

Sacred Faith, Ethics and Sustainability in Emerging Marketplace: How Religious Practice Shapes Green Marketing

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Abstract

Purpose: The nexus between religious practice and sustainable consumption can help researchers gain some deep insights into how religious values and practices shape consumer behavior and promote more sustainable lifestyles. Thus, it is imperative for researchers to help drive a positive change by persuading religious consumers to incorporate sustainable practices, such as eco-friendly product choices or sustainable healthcare consumption in their daily habits. This research explores religious practices and consumption behavior in the specific context of Burkina.

Design/Methodology/Approach: This current research is an exploratory qualitative research that is focused on a phenomenological research design. Additionally, the research philosophical stand is grounded on the constructivism world view. The data is gathered from 12 respondents through the means of semi-structured interviews. A content analysis is made after transcribing the data by hand focusing on significant verbatim data to gain firsthand insights into consumers' experiences.

Findings: The findings indicate that strong religious practices promote a significant non-alcoholic beverages consumption, while low religious practices reduce non-alcoholic beverage consumption.

Practical Implication: The findings imply that marketers in developing countries should develop new innovative beverage market segmentation strategies to overcome the industry's marketing myopia and to drive sustainability and growth in the beverage sector.

Original Value: This paper bridges both spiritual practices and sustainability by building a synergy where spiritual values, eco-conscious behavior, traditions shape ethical and health-driven consumption. Thus, it expands the scope of consumption to include personal well-being, which is often overlooked in sustainability discourse.

Keywords: Religious Practices, Consumption Behavior, Beverages, Sustainability, Marketing.

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1. Introduction

Marketing in its modern aspect is practiced in West Africa just recently. Additionally, the majority of marketing research topics ignore culture and the religious aspects of consumption because they are part of taboos. Also, while there are statistics on different sectors of activities in Burkina Faso, statistics in the beverage consumption sector are non-existent. Although, research on similar topic in the Western and Asian Worlds has achieved significant results (Sudaryanto et al., 2020; Rinallo

and Santana, 2023; He and Tian, 2023; Tariq and Tanveer, 2025), in the present context it is still at its exploratory phase. The current research purpose is to corroborate and to validate the findings of the previous quantitative research on the same topic by using the phenomenological research design, the constructivist philosophical stand and a qualitative data that underlines the perceptions of beverage consumers in the context.

The current research topic is important because it can allow the researcher to fill a research gap in

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the context by putting an emphasis on similarities and differences about cultural contexts (Diop, 2004; Nassè, 2025) although their impacts are significant (Nassè et al. 2022; He, Wang and Gao, 2022). Thus, it is an opportunity to provide original sustainable solutions for companies to adapt their products to the consumer market prerequisites. The present research is an exploratory research that highlights elements not yet covered in marketing research.

In West Africa, both non-alcoholic beverages and alcoholic beverages represent medicinal and food supplements (Nassè, 2018). Beverages are supplement to vitamin and mineral deficiency, and they relieve thirst, hunger and provide energy to consumers. Hence, beverages are at the heart of traditional rites, customary and religious matrimonial festivities, modern matrimonial festivities, cults, christening events, birthday celebrations, academic festivities, friendship meetings, Christmas festivities, Easter festivities, New Year festivities, Ramadan festivities, Tabaski festivities, administrative festivities, international festivities, cultural festivities. As such, the dynamics of sales show that consumer's purchase of beverages is prominent on Christmas holiday (Porter, 2013; Nassè, 2018).

Today, beverage businesses in the context face challenges as they continue to prioritize the consumer over the product. This raises concerns about how consumers view the beverage market.

The scientific problem stemming from the topic is crafted as follows: How do religious practices in West African context influence the adoption of sustainable consumption behaviors, and what are the underlying mechanisms by which religious ethics shape ethical consumerism, social attitudes, and eco-conscious shopping?

Thus, the answer to this question allows the researcher to investigate causal links, mechanisms, and cultural and social nuances that might make the context unique in how religious beliefs intersect with environmental and consumer ethics. This problem is directly relevant for scholars in fields and it could provide practical insights for businesses and policymakers aiming for sustainable development.

The main objective is to evaluate how religious practices affect beverage consumption behavior in Burkina Faso. The main objective is divided into two distinctive objectives :

1. To analyze how Christians with strong religious practices are more likely to consume commercial non-alcoholic beverages.
2. To examine how Christians with low religious practices are less likely to consume commercial non-alcoholic beverages.

