depending on different customers for the same product is also prohibited. And interest in loans is also forbidden, but if it is a type of participation in the sale in which the owed money is subject to both profit and loss system, then this is a type of sale and purchase that is not prohibited. So, I mean, the money that is in Islam is money for luxury, for the well-being of the person and achieving the highest possible level of well-being for a person in aspects of life, in securing his food, drink, clothing, and insurance as well as medicine. In securing all this money must participate in it. Therefore, the rational state in Islam is the state that is concerned with the manufacture of

medicine, clothing, food and drink for its citizens, and these foundations are the basis on which the money system in Islam is based.

Abdulrahman: Well, in your opinion, is Islam encouraging or discouraging sustainable economy and fair trade?

Prof. Kassem: What do you mean exactly in sustainable economy here?

Abdulrahman: Here it means the sustainability and continuity of the humanity and the sustainability and conservation of the resources of the nature in addition to the human resources, which means very briefly is to control and consume rationally the raw materials and resources.

Prof. Kassem: Perfect. Here, rationalization of consumption, even if the material is in surplus, is forbidden for a person to consume more than he needs. For example, when Brazil was one day facing a decline in coffee prices globally, Brazil destroyed its coffee stock and did not flood the markets in order to maintain the global price of coffee, as the price of coffee per kilo was approximately five dollars, for example, And if Brazil pumped its stocks into the market, the price of coffee per kilo would be close to three dollars, for example. Brazil, in order to preserve the price of coffee, they destroyed the surplus stock, and this is forbidden and not permissible. According to the Islamic religion, this is forbidden and not permissible. In order to avoid such matters, a country like Brazil may diversify its agricultural production by cultivating lands and fields with other plants that are compatible with its soil and climate so as not to face a surplus in coffee production and deterioration of the stock. And with that, Islam has instructed the state and its caretakers, such as the Ministry of Agriculture, to diversify the plantations of the land between plants and trees of different types and shapes, which suffice from these crops the primary needs of the market. And the State should try to produce all imported materials and products in order to reach or try to reach self-sufficiency and the process of rationalizing consumption. For example, in Lebanon, why do we import cheese from France when we have cows and labor, so why do we not make cheese ourselves, isn't this an aspect of shame? And another example, why don't we import cocoa directly from Kenya, and why do we import it from Europe, especially Belgium, and most of the time we import ready-made chocolate and do not manufacture it ourselves despite having the necessary materials and expertise.

So why are there always these intermediaries or brokers/middlemen in the supply chain? There is an imbalance in the global trading system. Currently, globalization, although in some of its aspects there is nothing wrong with Islam, but it is considered the control of the productive state or the strong state over the price of the capabilities of the weak states, which leads to an overwhelming and beating of the local market. For example, a shirt manufactured in America with high quality at a cost of ten dollars. For example, if this shirt is manufactured in Lebanon, its cost is close to or more than twenty dollars. So if the American shirt invades the Lebanese market, it will lead to the loss of Lebanese manufacturers for lack of competitiveness. And measure on this scale all products and manufactures among all the strong and weak countries, both exporting and importing. Hence globalization was the means to eliminate any evolutionary soul in the third world countries.

Abdulrahman: Could you please mention for me what values of Islam religion that you can link to Fair Trade (positively and negatively)?

Prof. Kassem: Values in the Islamic religion, the values in Islam are themselves derived from the Holy Qur'an and from the hadith of the Messenger, may God bless him and grant him peace, and what this nation was unanimous on in its golden ages, the days of the Companions and Successors. And these values are taken and derived from the original human values that the rational person works by or adopts. Also, human values are derived from the enormous and great social legacy of this glorious nation. Even the Arabs in ignorance had values such as honoring the neighbor and protecting the weak, and likewise they had fairness, fairness to the oppressed from the oppressors, etc. They had a lot of values, except that in Islam the values came to be derived from the Holy Qur'an, this divine organization. For example, one of the values that we enjoy with Islam in the issue of human relations is that Islam legalizes marriage, but in return it forbids adultery, and if Islam forbids adultery in all its forms, on the other hand it permits marriage.

One of the sacred Islamic values are honesty and trust, and it is a great human value. Violating trustworthiness is forbidden in the Islamic religion. To protect society from corruption and collapse, as it is now in most corrupt countries. Islam, with its values, is a set of values, ethics and principles to preserve society, as individuals and groups. These are the values, As for the values that can be linked with the concept of trade, note with the concept of trade, Islamic values and Islam permits the sale and purchase based on clarifying this relationship between the seller and the buyer, The seller should display the defects in the commodity he sells, unless it is free from defects

and impurities, the seller must show the defects and the buyer should be aware of the prices in the whole country in which he is buying or selling in it or from them.

These values are based on the principle of not confiscating or wronging a person's rights. A person should be informed, and if a person is in need, he should deal with him with a kind of compassion and mercy. Therefore, one of the Islamic values in the case of trade was that every loan that draws money and draws a profit is usury and interest is based on a monopoly or confiscation of the rights of others. For example, if you give him a thousand dollars in order to return it one thousand two hundred and fifty dollars, then this increase is the catalyst in exploiting the financial situation of others. Therefore, these sales that are based on underestimation or dilution or on the basis of confiscation or exploitation of a particular person's status are prohibited. And that is why Islam, in exchange for the prohibition of interest, permitted a good loan, and for example, I give you a thousand dollars, provided that you return it to me only a thousand dollars. 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}. If the person who is the borrower or the lender has difficulty in repaying the money that he borrowed, Islam here orders the creditor or lender to give him a period of time for a time to be able to repay, provided that the amount remains the same without ever increasing. Just as Islam permitted, endeared, or favored a creditor or lender if he was financially well off and had the means to give charity and forgive him, meaning that he could give charity to the borrower or the lender with this money and pardon him and say I forgive you for this money. Islam has permitted this charity, which is a kind of social symbiosis that is included in the issues of the economic system.

As I told you, one of the Islamic values in the field of trade and sale based on the cause that many sales are based on the monopoly of others or other interests. Therefore, the Messenger of God, May God bless him and grant him peace, said that "the monopolist is cursed." These sales based on exploiting the situation of people are forbidden and never permissible.

Islam respected the human being and the basic interests of the human being, and Islam also respected the people's need for food and nutrition, as well as the people's need for medical treatment and the people's need to fulfill their interests. Therefore, money should participate in the economic development of society, it is not permissible for a person to hoard his money, so it is necessary to pay the zakat on money, which is at a value of 2.5%, as it is necessary to pay zakat

al-Fitr on every Muslim person for the needy person who is not capable. Likewise, Islam created in certain circumstances, conditions of need, conditions of poverty, conditions for economic collapses in Islamic countries, Islam here required that the rich man give charity to the poor Muslims as much as he can, and I consider that this is among the good deeds that are recorded with God Almighty.

Everything related to issues of negativity or blackmailing individuals or groups in the Islamic community, which Islam has prohibited in issues of buying and selling, Islam has prohibited completely. Regarding positive issues, I do not say Islam favors, but rather urges people to donate and give charity, and to share with others their pain and their problems as well. Islam considers the individual, the rich Muslim individual, as a tool to spare the rest of the Muslims and the Islamic community in order to spare him from issues of collapse and weakness. And what led to the collapse of the Islamic society, the collapse of the family, or the financial collapse of the person, and this is considered the debtors who have fallen into the deficit of debt, Islam considered that the lender is one of the eight zakat spending, that is, zakat money is given to the one who borrowed the money and was unable to pay it. Islam permitted or obligated the rest of the Muslims who pay zakat unless they give alms or give the money their zakat to this fine person, However, zakat is not only the giving of money, and that God Almighty said, addressing the Messenger, may God bless him and grant him peace “Of their goods take alms that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: and God is one who heareth and knoweth.” {9:103}. And this is an order for the Messenger, may blessings and peace be upon him, and whoever takes his place in taking care of the affairs of Muslims, i.e. the Muslim ruler and decision maker. “Of their goods take alms.” And this means the money of the wealthy Muslims, take from them charity, any part of the money, purify them, and that is because charity or zakat is a vaccination for the poor and a purification of the rich, it is bait for the poor, and it is also purification for the rich. With it, you purify the person with this kind of money with this part of the 2.5% that you take from their money. You take from their money a charity that purifies them and gives them zakat for it. This zakat does not decrease the money but rather increases the blessing on it. Money is not only traded offers or banknotes, and livelihood is not just money, livelihood may be health and it may be safety and it may be a blessing from God Almighty and caring for this person’s home. So take from their money a charity that purifies them and recommends them with this charity. And pray for them that prayer was a stillness for them,

and pray on them, that is pray to God for them for good and blessing, if prayer was a stillness. Your prayers, O Muhammad, that is, your supplication for this nation and for the honest, O Muhammad, is a dwelling, mercy, and purification for this nation. Therefore, this money is a means of fulfilling the needs of the Islamic community, and therefore all wealthy Muslims should participate in the economic, industrial and technological development of the Muslim community. Money must participate in economic development and value development. The system of values in general in Islam is linked in one way or another to money.

Abdulrahman: From your point of view, could you please tell me if Islam principles are promoting values for Muslims that can affect their consumption and purchasing decisions?

Prof. Kassem: It should be, Islamic thought has a behavioral aspect. Islam is not only fasting, prayer and zakat (alms-giving). Islam has another side, a behavioral aspect that must be reflected, and this prayer and this vision of religion must be reflected positively in human behavior. The Muslim individual, if he corrects the behavior of the Muslim individual towards the movement which Islam has commanded, then the entire society will be a perfect example. Islam also enjoins regulating a person's relationship with the assets of the environment and regulating his behavior according to a specific approach, such as what God Almighty has commanded. Likewise, Islam enjoins what is currently called objective unity or national unity and the will to coexist with Muslims and others within the limits of what is permitted by the advanced state systems. For example, if I have a neighbor of the Christian religion, Islam does not prevent me from doing good to him, Islam does not prevent me from visiting him, Islam does not prevent me from living with him in the desire to live together. These issues are reflected positively in the future of the Muslim and the future of the society in which the people live.

Abdulrahman: Here just to clarify more, if we have two products, product A and product B, product A has an unknown source and unknown source of manufacture, And the product B, we know that it comes from poor farms, for example, and there is an association that supports it, and this association sells these products in order to support poor and marginalized farmers in third world countries, for example. Does Islam here play a role or influence the person in the buying process to choose Product A or Product B. I mean, he buys the product whose source is unknown, or the product belonging to the association supporting poor and marginalized producers and farmers in third world countries).

Prof. Kassem: Islam opens man's freedom to buy and sell as long as there is no harm or any injustice and there is no interest, Islam permitted this, but Islam favored the Muslims, which means urging the Muslim to take into account in the buying process the development of the economic institution from which he buys. For example, if there is a large, famous and very strong institution, and it gets huge profits, it is possible to buy from it, but if there is next to it another new institution in the market and its profits are light and insignificant and in need of support to rise and continue, then Islam here is favors Muslims to buy from this fragile institution, until it strengthens, grows, and multiplies and increases the economic institutions in the society in which we live, This is in order to ensure that there is no monopoly and that a certain party does not control the price market. I mean, Islam always opens the door for pluralism and participation in the economic wheel. The Islamic economy is based on halal murabahah -Legal Profit- only and developing the local market to the maximum possible degree.

Abdulrahman: According to religion and fair trade, in your opinion is there is an impact from the religious background as Muslim on the attitude towards fair trade?

Prof. Kassem: You mean, to buy from non-Islamic or Islamic institutions? This is what you mean?

Abdulrahman: It is not necessary for it to be Islamic or non-Islamic, for example I am a Muslim residing in Belgium and there is an institution that I told you about a short while ago that deals with fair trade, and its aim is to be truly fair trade, for example eliminating the commercial intermediary in the supply chain and sending products from the manufacturer to the consumer, and this producer gets an abundant profit in order to have a decent life that provides him/her with food, housing, and clothing, and provides him/her with the ability to send his/her children to school instead of taking them to work. I am here as a Muslim in Belgium, does my religion affect my attitude towards these institutions and associations and motivate me to buy from them?

Prof. Kassem: Islam in general, Islam in general enjoins observance of the state's economic reality, and Islam orders taking into account the economic reality of the state and groups. Islam always takes into account these institutions that are concerned with light profit, little profit, and it provides the best type of commercial or economic products and services for this society. Islam enjoins that we take in the hands of these institutions to float and spread them at the state level. It means that Islam is always with the rationalization of consumption and with the improvement of the economic reality and with the multiplicity of economic institutions, manufactures and factories.

Islam with the development and the development of production machinery, economic institutions and industrial enterprises. I mean, Islam, for example, says why there is one electronic company at the level of General Motors or BOSCH for example, why are there no such companies in other societies, regardless of whether they are Islamic or non-Islamic societies. This economic development must be generalized, because this economic development is not exclusive to a country. This thought, this development and this model of economic development must be generalized to all countries. And that is why Islam, when books were translated and when the big and great universities were built in Andalusia, Muslims used to welcome students of knowledge from Britain, Germany and France. The princes and the very wealthy used to send their children to study in these universities and to be treated in hospitals, and the treatment was done for free. The treatment in Andalusia hospitals was free of charge, and after recovery, the patient was taken to a sanatorium in high places and stayed there for about a month at the expense of the government and the state. And then after that he is given of the money as much as it takes to his home, even if his house is in Finland, for example. This state cannot be created out of thin air, it is necessary to build economic institutions, commercial establishments, factories and factories to provide this level of services. Therefore, if the entire society does not participate in the development of these economic institutions, then the society will crumble and decay, meaning the issue, society will end and stop at a certain degree of development and this is not permissible according to the Islamic religion. Science is the basis, and that is why the Islamic religion said: “Are those equal, those who know And those who do not know? It is those who are Endued with understanding That receive admonition.” Islam commanded knowledge in all aspects of life, forensic science and civil science, so one day Muslims were among the first scholars of mathematics, physics, chemistry, biology and medicine, so there were doctors and surgeons were among them. Andalusia was the flower of human civilization in its time.

Abdulrahman: Well, that’s all the questions, I would like to thank you for your time and all of this valuable information. In case if you have any question about the work and the information given how I will be dealing with, or any further comments please don’t hesitate to contact me.

Prof. Kassem: Thank you and good luck for your project. And don’t hesitate to come back for me in case if you needed further explanations.

6: Interview with Mr. Anastas Sabwe

Position: Priest of the Catholic Church, Yvoir, Belgium.

Abdulrahman: Hello, hopefully you are doing well, first of all I am Barakeh Abdulrahman and I am a master student at Louvain School of Management. In which I am preparing my master thesis in the meantime, and as I mentioned in my email that I am studying the fact that how can the religious background of Muslims and Catholics impact their attitudes towards fair trade. So, here we go in our semi-structured interview to have a deep overview about the Catholic Church and its relation to several aspects.

Priest Anastas: I am fine thank you, and I would like to thank you for coming here today. First of all I would like to talk to you about a book *Ludato si'* which is a book written by the Holy Father Francis, and you can find it on the website of www.vatican.va. There are a lot of key document on this website which handle several important topics related to your study like environment, ecology, and human matters. Etc.

Abdulrahman: Yes I know this website in which I had used in my literature review and it contains a lot of information about the Catholic religion regarding all the topics.

Priest Anastas: Good, Good. Yes it's all information about the Catholic point of view towards the environment and several other topics. So there as well you can find a lot of answers.

Abdulrahman: Well, I would like to ask you what religion is.

Priest Anastas: First, I told myself it is a scientific work but we will go to the origins, religion is from Latin *religio*. Which say and refers to a set of observances and rules, supposed to refer to divinity. When we refer now to the divinity, to people or someone who we don't see or spiritual. We can see the diversity of the religions who drive them to be divided in monotheistic religions, which mean who believe in the existence of one God only, and we have three monotheistic religions which they are Christianity, Islam, and Judaism. Then there are several polytheistic religions, which believes in several small Gods, so these helps us to know what the religion is. For me, I can say the religion is everything that constitutes the message of Jesus, and in the message of Jesus there are love, forgiveness and the peace, and Jesus really insists and insists about this. There are ten commandment, and when I take the ten commandment, I can divide them by two. First is to love one's neighbor. And the second is love in general. I cannot love God that I don't

see if I don't love my neighbor. All of these elements constitutes what we call the doctrines. And my doctrine is based on the Holy Bible and the New Testament of Jesus. This is all what can I say about religion.

