

RELIGIOUS PRACTICE, CONSUMPTION, AND THE PLANET: HOW RELIGIOUS ETHICS SHAPE SUSTAINABLE CONSUMPTION AND MARKETING STRATEGIES



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A B S T R A C T

The nexus between religious practice and sustainable consumption can help researchers gain some profound insights into how religious values and practices shape consumer behavior and promote more sustainable lifestyles. Thus, researchers must drive positive change by persuading religious consumers to incorporate sustainable practices, such as eco-friendly product choices and sustainable healthcare practices, into their daily habits. This research explores religious practices and consumption behavior in the specific context of Burkina. This study is an exploratory qualitative research design. Additionally, the research philosophical stance is grounded in the constructivist worldview. The data were gathered from 12 respondents through semi-structured interviews. A content analysis is conducted after transcribing the data, focusing on verbatim data to gain firsthand insights into consumers' experiences. The findings indicate that strong religious practices promote significant nonalcoholic beverage consumption, while weak religious practices reduce it. 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. This paper bridges spiritual practices and sustainability by building a synergy in which spiritual values, eco-conscious behavior, and traditions shape ethical, health-driven consumption. Thus, it expands the scope of consumption to include personal well-being, which is often overlooked in sustainability discourse.

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INTRODUCTION

Marketing, in its modern form, has been practiced in West Africa only recently. Additionally, the majority of marketing research topics ignore culture and the religious aspects of consumption because they are considered taboo. Also, while statistics are available for various sectors of activity in Burkina Faso, none are available for the beverage sector. Although research on similar topics in the Western and Asian Worlds has achieved significant results (Sudaryanto et al., 2020; Rinallo & Santana, 2023; He and Tian, 2023; Tariq & Tanveer, 2025), in the present context, it remains in its exploratory phase. The current research aims to corroborate and validate the findings of previous quantitative research on the same topic by using a phenomenological research design, a constructivist philosophical stance, and qualitative data that illuminate beverage consumers' perceptions in the context. The current research topic is essential because it allows the researcher to fill a research gap in this context by emphasizing similarities and differences across cultural contexts (Diop, 2004), despite their significant impacts (He, Wang, and Gao, 2022). Thus, it is an opportunity to provide original, sustainable solutions that help companies adapt their products to consumer market requirements. The present research is an exploratory study that highlights elements not yet covered in marketing research. In West Africa, both nonalcoholic and alcoholic beverages serve as medicinal and food supplements. Beverages supplement vitamin and mineral deficiencies, relieve thirst and 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,

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administrative festivities, international festivities, and cultural festivities. As such, sales data show that consumers purchase beverages prominently during the Christmas holiday.

Today, beverage businesses face challenges as they continue to prioritize consumers over products. 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 the 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 to scholars in these fields and could provide practical insights for businesses and policymakers pursuing sustainable development.

The main objective of this study is to evaluate how religious practices influence beverage consumption behavior in Burkina Faso. Specifically, the study focuses on differences in consumption patterns among Christians based on the intensity of their religious practices. First, it seeks to analyze whether Christians with strong religious practices are more likely to consume commercial nonalcoholic beverages, reflecting possible links between religious norms, lifestyle choices, and consumption preferences. Second, it examines whether Christians with low levels of religious practice are less likely to consume commercial nonalcoholic beverages, suggesting variations in behavior associated with weaker religious engagement. Together, these objectives aim to provide a clearer understanding of how the degree of religious practice shapes consumer behavior within the Christian community in Burkina Faso.

The following sections are dedicated to the conceptual review, the theoretical review, the methodology, the results, the discussion of the results, the conclusions, and the implications.

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 revealing the nature of their beliefs and also designates a lifestyle that describes the Christian's spiritual life (Miller, 2005). For Miller, socio-economic factors and sociocultural dynamics can modify religious practices. Ward (2005) views religious practice as a robust driver that profiles positive cultural transformation. Additionally, Mokhlis (2006) views religious practice as a sustainable means of preserving divine beliefs, values, and sacred knowledge, thereby forming an identity that serves as a brand for a given society. Woodhead (2012) shows that religious practice is a combination of symbolic, material, and spiritual practices, characterized by a sacred power that can interact with other sociocultural 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, the application of reason, and the functioning of social groups. 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 spiritual power by acting as a protective factor and a risk factor while connecting believers. Furthermore, Hajjimi (2025) demonstrates that religious practice has two dimensions: prayer and fasting. Nevertheless, some scholars portray religious practice as a symbol that can help to identify Christians and their daily consumption habits (Stewart et al., 2013; Okon, Asu, & Tiku, 2014). 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 items. These views on the concept are subject to numerous criticisms because 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 commitment to adhering to Christian values and doctrines. Ouédraogo's (2007) study explores the concept by viewing it as the enhancement of religious values and religious doctrines in the daily management of companies. Furthermore, portrays it as Christian missionaries' religious fervor in implementing activities in the context. The observed sociocultural practices in this context led the researcher to define the concept as the level of affection for the practical application of religious rules (attachment to activities and conformity to precepts such as prayer, worship, and Mass attendance) or as the person's devotion to perform good or charitable actions. The choice of this definition of the concept is explained by its multidimensional 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 a 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 noticeable. 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's attitude. The current research presents behavior as an attitude and the conduct adopted by people when facing a given product or service. The term consumer refers to someone who buys a product or service and consumes it. Perconte (2003) portrays a consumer as someone who uses a product or service, whether or not