2. Literature Review

Conceptual Review

Religious practice

This concept has been defined by several scholars who have shaped it in its real dimensions. Religious practice portrays people's behavior by exhibiting their beliefs' nature (Assimeng, 2010) and it also designates a lifestyle that portrays the Christian's spiritual life (Miller, 2005). For Miller socio-economic factors and socio-cultural dynamics can modify religious practices. Ward (2005) views religious practice to be a robust driver that profiles positive cultural transformation. Additionally, Mokhlis (2006) views religious practice as a sustainable conservation of divine beliefs, values and sacred information to form an identity which represents a brand for a given society. Woodhead (2012) shows that religious practice is a combination of symbolic practice, material practice and spiritual practice characterized by a sacred power that can interact with other socio-cultural powers (cultural, economic, military and political) and socio-personal powers (aesthetic, emotional, intellectual and physical). Lipner (2012) views religious practice as a formal ritual influenced by worship, morality, philosophical thought, reason application, and how social groups function. Some scholars such as Fincham and Beach (2013) portray the concept as a typical prayer with positive special effects in the believer's life. For Fincham and Beach (2013) prayer is an element of religious practice that projects a spiritual power by acting as a protective and risk factor while connecting believers together. Furthermore, Hajjimi (2025) demonstrates that religious practice has two dimensions: a prayer practice dimension and a fasting practice dimension. Nevertheless, some scholars portray religious practice as the symbol that can help to identify Christians and their daily consumption habits (Stewart et al., 2013; Okon, Asu and Tiku, 2014; Nassè, 2018). Thus, it reveals how the Christian consumers spend their wealth. It describes the Christian lifestyle by showing how income is used to purchase food, beverages and other item. These views on the concept can be subject to numerous criticisms as they are contextual. For this reason, it is also vital to reconsider the concept in the present context. In the present research, the concept of religious practice can be viewed as a lifestyle that involves a devotion to abide oneself to Christian values and doctrines. Ouédraogo (2007)'s study explores the concept by viewing it as the enhancement of religious values and religious doctrines in the daily management of companies. Furthermore, Nassè (2012) portrays it as Christian missionaries' religious

fervor in implementing activities in the context. The observed sociocultural practices in the context, bring the researcher to also define the concept as the level of affection to the practical application of religious rules (attachment to activities, and conformity to precepts such as prayer, worship and Mass attendance) or either the person's devotion perform good or charitable actions. The choice of this definition of the concept is explained by its multidimensionality aspect.

Nevertheless, the concept also refers to the observation of religious prerequisites and the conformance to religious practical principles (whether Traditionalist, Christian or Muslim). In a word, religious practice involves integrating and practically applying acquired sacred values into believer's daily life.

Consumption behavior

Before appraising the diverse conceptual approaches to the concept, it is good to outline what is meant by behavior, consumer, and consumption. [De Montpellier \(1947\)](#) portrays behavior as a perceptual conduct with a bi-dimensional aspect. The first aspect is perceptible through introspection as it is internal, and the second aspect is external and easily perceptible. For [Rastier \(1968\)](#), behavior corresponds to what is perceptible as gestures and attitudes. Thus, behavior encompasses all gestures and attitudes observed or represented in people, with the distinction between gestures and attitudes being non-contradictory, as a gesture can be described as a succession of attitudes. Besides, [Demeure \(2008\)](#) depicts behavior as a reaction to a given product or to another person attitude. The current research presents behavior as an attitude, and the conduct adopted by people when facing a given product or service. The concept of consumer refers to someone who buys a given product or service and consumes it. [Perconte \(2003\)](#) portrays consumer as someone who uses a product or service, whether s/he has purchased it or not. [Demeure \(2008\)](#) emphasizes that consumer is a person who consumes products or services from a producer or distributor. Nevertheless, Perconte distinguishes different types of consumers:

Current consumers, potential consumers, relative non-consumers and absolute non-consumers. For this author, Current consumers are those who have just consumed a given product. Potential consumers are those who have a real need to use a product, a latent need to use a product, those who consume similar products (from the competition) or those who are likely to use a product. Relative non-consumers are people who are likely to purchase a given product and

consume it. Absolute non-consumers refers to those who will not purchase and will never consume a given product out of conviction or because of a particular disability. Consumption involves the use or the intake of a drinkable product ([Bazié, 2011; Nassè, 2025](#)). However, certain scholars defines consumption as the act of purchasing food, eating food or the act of using a particular product or service ([Mokhlis, 2009; Diop, 2012; Patsiaouras and Fitchett, 2012; Kibora, 2015; Campanella, 2016; Abdellatif et al., 2018; Santovito et al., 2023; Nangia et al., 2024](#)). The current research defines the concept of consumption as an act of drinking or using a specific beverage. All things considered, let us examine the concept of consumption behavior. [Zikmund and D'Amico \(1996\)](#) portray the concept of consumption behavior to be consumer's devoted activities through selecting, purchasing and using products to please their core needs. [Bergadaa and Faure \(1995\)](#) emphasize that consumption behavior refers to the exactly how, and the reasons that push people to consume specific products. For [Mokhlis \(2008\)](#) consumption behavior refers to the consumer's specific choice for an explicit product. Mokhlis has a religious view of the concept by denying other factors that could influence consumer choices. Consumption behavior refers to a specific socio-cultural ingestive attitude exhibited by individuals who consume a particular product. Thus, there are no universal consumers ([Diop, 2004; Nassè, 2018; Nassè et al. 2022](#)). However, consumption behavior includes knowledge, beliefs, motivations, traits, customs and moral standards that considerably affects the consumer's choices ([Babakus et al., 2004; Chen, 2007; Diop, 2012; Bakar et al., 2013; Navarro-Prado, 2017; Chowdhury, 2018; Ashraf, 2019; Šmakova and Piligrimienė, 2022; Al-Malkawi et al., 2023; Akhtar and Sandhu, 2024](#)).