While belonging to a religion is to accept the doctrines. For example for me I accepted the doctrines of Jesus which is based on love. There are others who say yes to the message of Allah (God) in Islam, so everyone with his/her convictions. With these convictions I think that we arrive, it's my point of view, and we arrive to adhere to a religion by several means. There are others by education, I was born in a Christian family, or if you are born in a Muslim family, so I had found this in my education and in my family. And there are others after an experience. For example I can born and grow up in a Muslim family but after I had one experience in the life, and I meet Catholic people who they inspired me then I decided to convert my religion. In which I know a lot of people who were Muslims and now they are Christians, as well as I know people who were Christians and they are Muslims now. So there is a life experience, and what is the contradictory is that from the day of birth, we born in a religious families and we grow up on the religions. So there is experience, and I must be humble between the both, and between the both I had choose the life experience, and it is something which talks to me. Without contradicting what my parents gave me. So when we make the experience it is something fundamental.

For example in between two couples what is love? It is based on experience between the both of the couple, which it is a nice thing based on love between them.

Abdulrahman: Could you please describe for me what is Catholic?

Priest Anastas: In Christianity there are Catholics, Protestant, and Orthodox. So about the Catholic religion is found on the message of Jesus. It is Jesus himself before to die he united 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. It was the beginning of the Church, when Jesus gave to Saint Pierre "Tu es Pierre, et sur cette pierre je batirai mon eglise." And like this the Catholic Church was born. And with the key you can open what is closed and you can close what is open. We gave to Saint Pierre the power to start the communities. But a small story: the Catholic's church met a lot of difficulties in its evolution. There were persecutions. And in this period, our Fathers in the faith, celebrated the mass in the catacombs. They were afraid about persecutions. They recognize them by the fish, Ictus. When we arrive somewhere and we see the fish, we know that they are

Christians. In 3027, with Constantin that his mother, Helene was converted in Catholic's church. In this time, we called 'Edit de Constantin'. The church went off in the catacombs like the Apostles in the Holy Bible. The Acts of the Apostles when Jesus was died and then reassurance, the disciples were afraid and they locked themselves. While all of this time the disciples ran away and said words of Jesus, and when they were escaping they announce the parole of Jesus, they were persecuted but even this they continued to announce Jesus. So here how I can describe the Catholic religion, and I didn't enter in detailed story of the Popes, Cardinals, and Bishops. I prefer to put Jesus in evidence, of course there are Pastors, Priests, and Bishops but I want to put Jesus in evidence. I want to go to the essential in the religion.

Abdulrahman: How does the Catholic Church deal with money? And with trade?

Priest Anastas: I have to admit that the Catholics are good managers in money, we manage the money in a very good way. This I can loudly say it, and I will explain myself, there are what we call the works of the Pope, and to feed the coffers of works of the Pope, we call it "Les Oeuvres Pontificales Missionnaires" the pontifical mission. The Church of the world in October that's what we called the collect of the offerings for the Pope. So we send this to Roma, why? To make the Pope eat and dress? Absolutely no, we put everything together like in the Act of the Apostles to distribute after. It is with this money that the Church helps in empowering Churches in Africa, in Latin America. It is with this money that we build some maternities, and some orphanages, like for the Palestinians. So, it is with this money also that we support the Irakians, the Palestinians, and the Africans, in order to give them a scholarship to study in Europe, and me myself I had the opportunity to get this scholarship. We manage, the Church of the world gives this money or support us with this money and we manage it ethically and with respect.

So the trade, I also say it high that we are good in trade, we are strong in the trade, see everywhere where is a Catholic Church, there is a library, there is a small Butcher maybe, and maybe a small shop and all of this is for self-financing, and the independence to don't depend on the others. We can't always be here to beg for money, of course people donate money, the parish, and the diocese. But also we have libraries for example we have one in Namur. We have houses that we rent them, and all of this helps in the achievement of the Catholic mission. So, we manage the money with a lot of ethics. In addition there is a high control. For example if someone from the Catholic Church

stole there is the law and there is the control, it is strict and with discipline, with high ethics, and with transparency.

Abdulrahman: How does the Catholic Church deal with inequality, social justice, and the environment?

Priest Anastas: So, for the inequalities we denounce like the Prophets in the Old Testament, they denounce when there was inequalities, and the Catholic Church also denounces it. For example what is happening in Palestine, the Church took the Parole, they denounced and they said no no no it is not fair. We cannot kill the others, we cannot kill the weak people. So, we denounce because there are inequalities. Then they are well armed, but the other part they are isolated, so why to attack them? Even if there are problems, we cannot talk around the table and discuss? Jesus himself denounced inequalities, when he passed somewhere and saw someone hurting a child he said no if you hurt this child it is like hurting me. So the Catholic Church denounces inequalities.

Social justice, we always fight for the social justice. There is a document the doctrine of social justice, and here we see the implication of the Catholic Church. More in Africa, the implication of the Catholic Church in the joint management, in the political management, in the resources and raw materials management, we are here, because Jesus in all what he taught us in his message, is to save the humankind and the human beings, not only spiritually but also in their integrity. He arrived to save and not to destroy.

The environment, I will tell you here to go back to the book I had showed for you at the beginning of the interview. The Pope wrote this document to respect and defend the environment, and he wrote it before the Covid-19, and we had the consequences two or three years after because all of the indicators were there. We consume to consume and we throw and waste whatever it is, then the nature cries. We travel in disorder, for example I will take the appetizer in Morocco, and then take the plane and go to make shopping in Paris. But no no no no, we polluted the nature and we had not respected the nature. Also, in this case the Church denounces. So we have the mission of Prophets, to denounce, and to raise our voices so that the big decision-makers can say oh oh oh here we are making errors and mistakes, because if we don't denounce they will do whatever they want.

Abdulrahman: According to Catholic, could you please tell me what is consumption? And what is the accepted level of consumption with respect to Catholic? Could you please mention some scripts from the Holy Bible?

Priest Anastas: Here it is a little bit difficult because it depends on the settings and preferences of everyone, you understand me.

Abdulrahman: yes yes

Priest Anastas: Here I would like to say that I am careful about the answer of this question because it depends on the people and their levels of consumptions. I know that Catholics consumes but that's it. Even in the verses of the Holy Bible, it is a bit complicated. I do not have that much ideas.

Abdulrahman: From your point of view, is Catholic promoting sustainable consumption? If it is the case, could you please mention some scripts from the Holy Bible?

Priest Anastas: I think yes, not I think yes, I am sure yes, because there is ethical dimension which is inside, transparency, there is also the respect that you can cultivate, also the respect of the nature. And I can say that I am in this system of transition based on more equity than the conventional trade where there is the concurrency. I like the small word equity. It is a strong and effective word. And here I had found for you some verses from the Holy Bible "It is well with the man who deals generously and lends; who conducts his affairs with justice." {Psaume 112:5}. With straightness and transparency. For example today if you want to offer a flower for someone, do you know from where these flowers come from?

Abdulrahman: Yes, they come from Africa.

Priest Anastas: Do you realize? We can put roses and flowers in the small gardens near our houses and if we work on this roses we can have several later on. But when it is the occasion to offer the roses for someone we like or we love, we have to produce a lot so we exploited, and the small producers or farmers their (in Africa) they are paid nothing. And there is the impact of the transportation of these flowers. In order to offer these flowers.

Abdulrahman: yes, for just the joy or the pleasure of five minutes.

Priest Anastas: "It is well with the man who deals generously and lends; who conducts his affairs with justice." {Psaume 112:5} from Holy Bible. Also there is another verse from the Holy Bible,

“If you buy land from, or sell land to, your fellow-countryman, neither of you may exploit the other.” {Leviticus 25:14}. It is condemned by the Lord himself.

Abdulrahman: With respect to Catholicism, could you please indicate what the value of money is?

Priest Anastas: Rendez a Cesar ce qui appartient a Cesar et rendez a Dieu ce qui appartient a Dieu. And when Jesus mentioned this, He said a lot of things. It is to say do not mix two things. Why? In the Catholics religion, there are moments that we know the money is important for the mission, we collect the money for the mission, it is for the mission and we have to respect the intention, respect the intention. And in the life when the intention is not correct and not true we are in the false or wrong way. And the management of the money must be done with a pure intention, with a clean heart, and precision. This money that we had collected it is to help the countries in need, and it is not to buy a BMW or Mercedes for myself for instance. No, the intention then will be not correct, and here we enter in the cheating and there will be no transparency. On the level of Church if someone does not respect the intention or his intention was not correct and followed his/her self-interests, then sanctions will be applied on him/her.

Abdulrahman: yes, and throughout preparing my literature review I had passed by a verse in the Holy Bible of Matthew, which in its meaning says that you cannot love two things together, money and God.

Priest Anastas: Yes, Yes, you are right, Rendez a Cesar ce qui appartient a Cesar et rendez a Dieu ce qui appartient a Dieu. You have to choose. It is clear you cannot love. Listen, Jesus was clever. You cannot love Marie and Jacklyn together. The constancy, the respect of the intention, because we are created in the image of God. Inside us there is divine dimension, all what we can make great, big, beautiful, just and fair, it is God who makes this. And all of what we made bad it is Satan. Because Satan is there to destroy, while God is there to build.

Abdulrahman: According to Fairtrade, could you please tell me what is Catholic Church point of view towards fair trade? As well as the consumption of fair trade products?

Priest Anastas: The point of view of the Catholic Church, me I am Catholic and I support the concept of Fairtrade, For example, today I am happy to see that we favor local activities, because we can see a lot of people who take their cars and go to Carrefour or Colruyt, and buy products

which had made thousand kilometers of transportation to be on the shelves of the supermarket, and costs you a lot as they implement a lot of taxes. But in our village here there are people who has chicken, they have fresh eggs, there are vegetables, there is also the man with his truck to sell his fresh vegetables. And we encourage this. And the Pope spoke about this and said respect and encourage the small producers instead of mass production. I don't condemn mass production but it is better to respect what is in the place, what we have here near to us and in our villages.

Abdulrahman: In your opinion, is Catholic teachings encouraging or discouraging sustainable economy and fair trade?

Priest Anastas: We encourage. This join our values, like the transparency, justice, and equity.

Abdurrahman: And here we mean by fair trade, the organization that it is responsible about the support of the small farmers and in the developing countries. For example they support the farmers of the Cacao in Africa. And by this they want to ensure that all the participant in this chain are receiving fair payments.

Priest Anastas: Here I can say yes because we have organization named Mutual aid and Fraternity. And this organization works on the goal to enhance the small farmers. And there is a website that you can have look on which is www.entraideetfraternitebelgique.be. I know one time for example they enhanced the people who cultivate the tea.

Abdulrahman: So, just to make it more clear could you please tell me if the Catholic Church encourage the buy of fair trade or encourage people to consume fair trade products?

Priest Anastas: Yes, Yes, with the organization that I had mentioned before we are in.

Abdulrahman: What values of Catholic religion can you link to Fair Trade (positively and negatively)?

Priest Anastas: So, for me I would like to say transparency, equality, justice, and respect. And I insist on the respect, because today we don't respect the human being, we don't really respect the others and this matters.

Abdulrahman: From you point of view, is "Islam / Catholic" principles are promoting values for Catholics that can affect their consumption and purchasing decisions?

Priest Anastas: The point of views are divided, and I will explain, I see some of my parishioners are in the movement that asks to be ecofriendly and care for the planet, I see this, and they said to buy this products for example because they are ecofriendly and don't buy the other because it is not, they are really motivated about this. While the rest of my parishioners say and do the opposite of this, in brief, they said that they would like to continue in consuming the products from the big industries instead of the small producers or farmers. So, here the point of views are divided, and we respect the liberty, but I announce, I said that I would like this thing or this thing but we don't oblige or impose our opinion on people. Because when we impose our opinion this means that we had touched the liberty of people and this is not good. Jesus had never imposed, he had always proposed, and proposed the good way.

Abdulrahman: Well the last question, according to religion and fair trade, in your opinion is there is an impact from the religious background as a Catholic on the attitude towards fair trade?

Priest Anastas: What do you mean by religious background?

Abdulrahman: Here I mean that if there is a religious person, a person who practice his religious rituals on a time basis, and respect the values and the principles of his/her religion. If he/she goes to the supermarket and he/she has the possibility to choose between two different products, in which product A, he/she doesn't know from where it come from, while product B, he knows that it is a Fairtrade product. In this case, which one of the product he/she can choose or better to choose according to the Catholic Church?

Priest Anastas: Again, I will say in this case it is the liberty of the consumer. So, it is not easy because I cannot say in my Church while delivering a speech for people, don't do this or buy this from this place or that place, in Europe this will not be accepted. You know what they can say? What the priest have actions there and profiting from them! You see? But I can say what if we support the local products, and if we support the people who work for the respect of the nature. Like this I can deliver a covered message throughout my speech. So I encourage but with being careful. But I cannot influence. It is better that the person feel inside his/her heart.

When I am was reading all of this, I have a parole to say when you read La Genese, God created and he saw that this was good. You see, it was good and beautiful. And He created the human being to continue His work. His work which is beautiful and huge but unfortunately we don't

collaborate with God, we want to take our own path, we destroy the work of God and that's matter. The Human being are the destroying the work of God. Instead of entering in the work of God, to contribute, and to make good, we are destroying, and we are witnessing the consequences, like getting sick. God created us to be His collaborators but we are becoming enemies.

Abdulrahman: That was everything, let me please thank you for this valuable information and for your time. If you would to add something I am glad to hear it.

Priest Anastas: Thank you so much, and good luck for your research as well for your future.

7: Questions Form for the Participant's Interviews:

Hello, I am Abdulrahman Barakeh and I am a Master student in Louvain School of Management, in which I am in the last year of my Masters and I am running a research and the purpose from it, is to study the impact of religious background on the attitude towards fair trade.

First of all, I would like to thank you for your participation in these semi-structured interview as a part of my research. Second, I would like you to know that in this interview I will be asking few basic questions related to my research, as well as some small questions may come up immediately with the interview. Finally, I would like to inform you that all the information and the data that will be given from your side in the form of answers to my question it will be treated confidentially, anonymous names will be used instead of your real names, as well as I will be responsible on discarding all the related data and information after analyzing and finishing the research.

Thank you in advance!

Questions for the Interviews:

1. According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?
2. Could you please indicate the importance of religion in your life and why it is important for you?
3. Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

4. Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?
5. Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?
6. According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?
7. Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?
8. Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?
9. Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?
10. What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?
11. Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?
12. According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?
13. According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

8: Participant's interview:

8.1: *Ali Matar:*

Interview with Ali Matar, 48 years old, Master degree holder, and employed in a Red Cross center.

Abdulrahman: According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?

Ali: You can say somehow I have a strong relationship with religion in which I practice my religious rituals on daily basis like praying for example. But I don't visit mosques.

Abdulrahman: Could you please indicate the importance of religion in your life and why it is important for you?

Ali: For me, religion is very important in my life that can be describe as a way of living, and a full life philosophy.

Abdulrahman: Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

Ali: Religious values have always impacted my life in a positive way. The religious core values, such as love, honesty, tenderness, courage, they helped me to live in peace and harmony within my environment.

Abdulrahman: Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?

Ali It has nothing to do with the religion, we did not bring it with us when we have arrived at this world, and we will not take it with us when we will leave this world. It is a simple material need valid on earth between mortal people, we should earn it in an honest way during our earth life for the both world peace of mind.

Abdulrahman: Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?

Ali: All religions are ensuring social justice. The problem is not in the religions. But in the religious people. According to the religions, all the earth's resources should be for the benefit of every human being. So, whenever we split it fairly, everyone will have more than enough to live in dignity. And there will be no conflict between greedy people.

Abdulrahman: According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?

Ali: Take what you need according to the level of your needs and without exaggerating. Wear good, smell good, and have a profit of what God created on earth for you without wasting any of the resources, even though if you need to purify or baptize yourself, and you are next to a huge running river, do not waste a drop of water.

Abdulrahman: Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?

Ali: It plays usually a huge role in building my personality .so whatever decisions I might take, it go's in the same way of my philosophy direction. So yes you can say that the religion plays a role in my buying decisions in which for example I don't buy products from unknown resources or products with bad reputations like child labor for example.

Abdulrahman: Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?

Ali: Selling product of good quality, making a fair profit without monopolizing the market, nor entering in a share market competitions against other merchandises and other world economics, there should be place for everyone, and the competition should be based over the quality and the service after sale.

Abdulrahman: Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?

Ali: My consumption of Fairtrade products is based on my needs and according to my religious point of view where waste should be almost zero.

Abdulrahman: What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?

Ali: It depends on my short or long time needs program, and usually I compare prices verses quality and resources then I decide.

Abdulrahman: Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?

Ali: I believe that we are all brothers in humanity or by community's appurtenance, what's dividing us are the different educations that we receive. The only principle here that I believe in, is loving for the others what I love for myself.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?

Ali: In my religion there's something we call the science of commerce, I cannot explain it in a few lines, it's not based over offers and demands and market necessities, neither over the equal distribution of market share, but over the "sufficient trade" basis which is related to the sufficient needs of the community through the individuals.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

Ali: According to my religion, we, and all what surrounds us have been created by God, and if we are all God creatures, that mean we should live in harmony among our environment in an ecological way, meaning: no waste, no harm for any of the creatures, we take only what we need, and we plan our projects on earth like if we will live forever, and we plan our project for God kingdom like if we will die tomorrow.

Abdulrahman: Well, that's all the questions, I would like to thank you for your participation and in case if you have any question or further comments please don't hesitate to contact me.

Ali: Thank you and good luck.

8.2: Jihad Dahshe:

Interview with Jihad Dahshe, 20 years old, and a Bachelor Degree student.

Abdulrahman: According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?

Jihad: The relationship that I have between me and God is a normal relation because I do believe in God, I think that He exists, and I also accept the methods that He wants us to apply in the world such as: “peace, honor, humanity, being respectful....” but I do not practice the rituals.

Abdulrahman: Could you please indicate the importance of religion in your life and why it is important for you?

Jihad: Well religion it’s a way of communication between the human being and God, and it’s also a way to help the people get closer to God, and the importance of religion for me is that it taught me how to be a human.

Abdulrahman: Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

Jihad: Respect, humanity, truth, and love are the core values in my faith, and it helps me a lot especially in negotiations, and in being a human.

Abdulrahman: Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?

Jihad: In my religion money is way to help the poor people those who really needs to be helped other’s uses it as a way to build a new religious place or a religious organization to help those in need. On the other hand, my religion doesn’t affect the way that I spend money.

Abdulrahman: Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?

Jihad: The religion has explained everything about social justice, and sometimes it plays an important role in taking decisions.

Abdulrahman: According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?

Jihad: There are a lot of thing that are forbidden in my religion such as: “drinking alcohol, suicide, eating pork, drugs, having sex before marriage”.

Abdulrahman: Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?

Jihad: Religion does not play a role in my purchasing decisions.

Abdulrahman: Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?

Jihad: Fair trade is a new way of trading that is being applied between companies in developed countries and producers in developing countries, in which the producers are getting well paid.

Abdulrahman: Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?

Jihad: No, I do not consume Fairtrade products.

Abdulrahman: What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?

Jihad: I don’t know a lot about Fairtrade products so, I don’t really think about purchasing these kinds of products at this moment.

Abdulrahman: Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?

Jihad: Some values of trading are truth, the quality, sharing culture and not losing at the end, and I do thing that some of the values do support the fair trade.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?

Jihad: I am sorry but here I don't have any idea, but I think it could be to be honest, and producers must not harm others and the environment by their activities.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

Jihad: Yes, it plays a huge role, because speaking about the environment it's all about self-control since there are a lot of things that are forbidden in my religion the self-control is the most powerful war of the human being because it's a war between the person and his own instincts.

Abdulrahman: We had reached the end of the interview, and after posing all the question I would like to thank you for your participation. Also, I would like to ask you if you have any question or further comments, I am open to hear them.

Jihad: Thank you, I don't have any question, and good luck for your research.

8.3: *Mohammad Darwich:*

Interview with Mohammad Darwich, 28 years old, Bachelor in Business Management, and a restaurant manager:

Abdulrahman: According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?

Mohammad: Yes, I am on a strong relationship with my religion in which you can consider me as a religious person. In addition I practice religious rituals and prays on a daily basis.

Abdulrahman: Could you please indicate the importance of religion in your life and why it is important for you?

Mohammad: Look, religion is very important in my life in which it is like a guide for me in all of my life practices in which I am was born with this religion and rooted my personality with my

religion values that I grow up on It with my family that have the same religion and values, as well as my community.

Abdulrahman: Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

Mohammad: Values are good manners; Such as honesty, courage, generosity, chastity, charity, virtue, and every deed indicates good manners.

As for how these values can impact my way of living. So, it affects me to respect people. To be honest with myself and with everyone around me and to be respectful with everyone. Also, the manners of helping others financially when I can, or physically if it is possible, or even morally, and all of this for me considered as an action of benevolence.

Abdulrahman: Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?

Mohammad: According to my religion the value of money is important in helping others in which the available money in the society must be shared between all the citizens, for example we have what is called the almsgiving and we are obliged by our religion to pay it every year and it is 2.5% for the money we own in order to be given for poor people or for the people in need. And this action is considered as redistribution of wealth.

While according to me money is just a way of living even if my religion does not prevent me from owning money and making wealth but it is favorable in our religion to always share the money we have with the rest of people that they don't have.

Abdulrahman: Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?

Mohammad: Actually, one of the basics of my religion is justice and equality between all the members of the society even if they are not from the same religion of mine. So, the justice in the society is important and all the members of the society must have a fair life and have fair and equal

access to all the necessities of the life. In which our Prophet Mohammad (Peace be upon him) had mentioned that “all people are equal”.

According to me in this point I follow what my religion indicates and what the teachings of the Prophet Mohammad (peace be upon him) had mentioned for us, so I always try to treat people equally and never manipulate. In addition as my religion indicates to me to always achieve social solidarity.

Abdulrahman: According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?

Mohammad: Consumption is based on buying and consuming the necessary things in order to live, so the daily and usual consumption in order to have the normal life like others. And my religion is delivering the same concept as I explained before, and my religion ensure to consume only the necessary things.

Concerning the accepted levels of consumption and according to my religion the accepted levels of consumption is the normal level for having a good life. In which our religion didn't asked us to prevent ourselves from consume the good commodities and products that offers us a good life, while our religion prevents and forbids the waste of commodities, products and resources, in addition, extravagant in consumption is highly forbidden.

Abdulrahman: Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?

Mohammad: Indeed, my religion plays an important role in my purchasing decisions, in which the first thing as Muslims we care about is the commodity or the product is to be HALAL. In addition my religion linked to the values rooted in my personality due to my religious background, both impact my buying decision and I will give you here a small example how can my purchasing decision can affected. For example if I am in the supermarket and I saw some fruits that I like and I checked the source of this fruit and where it came from and discovered that it came from what is called Israel directly I will let this fruit and never buy in which the Zionist community is killing the Palestinian people under the concept of ethnic cleansing. Thus, the values rooted in me thanks to my religion will unconsciously and directly prevent me from buying such products like this that their profits will be supporting such communities like this. And vice versa, in which if there is a

product that is supporting a humanitarian cause or supporting weak and vulnerable communities I will be directly buying this product when it is possible.

Abdulrahman: Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?

Mohammad: Fair trade is a system designed to help producers in developing countries to achieve sustainable and fair trade relationships. Moreover, participants in this commercial movement pay higher prices to the exporters, as well as for products that follow improving social and environmental standards.

The importance of fair trade: This trade aims to create fairer commercial conditions for farmers and producers in developing countries, by marketing their products in the markets of major countries and reducing the number of intermediaries between the producer and the consumer, provided that the consumer pays about 5 to 10% in excess of the value of the product in solidarity with the producers. To support them and motivate them to stay in their land.

Abdulrahman: Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?

Mohammad: For sure, I consume Fairtrade products and I am really interested in this concept of fair trade and I am supporting it. Concerning the quantities I consume, according to my religion which prevents me from extravagant and favors me to follow rational consumption and linking this to the concept of Fairtrade so I am consuming the rational and normal quantities. And this consumption quantities varies between daily and weekly basis.

Abdulrahman: What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?

Mohammad: Most of the products that I consume from Fairtrade are coffee, cocoa and fruits. In which, this are the basic product that I am interested in and they are considered as necessities. And here you can add that I am also interested in some products that I had not tried till now but soon I will and it is the handicrafts and clothes.

Abdulrahman: Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?

Mohammad: As I had mentioned before through the interview that my religion had rooted in me the values and manners that affect my purchasing depending on several aspects. So, from these values and principles and the concept and principles of fair trade, I can see from myself an example of the way how my religious background formulated a positive attitude towards fair trade and this is due to the similarities between the teachings of my religion and the principles of fair trade, and in this case my religion motivates me to support such a kind of organization, companies, or even communities that are sharing the same principles.

Some of the values from my personality that are linked with the principles of fair trade and supporting it are the honest in every aspect of the life and in this case is the honest in trade, the support and help for poor and vulnerable people and in this case it is the support of poor and vulnerable farmers and producers, and the equality in which here it is the equality between all the participants in the trading cycle.

Indeed my religion is promoting values that are supporting fair trade in which as I mentioned before that there is similarity between the teachings of my religion and the principles in fair trade. For example it is like equality, supporting poor people and the people in need, sustaining and conserving resources, and implementing social justice.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?

Mohammad: Concerning the producers the teaching of my religion was very clear in this aspects in which the producers must be honest and clear with their clients. They are obliged in our religion and our beliefs to deliver bug free products. In addition producers are asked to conserve and protect the resources of the land in order to ensure a better future for our children. In addition producers are asked to treat their employees in a respectful way and offer them secure working conditions.

So, to summarize in one beneficial phrase, producers are asked from my religion to be eco-friendly, honest, and respectful.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

Mohammad: Sustainability and environment in my religion are a well-respected topics in which the teaching of the Islamic religion taught us to respect the environment and never ever waste it, as well as conserving and sustaining resources and never waste them otherwise we will be facing punishment from god. Thus, the relationship between sustainability and environment and my religion is a positive relationship and my religion is a strong supporter for these two topics. For example my religion forbids me from throwing a tissue paper in the street, also prevents me from the misuse water or any other resources in order to conserve it for the next and coming generations.

Abdulrahman: Well, that's all the questions, I would like to thank you for your participation and in case if you have any question or further comments please don't hesitate to contact me.

Mohammad: Thank you and wish you the best with your work.

8.4: Shirlene:

Interview with Shirlene, holding a Master degree, and working in social sector.

Abdulrahman: According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?

Shirlene: I cultivate daily my relationship with God and the universe; whether in my rituals, my reflection and/ or in my attitude. There is not a day when I do not turn to God to thank him, to ask forgiveness or to consult him. He is a guide for me, I am never alone and he allows me to have confidence in the future. When a day begins, I turn to the universe to facilitate the day, to fill it with love and beautiful surprises! I am attentive to all the messages, the signs that can guide me or the people around me. Every day, I work on my spirituality to stay connected to the universe and to myself in order to be receptive to all the positive waves that can make me grow.

Abdulrahman: Could you please indicate the importance of religion in your life and why it is important for you?

Shirlene: Religion is important to me because it allows me to understand the world around me: the values, practices and conduct of individuals. Finally, it allows me to approach it in an adapted way in order to be in harmony with each environment. I love to travel and during my travels, I am always interested in religions in order to embrace the culture of the country in which I live. Each learning, each religion, has given me a new perspective on the world and has probably contributed to the development of my person. Finally, this approach also helps to understand some of the issues that make up our current society. Understanding others allows you to position yourself and exist.

Abdulrahman: Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

Shirlene: Since I am convinced that God is benevolent and that He guides me to the best, I can move forward with confidence. Every positive or negative test allows me to evolve. When I go through a little more difficult times, I know that the outcome will be positive. I assume that individuals are benevolent in order to transmit love. It is essential for me to always be consistent with my own values. Indeed, it is sometimes difficult to manage certain situations in order to remain fair and benevolent but I am convinced that every effort will be rewarded.

Abdulrahman: Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?

Shirlene: I have not always cultivated my spirituality. Indeed, I come from a society whose religious values have been lost to give way to a model of society: capitalism. It took me a long time to realize that this model of society had a very negative impact on my mental health. I couldn't find my place. The idea that I had to work for comfort and fulfillment did not suit me. It was thanks to my travels and a long period of reflection that I discovered how to flourish other than by going to the conquest of money. Unfortunately, people who live in this model of society wear a veil and are not able to see the beauty of the world around them. They do not take the time to listen to each other and they are disconnected from the essentials.

Abdulrahman: Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?

Shirlene: In my opinion, religion and social justice are two approaches to society not to be confused. Religion contributes fatally to the moral construction of individuals but it must in no way participate in politics. Politics must remain neutral, but if it meets the needs of citizens, it will be intrinsically linked to the moral and religious values of the population. Social justice is obviously based on the values that make up the culture of the population, and it must aim to represent the entire population, not just a group that makes up it.

Abdulrahman: According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?

Shirlene: The only rule is love and benevolence. If the act is made and directed by these two values then I am in respect towards the other and myself. I judge all actions according to these two principles and I can therefore position myself.

Abdulrahman: Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?

Shirlene: To make difficult decisions, I can ask God to guide me or send me a sign. I am very attentive to my needs and to the signs that cross my path. It is also a state of mind. Each individual has his or her own way of thinking and taking a step back, I like to meditate and connect with my subtle consciousness.

Abdulrahman: Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?

Shirlene: Unfortunately, I am not really familiar with this concept. I do know there is the organization of Fairtrade but I am not familiar with it.

Abdulrahman: Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?

Shirlene: I did some research to understand which company it was. Indeed, I have already seen the company logo and I think I have already bought products from Fairtrade at the organic store.

Abdulrahman: What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?

Shirlene: I think I bought coffee but often it is expensive products even if I support the organization's missions, I always favor the purchase of local products.

Abdulrahman: Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?

Shirlene: I consider my religion rather as a philosophy of life; respect for others, interest in social justice, respect for the environment, respect for myself and my relationship with God to be close to love. I speak of philosophy because these values and principles guide me on a daily basis. For example, I am a vegetarian because I respect the other creations of God and because I am only a mere creature who does not have the right to take the life of another living being. I am convinced that all forms of life are equal. It is humility. I thank God for all the beautiful things he has created and I respect them. It is gratitude. I try to help others and I go where I'm needed. That's the message of love. As a result, I will support certain causes according to my values and I am also an advocate for a more just world for all (for animals, vulnerable people, etc.). So, with these ideas, I would not go to McDonald's because they have no ethical value and encourage polluting cattle farms; I will support local businesses to promote the country's economy and deter injustices as to working conditions in underdeveloped countries; I will not buy products from a colonizing country such as Israel.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?

Shirlene: To my religion no, but to my values yes. I do not belong to a religion, it is for this reason that I speak rather of philosophy of life. Despite everything, God is part of my life and guides me to do well. As I explained before, these values influence my purchases and my position as a citizen. Before I consume or commit, I always ask myself this question: what is the impact of my act on

the environment? Or about other people who live on the other side of the earth? I am attentive to the relations between the North-South countries.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

Shirlene: Yes, with McDonald for example. I also try to avoid Primark because I know the conditions under which individual's work, so I do not want to finance this production in order not to participate in this type of slavery.

Abdulrahman: Well, that was the last question in our interview, would you like to add any further comment or ask any question?

Shirlene: No, thank you, and good luck with your thesis.

8.5: *Alicia:*

Interview with Alicia, 38 years old, Bachelor degree as an education, and working as a teacher.

Abdulrahman: According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?

Alicia: My parents don't have any religion. They are not married. When i was young, I had never gone to church. The first time that I went to church it was when my first boyfriend died. I don't have religion. But my mum's father is Jehovah's Witness. For me, religion is for the others.

Abdulrahman: Could you please indicate the importance of religion in your life and why it is important for you?

Alicia: It's not important for me. Before, it was good to have religion to be reassured and to have security. But now I think it's for the people who have only religion to feel good, when they have problems. I think the distance started when the scientist started about discovering and difference exist.

Abdulrahman: Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

Alicia: I think religion is to educate ignorant people but we discovered that people can be manipulated. During my studies I had choose to take moral classes instead of religion classes, but as I am a Belgian resident, and as we know that the dominant religion in Belgium is Catholicism, so I had some values that i had learnt and shared from my friends. Some of these values are like charity, respect, helping others, and abuse of power.

Abdulrahman: Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?

Alicia: For me it's important to have money to live. To buy what you need, to go to holidays but I don't need a lot of money. I don't need three castles in several countries. I don't care about wealth but all care about having a good living style.

Abdulrahman: Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?

Alicia: It's really important for me when there is injustice.

For example: there are a lot of injustices in the school where I work.

Social justice is not about religion.

It's about the education of the parents and the nature of the people.

Abdulrahman: According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?

Alicia: My acts are not at the level that I would like. If I have the choice with a product without plastic and another one with, I will take the one without plastic. I don't always do what I would like to do.

For example: I would like to eat less meat but it's not the case.

I'm in transition. For example: I had stopped to take the plane.

Abdulrahman: Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?

Alicia: Yes, I try to go to the farm, to the butchery. It's better for the beast, for the planet. But I don't have everything in the same place so you have to go to another shop and you don't have the time to go everywhere.

Abdulrahman: Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?

Alicia: Fair trade is to pay correctly the farmers.

There are two missions which are connected with each other. First, social and second ecology.

Elimination of the intermediaries. At the end, the price stay correct for the people who buy the product.

Abdulrahman: Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?

Alicia: Never.

Abdulrahman: What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?

Alicia: Nothing is really interesting for me in Fairtrade products.

Abdulrahman: Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?

Alicia: Yes, but here I would like to say about the use of locally products or ecofriendly products.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?

Alicia: To pay attention for the planet and don't use the chemical products too much, try to make a system between the varieties. And we need more local producers. In Belgium, for several things like shoes or clothes. But the problem is the costs and the taxes as well as the absence of raw materials.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

Alicia: Yes the products must be recycled after using it and takes its natural end and by this nothing is lost. And environment it's very important for me. We must save it, and we must work hard for saving it.

Abdulrahman: Well, our interview reaches its end, would you like to add more comments or post some questions? If not the case, let me thank you for your valuable time.

Alicia: No I think I had mentioned all what i know, thank you and good luck.

8.6: Françoise:

Interview with Françoise Collard, 40 years old, holding a Bachelor degree, and employed in Red Cross.

Abdulrahman: According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?

Françoise: I have a fluctuating relationship with the religion. Sometimes weekly, sometimes daily. It depends on the rhythm of life.

Abdulrahman: Could you please indicate the importance of religion in your life and why it is important for you?

Françoise: It's important to have the faith for me. It keeps me calm, confident, more lenient and to take a step back on life.

Abdulrahman: Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

Françoise: Respect of the others, forgiveness, recognition and gratitude. Values that guide my life path, that is, my choices and relationships with others.

Abdulrahman: Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?

Françoise: Honestly, I don't know. I just know that it's good to share and to give when you can to people who need. Value of charity.

Abdulrahman: Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?

Françoise: It's important to help others. We go back to the notion of sharing and respect.

Abdulrahman: According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?

Françoise: I don't see a link between the consumption and the religion except perhaps the respect, avoid overconsumption and the waste.

Abdulrahman: Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?

Françoise: No, I don't see in what my faith is influencing my purchases except the respect of earth.

Abdulrahman: Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?

Françoise: For me, there are two different concepts. The Fairtrade label and fair trade. The label is a designation made by a group in international trade where we pay all the people involved in the food chain with a fair price. This avoids exploitation.

Fair trade could also be the fact of paying the fair price but also of consuming local without being labeled.

Abdulrahman: Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?

Françoise: I admit that I don't pay attention to it. In any case, I don't pay attention to the label. But I don't buy certain brands known for their excessive human exploitation such as Chiquita, Dole but also Total...

Abdulrahman: What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?

Françoise: Label: I don't know because I don't pay attention. Fairtrade: I sometimes pay more because the price is fairer.

Abdulrahman: Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?

Françoise: The respect: respect of the work, not to devalued work. The wealth-sharing: to be fair to the human being.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?

Françoise: No idea.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

Françoise: No idea, except the respect of the Earth.

Abdulrahman: Here we had reached the end of this interview, i would like to thank you and if you would like to add further comments don't hesitate to tell me.

Françoise: Thank you and good luck with your project.

8.7: Julien:

Interview with Julien, 35 years old, Educated, and working in Brussels Airport.

Abdulrahman: According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?

Julien: I'm catholic and I'm not practicing anymore just Christmas traditions.

My grandparents are very religious, and they are usually practicing religious rituals. So, you can say I had been born in a religious family but with time i lost the intention to religion, and I am far from it.

Abdulrahman: Could you please indicate the importance of religion in your life and why it is important for you?

Julien: When we have troubles and we start to think about what we will do we go to religion. But as I mentioned I'm not a religious person. When we are happy we don't think about it it's when we are sad we think about it.

Abdulrahman: Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

Julien: No idea. We don't have this value. I don't really help. I don't really donate.

Abdulrahman: Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?

Julien: It was less important when I was young and having money now it is more important because we are getting older and we are having children. We need to buy house, raise our children in a good life. But I can still say that money is not really affecting my life.

Abdulrahman: Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?

Julien: No idea about religion and social justice. Social justice and religion are two things totally separated. And it's a moral matter for me more than a religious aspect.

Abdulrahman: According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?

Julien: Before, no idea. I bought things with plastic bags and ready meals with plastic covers because it's easier five years ago, going to the restaurant, paying for all without caring, without caring for nature but now I had changed from few years ago. Step by step I started to be more and more conscious and changing from four years. For example, before I bought apples in a plastic bag and now I buy them separately.

Abdulrahman: Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?

Julien: Always trying to pay attention but sometimes we have pulse purchasing but always i try to buy good products. And mostly this was thanks to the local system and society that taught us to try to differentiate when purchasing between the good products and the bad ones according to several aspects and criteria.

Abdulrahman: Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?

Julien: The purpose of fair trade is like a cycle of community of helping each other's. A good circle for buying from locals and producers who are offering a better life and fair wages for the workers.

So fair trade is a good way to remunerate the farmers and the producers for having a real fair trade. For example : buying locally instead of Indian's clothes that use child for labor or fair trade that insure fair wages and fair life for others.

Abdulrahman: Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?

Julien: No, but ecofriendly and locals products and I think Fairtrade products are not yet that much spread in the markets.

Abdulrahman: What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?

Julien: No, I'm interested and thinking to do it. And I think we are selfish, we buy only the cheapest products and it's in our mentality. And we are starting to change this mentality.

Abdulrahman: Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?

Julien: Not enough knowledge about this topic and I'm not really a customer of Fairtrade. I am interested. And I think there is values rooted in me like helping others, charity and being ecofriendly.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?

Julien: No clear idea about the relationship between religion and the producer itself but i think it must be values generated by the producer from the religion like to be honest and don't cheat.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

Julien: Yes, I care and I think it's important and as I mentioned before I'm trying to pay attention and do my best to don't buy plastic bags and things with a lot of plastic packaging in order to care for the environment and the planet and to have a zero waste and to try to eliminate my negative impact on the environment, but I'm not on an extremist point.

Abdulrahman: I would like to thank you Julien for taking the time for this interview and answering my questions, I am open to hear any questions comments from your side.

Julien: It was nice to have this discussion, good luck for your work.

8.8: *Maria:*

Interview with Maria Calinger, 22 years old, and a Master Degree Student:

Abdulrahman: According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?

Maria: Yes, I have a strong relationship with religion. I have faith a lot in God, also in Jesus. The fact that I am Christian and Catholic Armenian, so I have a strong relationship with religion, and have faith. I born in a family which has a strong relationship to Christian religion, so this is something transferred from the family and culture. I try to pray as I can and go to church. However, I born and lived in a Muslim country, so I have some habits of Muslim culture, and I always respect other religions.

Abdulrahman: Could you please indicate the importance of religion in your life and why it is important for you?

Maria: It is important for me because I have faith a lot, and I am someone who believes things come or arrives by God, maybe it's stupid to think like that but I believe that many things happen in our life by God. It is important because makes me feel better, and gives hope, motivation, also helps me to do good things for people and in my life in general. I cannot imagine, without faith and hope how I could live.

Abdulrahman: Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

Maria: In the Christian religion, there are many values in my faith, these are love, compassion, helping people, respect, valuing everyone and everything, be thankful, and think about others. Of course, these values impact my way of living. Because I love to help people around me, I love people and have compassion, I always think about my family my friends, and loved ones and care for them. I also thank everyday God for having a good and healthy life. These faiths help me to be a good, kind person.

Abdulrahman: Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?

Maria: The value of money does not concern with my religion. Because we Christians or according to me I have always learned to share the money and help people. I think it is as a way of living, of course, we need money for living, and we work for it to sustain our life. My religion is not affecting my relationship with money. Because I hate people who are greed and even in religion is something not good.

Abdulrahman: Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?

Maria: Yes, my religion and The Bible promoting social justice. My religion impacts the way I look at social justice as showing love and compassion for the weak, the vulnerable, the marginalized, the disenfranchised, and the disinherited. For Christians, and for me, social justice for the poor and oppressed is a fundamental thing. Also, according to Bible, we should love our neighbor as we love ourselves and is rooted in the character and nature of God.

Abdulrahman: According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?

Maria: Since I am a Christian, there is no prohibition of any kind. Of course, consuming too much alcohol is an unacceptable consumption level, but there is no forbidden level of consumption of food.

Abdulrahman: Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?

Maria: My religion does not play a major role in my purchasing decision. Because we don't have forbidden food or beverages or any kind of things so my religion will not impact any case in my buying decisions. Of course, cigarette, or any kind of drugs will never acceptable.

Abdulrahman: Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?

Maria: It is a social movement that advocates higher payment or fair pay to producers, as well as social and environmental standards aimed at helping local producers in developing countries and promoting sustainability. The mission is to improve social and environmental standards, make an equitable trade, pay higher prices to exporters and help producers, also improve transparency.

Abdulrahman: Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?

Maria: I consume Belgian or local products, and Turkish products from Turkish shops since I am Turkish. However, I am not sure that these products are shipped as Fairtrade, or I didn't pay attention. I purchase and consume products from Belgian supermarkets or Turkish markets daily or weekly basis.

Abdulrahman: What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?

Maria: As Fairtrade products, I consume coffee and tea. I am interested in most chocolates, coffees, and tea, sometimes fruits.

Abdulrahman: Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?

Maria: Concerning my religion, the principles of my religion and values cannot impact my attitude towards Fairtrade. Also, in my opinion, my religion does not directly support Fairtrade. However, the mission of Fairtrade and the things that it supports my religion can impact. For instance, in my religion advocates being fair to employees, doing fair work, giving what is deserved, equality and fairness.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?

Maria: In my opinion, there is no direct relationship formulated from the teachings of my religion towards the producers.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

Maria: There is a relationship of my religion towards sustainability and the environment. For instance, according to the Bible, protecting the environment, the natural resources, and the social aspects of sustainability are essential.

Abdulrahman: Well Maria, here we finish all the questions, I would like to thank you for your participation as well as I would like to ask you if you would like to add any comment.

Maria: Thank you, and good luck for your thesis.

8.9: *Marie:*

Interview with Marie Courrioux, 31 years old, Bachelor degree as an education, and employed in social service sector.

Abdulrahman: According to you, could you please describe your relationship with religion? Is it a strong relationship in which you practice religious rituals on a daily, weekly, or monthly basis? Or, it is just a superficial relationship?

Marie: I am not a very superficial relationship and therefore by definition not a practitioner. Nevertheless, when I was 1 year old, I was baptized in church. My family is Christian. When I was about ten years old, I think, my mother asked me if I wanted to make my confession but I didn't want to.

I still received a Catholic education through the values taught by my parents, by my grandmother.

Abdulrahman: Could you please indicate the importance of religion in your life and why it is important for you?

Marie: The religion is not that much important for me because as I mentioned before that I had a very superficial relationship, but my education and my values are.

Abdulrahman: Could you please mention the core values in your faith, and does these values impact your way of living? If it did, could you please tell how these values impact your way of living?

Marie: Respect to the others, respect to the planet and the nature. Sharing. Solidarity. Justice.

Abdulrahman: Could you please tell me what the value of money concerning your religion is? Is it important? Or it is just considered as a way of living? And could you please indicate if your religion is affecting your relationship to money?

Marie: Money is not important to me. I do not want more and more like some people. Nevertheless, the money is necessary to live, to be able to do what we want. But I don't think it's right that a handful of people have a lot of money and billions of dollars of it, and they're struggling to survive. I find that unfair. Moreover, when you have a lot of money, you always want more.

Abdulrahman: Is your religion promoting social justice? If it is so, could you please mention how your religion impacting the way you look and contribute to social justice?

Marie: Social justice is important to me. I think, at my level, I'm trying to do several things to help others when I can. If everyone helps someone else, I think there would be more equality and justice between people. Giving is receiving.

Abdulrahman: According to consumption, could you please tell me what is consumption in your religion? What are the accepted and forbidden levels of consumption with respect to your religion?

Marie: My relationship with consumption is changing over the years. Today, I think twice before buying clothes, dishes... and I wonder if it is really necessary and if I cannot buy it in second hands (Used products). Overconsumption, food waste, global warming linked to overproduction. People always want more, bigger and better.

Abdulrahman: Could you please indicate if your religion plays a major role in your purchasing decision? And explain how can your religious background impact your buying decisions?

Marie: I am paying more and more attention to what I buy, where the product comes from, and its quality. Even if I do not do it for everything. It costs more, but I think it's important for health and for the future.

Abdulrahman: Could you please describe for me by using your own words what is fair trade? And what is the mission of fair trade?

Marie: Fair trade for all those who contribute to the production of a product. All people are recognized in their work and receive a decent salary. The product sells at a fair price for everyone. There is no exploitation.

Abdulrahman: Could you please indicate if you consume Fairtrade products, and in case if you do, can you please tell me how much you consume and on which time basis is your consumption (Daily, Weekly, or monthly)?

Marie: Yes, I sometimes consume Fairtrade products. But I pay more attention to my consumption of local and/or organic products than to products labeled Fairtrade.

I'm thinking about buying Fairtrade products twice a month to support their concept. And local and/or organic products every day.

Abdulrahman: What are the Fairtrade products you consume? And what kind of Fairtrade products you are interested in?

Marie: For Fairtrade label: chocolate, fruits, cacao, and coffee. And a lot of products local and organics products. Not only food.

Abdulrahman: Concerning your religion, could you please indicate if the principles of your religion rooted up in you some values that can impact your attitude (the way you think and feel) towards fair trade? If yes or no please indicate why? What are these values? And in your opinion is your religion promoting some specific values that directly support fair trade?

Marie: Respect for others and respect for the work done. Pay a fair price. Quality products therefore more expensive. Recognition of everyone's work. Pay a small producer rather than a large company. Quality product and more environmentally friendly. It is my values, my education, and my vision of the world that guides me on how to consume. Consume more thoughtfully and therefore better.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards the producers? If yes, could you please explain this relationship and support it with an example?

Marie: I don't know if there is any relationship. But I think that we have to respect each other. When you buy a product you have to know if it's respectful for people and also for the planet.

Abdulrahman: According to your religion, could you please mention if there is any relationship formulated from the teachings of your religion towards sustainability and the environment? If yes, could you please explain this relationship and support it with an example?

Marie: In the same idea like the previous question, a better consumption helps to protect the planet. Consumption of local products, and products from organic farming or Fairtrade can really be positive for the environment. We take care of the planet when we buy « good products »

Abdulrahman: Well Marie, I had posed all my questions, let me thank you for your participation and ask if you would you like to add any further comments?

Marie: I had mentioned all my thoughts regarding the question, thank you, and good luck with your research.