s/he has purchased it. Demeure (2008) emphasizes that a consumer is someone who purchases products or services from a producer or distributor. Nevertheless, Perconte distinguishes among 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. Possible consumers are those who have a real need for a product, a latent need for 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 but do not consume it. Absolute non-consumers refer 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). However, certain scholars define consumption as the act of purchasing food, eating food, or the act of using a particular product or service (Mokhlis, 2009; Diop, 2012; Patsiaouras & Fitchett, 2012; Kibora, 2015; Campanella, 2016; Abdellatif et al., 2018; Santovito et al., 2023; Nangia et al., 2024). The current research defines consumption as the act of drinking or using a specific beverage. All things considered, let us examine the concept of consumption behavior. Zikmund and D'Amico (1996) define consumption behavior as consumers' devoted activities of selecting, purchasing, and using products to satisfy their core needs. Bergadaa and Faure (1995) emphasize that consumption behavior refers to 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 holds a religious view of the concept, denying that other factors could influence consumer choices. Consumption behavior refers to a specific sociocultural attitude toward consuming a particular product. Thus, there are no universal consumers (Diop, 2004). However, consumption behavior includes knowledge, beliefs, motivations, traits, customs, and moral standards that considerably affect the consumer's choices (Babakus et al., 2004; Chen, 2007; Diop, 2012; Bakar et al., 2013; Navarro-Prado et al., 2017; Chowdhury, 2018; Ashraf, 2019; Šmakova & Piligrimienė, 2022; Al-Malkawi et al., 2023; Akhtar & Sandhu, 2024).

The present research posits that consumption behavior involves how people scrutinize and assess products to make purchase- and consumption-related choices based on their purchase- and consumption-specific requirements, tastes, expectations, levels of satisfaction, and 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 through methods such as surveys, focus groups, and interviews. Understanding consumer culture and sociodemographic variables, such as religion, ethnicity, income, and education, helps inform decisions about products or services. A well-defined marketing strategy that reflects the cultural and behavioral factors of consumption in a given sociocultural context can lead to sales success, higher profit margins, and competitive viability.

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 Islamic values and marketing practices. The findings also show that Islamic values influence 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 are in harmony with one another. As a result, consumption in group settings leads some Christians to diversify their beverage choices to meet the needs of each consumer. Some consumers prefer alcoholic beverages, while others prefer nonalcoholic beverages because they perceive protective and health benefits (Kok Wah, 2025). This group generates moderate trends that foster harmony, tolerance, and religious cohesion in society. The practice of the Christian religion by some denominations is found to be mild because endogenous religions in the Burkinabé context do not proscribe the intake of nonalcoholic beverages or alcoholic beverages. Indeed, alcohol is part of traditional rites in Burkina Faso (Bazié, 2011). Likewise, it is not uncommon to find within the same large family practitioners of endogenous religions and of revealed religions (i.e., Christianity and Islam) living together, sharing the same meals and beverages. As a result, Muslim practitioners and Christian practitioners from African endogenous religious backgrounds 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 nonalcoholic and alcoholic beverages, even if most denominations celebrate Holy Communion with nonalcoholic 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 fosters a sense of harmony and thereby promotes sustainable religious tolerance in consumer behavior across different religious backgrounds. Indeed, weddings between practitioners of endogenous religions and those of revealed religions lead to peaceful cohabitation among members of the three religions and explain a moderate form of acceptance and tolerance in terms of consumption habits. Also, the descendants of these unions have

hybrid consumption habits: some adopt mixed practices from several religions, that is, eating habits from both their mother's 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

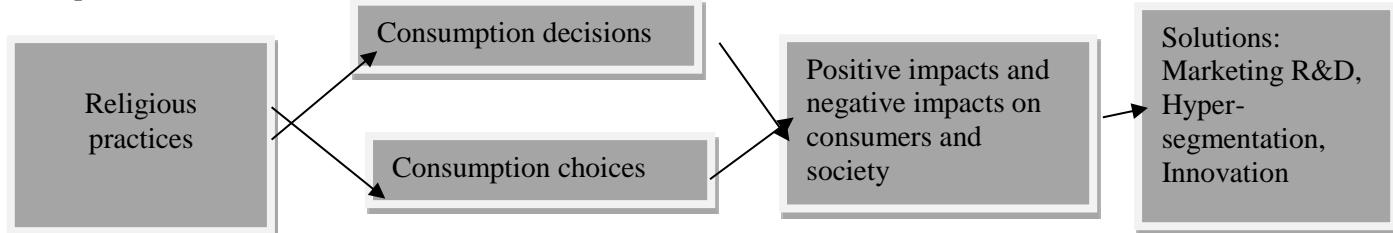


Figure 1. Conceptual Model

The above conceptual model illustrates how religious practices can influence the Christian consumer's decisions and consumption choices. In the end, this can have both positive and negative impacts on consumers and society (diseases, environmental pollution). Thus, overcoming the negative impacts means focusing on marketing research and development (R&D), hyper-segmentation to meet diverse consumer needs and expectations, and marketing innovation to remain competitive in the beverages market.

Theoretical Review

The collectivist theory

This theory has been used in various disciplines, including marketing (Chen & