

Apr 3rd, 4:00 PM - 5:30 PM

## As sacred, as sustainable: the normative dimension of sustainable economics

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### iRepository Citation

Raquib, A., Javaid, O., & Anjum, G. (2021). As sacred, as sustainable: the normative dimension of sustainable economics. CBER Conference. Retrieved from <https://ir.iba.edu.pk/esdcber/2021/day2/26>

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# As Sacred, As Sustainable

## **The Normative Dimension of Sustainable Economics**

# Self Worth and Consumption

- The self-esteem, self-image, and subsequently self-worth of young consumers all around the globe, are determined by unsustainable consumption habits.
- This is equally true for Muslim youth who are as vulnerable to the pressure of building their self-image as consumers
- This has led to adverse effects on the ecosystem and therefore, goes against the United Nation's sustainable development goals (Goal no. 6,7,11-15).

# Changing the Basis of Determining Self-Esteem

- The prevalent criteria of determining self-esteem and self-worth are rooted in unsustainable consumerism, trapping the planet's ecosystem in an ever-expanding vicious cycle of production, consumption, and waste.
- By changing the criterion to gauge and establish their self-image, self-esteem, and self-worth, we can influence the degree of sustainability of the consumption patterns of young Muslim individuals.
- Subsequently undo the undue pressure on the ecosystem and reduce the damage.

# Islamic Concept of Self

- Nafs, Qalb and Aql
- Meaning and Pleasure Seeking
- Tazkiya as Central/ Rigorous Character Development
- Sabr and Self-Regulation in meeting the SDGs

# Sustainable Consumption

- Role of Social Media in Shaping Self-Esteem and Influencing Consumption
- Using Social Media to Increase Environmental Awareness and Sustainable Consumption
- Motivation behind Sustainable Consumption
- COVID-19: Necessities and Wants in the Backdrop of the Pandemic and What Muslim
- Sustainable Entrepreneurship can learn from There

# Alternative Recommendation

- We recommend the Islamic alternative of determining one's self-worth, which then buttresses one's self-confidence and self-esteem.
- Islamic Concept of Self
- Not dependent on extrinsic factors
- Intrinsic factors: Taqwa (God-consciousness and mindfulness leading to virtuosity), Qanaat (contentment with what you already have), Tawakkul (trust in the grace of Allah), Tashakkur (gratitude), and Zuhd (frugality)

# Meaning of Consumption and Relation with Happiness

- Grounding Self Image and Happiness in the Image of a Conspicuous Consumer
- Ideal person = Relentless Consumer
- Happiness = Perpetual maximization of consumption
- Better Society = One that produces and consumes more

# Identity via Consumption in the Context of Globalization

- Research has documented that consumers use possessions and brands to create their self-identities and communicate these selves to others (e.g., Belk, 1988; Fournier, 1998)
- Non-sustainable Consumption
- Green consumption, organic consumption, bio-friendly consumption, and in the Muslim cultures, halal consumption

# Islam and Consumption

- Appetitive Faculty/Shahwah
- Itidal or Moderation in the satisfaction of Needs not turning into Non essential of Redundant Wants
- Halal/Consumer Lifestyle: substituting inner contentment with outer-oriented wants.

“One cannot overstress the need for an Islamic alternative to the present consumer society,i.e. alternative forms of social organization and business models before economic and financial structures, or institutional and governing bodies could be transformed, to help Muslims remain true to themselves and their tradition of moral values. Foremost among that is the traditional Islamic understanding of the human self and the associated notions of self-worth,self-esteem, genuine happiness, and contentment”.