The present research posits consumption behavior as the way people scrutinize, assess, products to perform their choices based on purchase and consumption specific requirements, their tastes, their expectations, their level of satisfaction and their own experience.

Today, research on consumption behavior is crucial for companies to develop effective marketing strategies and maximize profits. Marketing involves observing, analyzing, and evaluating consumer needs and expectations using methods like surveys, focus groups, and interviews. Understanding consumer culture and sociodemographic variables, such as religion, ethnicity, income, and education, helps in making informed decisions about products or services. A well-defined marketing strategy

that reflects cultural and behavioral factors of consumption in a given socio-cultural context can lead to success in sales, higher profit margins, and competitive viability in the market.

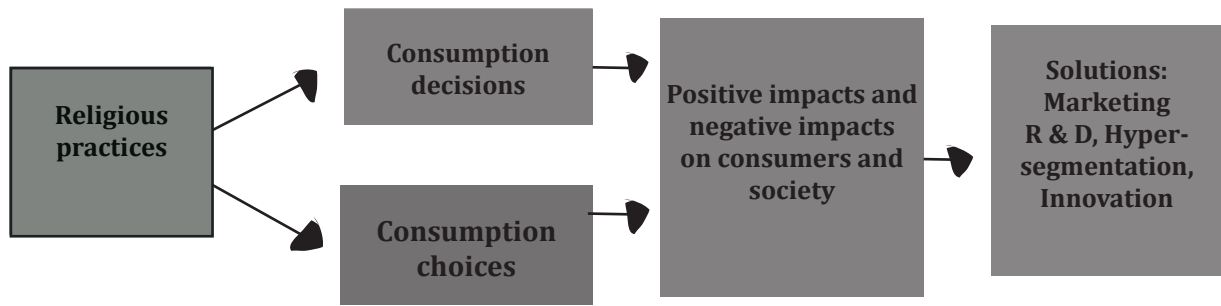
Relationships between faith and consumption

Amankwaa, Reed and Owens (2012) have found a link between consumption and religious beliefs in Georgia. Benabdallah and Jolibert's (2013) study indicates that Algerian immigrants' consumption behavior in France is significantly influenced by their religious beliefs, with stronger faith leading to greater religious adherence. Campanella (2016) explores how faith influences Muslim consumer choice in Sweden, finding that 88.7% of Muslims who consume halal products, adhere to their faith principles. Mokhlis (2009) also finds that belief in Buddhism intimately influences consumption behavior. Alam, Mohd and Hisham (2011) find that Islamic belief significantly influences Muslim purchase and consumption. Additionally, Al-Hyari et al. (2012) reveal a link between Islam and Saudi Muslims' consumption behavior, explaining their boycott of unfit products in the country. Diop (2012) finds a link between the Islam values and marketing practices. The findings also show that Islamic values influence on Senegalese Muslim consumption. In Burkina Faso, endogenous religions and revealed religions (Christianity and Islam) remain the dominant religions (INSD, 2010). The population's religious distribution is 83.7% for revealed religions (60.5% Muslims, 19% Catholics, 4.2% Protestants), 15.3% for endogenous religions. An observation is that during Christian holidays such as Christmas and Easter, meals and beverages are consumed and shared between practitioners of revealed religions (Christians, Muslims) and endogenous religions (Animists). The adherents of these religious traditions seem to be in harmony with one another. As a result, consumption in group leads certain Christians to diversify the beverages in order to respond to the needs of each consumer. This is how some consumers prefer alcoholic beverages and other consumers prefer non-alcoholic beverages because they perceive some protective and health benefits (Ng Kok, 2025). This group generates moderate trends, which shapes a certain harmony, a certain tolerance and a certain religious cohesion in society. The practice of the Christian religion by some denominations is found to be moderate because endogenous religions in the Burkinabe

context do not proscribe the intake of non-alcoholic beverages, or alcoholic beverages. Indeed, alcohol is part of traditional rites in Burkina Faso (Bazié, 2011; Nassè, 2019). Likewise, it is not rare to find within the same large family, practitioners of endogenous religions, and practitioners of revealed religions (i.e. Christianity and Islam) who live together sharing the same meals and beverages. As a result, Muslim practitioners and Christian practitioners from African endogenous religions background and living in perfect harmony with other religions are more tolerant. Quéchon (1971) and Sanogo and Coulibaly (2003) highlight syncretism particularly in the same context. This syncretism well known in the region responds to socialization needs. Syncretism exists in the context and it is easy to understand why some Christians consume both non-alcoholic beverages and alcoholic beverages, even if most denominations celebrate Holy Communion with non-alcoholic beverages. Furthermore, some Churches celebrate Holy Communion with very light alcoholic beverages, and they still recommend above all moderation in alcohol consumption. Besides, a relevant observation is that interreligious marriage creates a certain harmony and therefore promotes a certain sustainable religious tolerance in the behavior of consumers who are from different religious background. Indeed, weddings between practitioners of endogenous religions and practitioners of revealed religions, which leads to a peaceful cohabitation between members of the three different religions, and which explain moderate form of acceptance and tolerance in terms of consumption habits. Also, the descendants of these unions have a hybrid consumption habits: some conform to the mixed consumption habits of several religions; that is to say, eating habits of both mother and father's beliefs. Thus, the hybridization of consumption behavior is rooted in the freedom each descendant of a specific union has to guide their religious beliefs.

Conceptual model

The above conceptual model here displays how religious practices can influence the Christian consumer's decisions and the Christian consumption choices. This at the end can have some positive impacts and some negative impacts (diseases, environmental pollution) on the consumers and the society. Thus, overcoming the negative impacts means that there should be a focus on marketing research and development (R& D), hyper-segmentation to meet the different consumers need and expectations, and, marketing innovation to be competitive in the beverages market.



(Source: Nassè, 2024)

Figure 1. Conceptual model

Theoretical Review

The collectivist theory

This theory has been used in various disciplines including marketing (Chen, and Unal, 2023). It depicts that consumption is the reflection of a specific group, society, or community identity (De Mooij, 2003; Nassè, 2018; Han and Kim, 2019; Ianole-Călin et al., 2020 ; Czarnecka et al., 2020; Warden et al., 2021; Cui et al., 2022; Gaćeša et al., 2022; Roseira et al., 2022; Ogiemwonyi and Jan, 2023; Jung and Cho, 2023; Batra et al. 2024; Choi and Feinberg, 2024; Chowdhury et al., 2024; Chun, 2024; Mattar and Hanna, 2024; Weder et al., 2025). In addition, collectivist consumers are different from individualist consumers when it comes to decision-making stages because collectivist consumers prioritize status and symbolism in product purchasing (Wong and Ahuvia, 1998; Eckhardt, 2000; Gregory et al., 2002; Lindridge, 2005; Xiao and Kim, 2009; Awanis et al., 2017; Li et al., 2020; Orelli et al., 2023), while religious belief also influences consumption (Diop, 2012; Nassè et al. 2019; Sudaryanto et al., 2020; Sholihin, 2024; Nassè, 2025; Hasmin et al., 2025). For further, collectivism portrays how consumers are dependent of their socio-cultural environment, traditional and modern

consumption habits (Arnould and Thompson, 2005; Schrank and Running, 2018; Stump and Gong, 2020; Hussein, 2021; Ardhiyansyah and Iskandar, 2023; Akhtar and Sandhu, 2024; Bhattacharya and Bansal, 2025). Thus, the consumer habits are rooted and fashioned by collective norms, collective values, group dynamics and common expectations rather than individual ones.

In a word, in the African context, consumption is predominantly a collective phenomenon where social relationships play an important role; and this is the reason why this theory can help to explain the behavior of the Christian consumer in the research context.

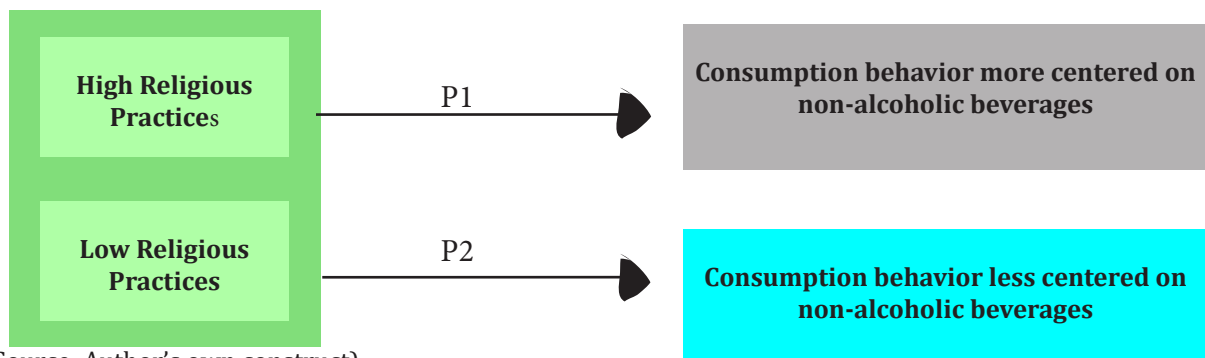
Research propositions and research model

P1: Christians with strong religious practices are more likely to consume commercial non-alcoholic beverages when it comes to their consumption habits.

P2: Christians with low religious practices are less likely to consume commercial non-alcoholic beverages when it comes to their consumption habits.

Religious Practices

Consumption Behavior



(Source: Author's own construct)

Figure 2. Research model

3. Methodology

Design: In terms of design, the researcher has used phenomenological research design. Phenomenological research design aims to comprehend consumers' experiences and essence by gaining profound insights and understanding their perception and interpretation of their experiences (Mohajan, 2018; Nassè, 2020). Thus, the researcher has done extended fieldwork and some observations to provide a detailed and nuanced understanding of religious practices and beverages consumption dynamics.

Philosophical Stand: The constructivist philosophical stand is used with a qualitative method to allow the researcher to explore different themes. Qualitative research has a tremendous importance in marketing as it is more relevant and more informative (Van Campenhoudt and Charlier, 2014). Thus, this is a confirmatory qualitative research that contributes to enrich the previous quantitative research on the topic.

Research Instrument: The researcher has used a semi-structured interview guide as a research instrument to interview the consumers. The twenty-one (21) themes of the interview guide are identified thanks to the review of the literature in marketing and management.

Procedure: The sampling procedure involves identifying beverage-selling places in Burkina Faso, asking consumers for semi-structured interviews at their leisure, either at home or a quieter location. This qualitative research involves 16 experienced beverage consumers, recruited through semi-structured interviews, based on their familiarity and willingness to participate regularly. The data collection period is from 2015 to 2018. The verbatim is recorded with a voice recorder and it is transliterated manually using a sound organizer software, ensuring data reliability through the researcher's complete collection, transcription, and processing process. The researcher has stopped collecting data when saturation is reached (Van Campenhoudt and Charlier, 2014; Nassè, 2018).

To save time and resources unsystematic sampling is used in combination with snowballing. In addition to that a pre-test is made (10 respondents) to reshuffle the interview guide for the final step of interviews with the respondents. The total sample is sixteen (16) respondents but only twelve (12) respondents have completed the interviews. This sample meets diversification and saturation criteria as stated by Campenhoudt and Charlier (2014). Saturation is reached at 10 but some respondents refused to participate in the interview because of

socio-political context (Lankoandé and Ouédraogo, 2016).

Context: The present research is conducted in the capital city of Burkina Faso, namely Ouagadougou. Ouagadougou has a dynamic economic activity, a diversified population with a high level of literacy. This is also the place where one can find different Christian denominations, and several point of sales for beverages. The fieldwork is performed for a duration of two (2) years and above.

Participants: Participants are from the various corners of the city and they are considered following the sociodemographic variables (gender, age, gender, denomination, education level, marital status, social class and profession). Their age range is from 10 to 65 years and above. For respondents who are between the ages of 10 and 17, the law prohibits the consumption of alcoholic beverages in the context but it does not proscribe the consumption of non-alcoholic ones. In contrast to other contexts, legal prohibitions against alcohol consumption are taboos and rarely enforced. Furthermore, there is no textual warning on packaging that prohibits alcohol consumption to those between the ages of 10 and 17. Another explanation is that, according to African customs, children are permitted to consume alcohol beverages and non-alcoholic beverages moderately. Lastly, the researcher has received permission from parents to interview children between the ages of 10 and 17.

Data analysis: For the data analysis, the researcher has made reference to the content analysis method (Nassè et al. 2022). Only the most relevant themes and the most significant verbatim are considered.

Validity: The current instruments help the researcher to assess what is supposed to be assessed efficiently (Carricano et al., 2010). Thus, the present research validity is ensured because the research is aligned with its objectives (White, 2002). The researcher has requested some professors from various universities worldwide (Florida A & M University, Aston University, University of Nantes, Cheikh Anta University Diop) to validate the research tools before stepping out to the field himself to collect the data. The post validation of data is also carried out and the various respondents have confirmed the same views.

Internal Validity: To guarantee quality the researcher has used two methods to assure the research internal validity. A pre-test is used to make respondents feel comfortable in giving their answers (Nassè et al., 2022). In addition, the interview guide

is revised several times to make some adjustments and to minimize potential errors and bias.

External Validity: External validity has been assured as the researcher has increased the precision of the findings by choosing an appropriate sample size and by making the data more relevant through the use of diversification and saturation criteria (Van Campenhoudt and Charliet, 2014).

Construct Validity: Construct validity ensures that the concepts being studied are correctly identified and accurately represented within the research. Thus, the researcher has been able to operationalize what he wants to implement perfectly, to ensure that the research truly reflects the concepts being studied (Nassè, 2018). This is also ensured by the means of triangulation and by getting feedback from participants on findings.

Reliability: Reliability refers to the consistence of the instruments in measuring the construct to be measured (Carrino et al., 2010; Nassè, 2018). The best procedure is to test and to retest the instruments and method several times (Carrino et al., 2010; Nassè et al., 2022). Both the instruments and the method have been tested and retested in a regular basis. The researcher has carried out the collection, the processing and the analysis of the data himself what ensures credibility and thorough reliability. Thus, if another researcher replicates the present research, s/he might typically reach similar conclusions.

Ethical Considerations: An important aspect of the current research has been ethical considerations. The respondent identity and their different answers are kept confidential (Nassè, 2018; Nassè et al., 2022). They are convinced to give their approval before data is recorded and used for the present research.

4. Results

The purpose of qualitative approach is to contribute to knowledge extraction through the analysis of the verbatim (Van Campenhoudt and Charlier, 2014). The total sample is 12 interviewees who are all Christians (12 respondents). The denominations include Apostolics with 1 respondent (8.33%), Assemblies of God with 1 respondent (8.33%), Baptists with of 5 respondents (41.66%), International Center of Evangelization with 1 respondent (8.33%), Roman Catholics with 4 respondents (33.33%). The age range is from 10 to 80 years with: 3 respondents (25%) aged between 10 and 25; 5 respondents (or 41.66 %) aged between 26 and 35; 1 respondent (8.33%) aged between 36 and 45; and finally, 3 respondents (25%) aged between 46 and above. According to the respondents' nationality:

11 respondents (91.67%) are Burkinabe residing in Ouagadougou and 1 respondent (8.33%) is a non-Burkinabe residing in Ouagadougou. The interviews reveal the following main findings.

• Strong religious practice and consumption behavior

Firstly, the verbatim clearly confirms that religious practice intensely affects non-alcoholic beverage consumption behavior. Secondly, some consumers categorically condemn the consumption of alcoholic beverages. In addition, some Christian religious rules tolerate the moderate consumption of alcoholic beverages, but the experienced consumer always has a negative perception of inconveniences or collateral damage from the abuse of alcoholic beverages. It is observed that respondents whose lives conform to Christian religious practice have a consumption behavior much more oriented towards non-alcoholic beverages. Consumers with high religious practice tend to prefer non-alcoholic beverages and they moderate their intake of alcoholic beverages or they never consume alcoholic beverages. This is evidenced by the content of the verbatim of the different interviewees:

I believe in God very strongly and my degree of commitment to my religion is strong. I involve myself in an average way in the activities of my religion in any case as soon as I have the time. My religion does not prohibit the consumption of non-alcoholic beverages but when it comes to consumption, it recommends moderation. Likewise, my religion does not categorically prohibit the consumption of alcoholic beverages but when it comes to consumption, it recommends moderation. In this sense, the Bible advises us not to get drunk with wine. I will choose the industrial non-alcoholic beverage rather than the industrial alcoholic beverage. (Respondent # 3.)

"Yes, I have. I am a Christian and I am practicing. Yes, I come from the evangelical Baptist Church and I am practicing. I strongly believe in God and I try to do part of things between religion and active life. I am firmly committed to Christian religion. As I said I am truly a practitioner of Christian religion and I had to do many projects to put the work of God as priority. We used to carry out evangelization campaigns, by leaving the city and going to the villages to preach the gospel

to those who are there. At times we decided to pay food for orphans, widows and helping people who are really in need and I think that's what God he himself asks. About the consumption of drinks, if we read in the word to God we will not see where the Bible clearly condemned drinking but the Bible clearly tells us that when someone says he is committed to God, he must do everything to be morally correct and this is why the Bible requests. As the consumption of alcohol cannot be moderate, the Churches and the servants of God have tried to build doctrines to reduce and even prevent people from consuming alcohol because of the damages that alcohol creates in homes and societies. This is why we can say that alcohol is not tolerated in the Christian community.(...) You understand very good that I told you that I am a Christian and I have to choose specifically non-alcoholic drinks like sprite, and coke. These are the drinks that I myself consume. (Respondent # 4)

- **Low religious practice and consumption behavior**

It is noticed that when Christian practice is weak or low, they consume both alcoholic beverages and non-alcoholic beverages. Consumers therefore make a mixed consumption or a hybridization of consumption. This process is known under the French name of 'panaché', which means mixture of both non-alcoholic beverages and alcoholic beverages.

I am an Evangelical Christian. Yes, I consider myself as an unassuming practitioner. (...) well, I am not really a practitioner. I believe in God, I know that he exists and that he listens to us; I strongly believe too. I have a moderate belief in God. I am moderately involved. It is not forbidden to drink alcohol but you should not drink too much. If it is for me, I will have a Coke because I like it, and I mix it with a vodka. (Respondent # 12)

"Yes, I have a religion, I am a Roman Catholic Christian.(...) Well in my childhood I was very involved, and at the level of my Church, and in my religion but hey; taking into account school and then my activities professionally, it is a little difficult for me so I just often go to Church and attend worship celebrations. So, I am not that involved in terms of attendance, I do not take part in Church parallel activities, due to lack of time. Non-alcoholic beverages are not prohibited

at all by the Catholic religion. For alcoholic beverages, I think that the Catholic religion allows Christians to drink alcohol if they want; but I think there are limits, you have to drink and control yourself in fact. One should not drink to the point of excess. So, I think that since in the Bible certain times there are verses where they talk about wine that ancient Christians drank, so it is normal to drink alcoholic beverage but it is not normal to abuse it. (...) Generally, for events I buy and consume both types, non-alcoholic beverages and alcoholic beverages. (Respondent # 7)

Additional intuitive results

There are some individual reasons that can explain the reasons why some Christian consumers prefer non-alcoholic beverages. For instance, some consumers cannot stand alcoholic beverages and some think that excessive consumption can affect their health negatively.

"I am known as an Evangelical Christian; I consider myself a practitioner even if I myself do not consider myself to be a Protestant (...) I go to the Baptist Church. I was very committed, but these days I am less committed because of my activities. But, personally in my daily life I am committed to reading my Bible and performing prayers. (...) Apostle Paul says that whoever destroys the body, his/her body, God will destroy him/her because the body does not belong to him/her. So, I consider that excessive consumption of non-alcoholic beverages can destroy the body by bringing disease. My religion excludes the excessive consumption of industrial non-alcoholic beverages. (...) If I have a third choice, I would choose a very natural non-alcoholic beverage, but as I have no choice, between the two, I will choose the industrial non-alcoholic beverage simply because I cannot stand alcohol. "(Respondent # 2).

"I am a Christian of Roman Catholicism faith and I am strongly practicing. I am moderately committed.(...) Well what we are taught there is that it is not forbidden to drink industrial alcoholic beverages, it is true in Catholic faith, but one must not also exaggerate in the consumption of industrial alcoholic beverages; one must just take what is needed. I prefer to take the industrial non-alcoholic beverages. (...)

Well I choose the non-alcoholic drink because it is actually much sweeter in terms of taste, in terms of lucidity when one takes an industrial alcoholic beverage s/he has the impression that s/he is not so lucid especially because s/he does not take that every day, s/he feels like s/he is hovering a little. (...) Thus, in addition to

the religious choice, there is my personal choice of not drinking industrial alcoholic beverages. (Respondent # 8)

Additionally, the frequency of the different themes that have been taken from the research of the respondents are summarized on the Table 1 below.

Table 1. Frequency of the different themes

Themes	Frequency	Percentages
Religious practices	357	29.35 %
Consumption behavior	306	25.16 %
Non alcoholic beverages	208	17.10 %
Alcoholic beverages	345	28.37 %

Source : Nassè (2015-2018)

5. Discussion of Results

Strong religious practice and consumption behavior

The present research shows that strong religious practice motivates Christian consumers to prefer non-alcoholic beverages in a context where consumers have a very low purchasing power. Nevertheless, this present finding is different from other scholars' finding. Researchers like Nassè et al. (2019), Ahmad et al. (2015), and Agarwala, et al. (2017), have demonstrated that strong religious beliefs and consumption behavior are correlated. For Patel (2010), and Diop (2012) it is religion that has an influence on consumption behavior. Finally, Sholihin (2024) has demonstrated that the consumption behavior of Muslims is rather affected by their religious rationality.

Low religious practice and consumption behavior

The present research demonstrates how low religious practice shapes consumption behavior in a context where consumers have low purchasing power. In this sense, low religious practice motivates Christian consumers to considerably consume non-alcoholic beverages and to ignore or moderate the intake of alcoholic beverages.

Conversely, Fam et al. (2002) have demonstrated that religion can shape the attitudes of consumers towards the advertising of controversial products whereas Shamsher (2022) has shown that changes in consumption behavior are influenced by COVID-19. Other researchers like Agarwala et al., (2017), and Nassè et al. (2019) have demonstrated

that extrinsic religiosity shapes consumption behavior. For Patel (2010), and Diop (2012) it is rather religion that has an influence on consumption. Additionally, Nassè et al. (2022) have demonstrated that in the context low religious practice stimulates consumers to increase alcoholic beverage purchase and in the opposite it stimulates them to reduce non-alcoholic beverage purchase. Finally, Marhana et al. (2012) have found that religious beliefs influence socially responsible consumption among consumers whereas Jabłońska-Karczmarczyk (2024) has shown that it is prayer that has a role of shaping consumption in a socially responsible way.

6. Conclusion

The present research investigates religious practices and consumption behavior in Burkina Faso, a country known for high consumption of non-alcoholic and alcoholic beverages. Results show strong religious practices increase non-alcoholic consumption, while low practices decrease it.

Unique contribution: This exploration presents a new approach to segmenting the African beverage market. A segmentation that can assist companies and entrepreneurs tackling both practical and social problems.

Conceptual implications: The current research has redefined some concepts in the context and by analyzing how these concepts are understood by scholars and by providing a redefinition of these concepts to suit the context and the present research purpose.

Theoretical implications: It is an evidence that the current research confirms the theoretical

view that socio-cultural factors can affect consumption in various contexts. It portrays how Christian religious practices clearly affects their attitudes and their behaviors in regards to beverage consumption. Thus, these findings are contributing to the collectivist perspective of consumption. As additions, the research reveals that some individual factors, such as personal Christian beliefs, personal endogeneous beliefs and ethnicity can also influence how consumers make decisions within the context.

Managerial implications: Industry players should constantly do research to innovate in the sector. There is a need to meet consumers' requirements by updating their beverages' content and providing them with natural and diversified beverages. It is found that there are three different categories of Christian consumers that buy in the context of Burkina Faso: There is a segment of consumers who buy non-acholic beverages, and another segment of consumers who buy very low alcoholic beverages and a segment of consumers who buy medium or high alcoholic beverages. This implies that industry players should rigorously segment the consumers' market to provide some sustainable solutions to the different consumers' expectation. It is also good to manufacture non-alcoholic beers in the context. The availability of non-alcoholic beer could potentially assist some Christian consumers in avoiding health issues, social issues, accidents and conflicts related to the excessive intake of alcohol. Companies can use some visual warnings and textual warnings to sensitize consumers about the excessive consumption

7. Appendix

Table 2. Respondents' religious denomination

Religious Denomination	Total	Percentage
Evangelical Christians	08	66.67%
Roman Catholic Christians	04	33.33%

Source : Fieldwork, 2015-2018

Table 3. Respondents' Age

Age	Total	Percentage
10 to 25	3	25 %
26 to 35	5	41.66 %
36 to 45	1	8.33 %
46 and above	3	25 %

Source : Fieldwork, 2015-2018

drawbacks.

Finally, it is noticed that the packaging of the beverages such as the plastic bottles generate a huge pollution in the context and it contributes to the degradation and the intoxication of the environment (with micro plastics) and to the increase of diseases (malaria, cancers, birth defects, immune system suppression, children developmental problems, cough, respiratory issues, sinusitis, cardiovascular diseases, inflammatory and autoimmune diseases, neurological disorders). Thus, both industry players and the consumers should reshape their behaviors to an eco-conscious, and sustainable consumption behavior by minimizing the pollution effects through recycling and by adopting socially responsible consumption attitudes.

Research limitations: The current research has not been funded. The availability of sufficient financial resources could have given the opportunity to the researcher to tackle more complex and ambitious research issues, potentially leading to supplementary groundbreaking discoveries and insights. Finally, the availability of financial resources availability could have enabled the researcher to conduct a comparative study by collecting data across various countries.

Future research: The researcher seeks to continuously contribute to the world of research by conducting research on prayer practice and consumption in other parts of the same country or in other countries.

Table 4. Respondents' profession

Profession	Total	Percentage
Private employee	7	58.33 %
Public employee	3	25 %
Unemployed	2	16.66 %

Source : Fieldwork, 2015-2018

Table 5. Respondents' social class

Social Class	Total	Percentage
Very poor	0	0.00%
Poor	3	25 %
Rich	7	58.33 %
Very rich	2	16.66 %

Source : Fieldwork, 2015-2018

Table 6. Respondents' Gender

Gender	Total	Percentage
Male	8	66.67 %
Female	4	33.33 %

Source : Fieldwork, 2015-2018

Table 7. Respondents' Marital Status

Marital status	Total	Percentage
Single	7	58.34 %
Married	5	41.66 %
Divorced	0	0.00%

Source : Fieldwork, 2015-2018

Table 8. Respondents' Education Level

Education level	Total	Percentage
Primary school	1	8.33 %
Secondary school	1	8.33 %
University	10	83.34 %
Total	12	100%

Source : Fieldwork, 2015-2018

Table 9. Respondents' Nationality

Nationality	Total	Percentage
Burkinabé	11	91.67 %
Non burkinabé	01	8.33 %

Source : Fieldwork, 2015-2018

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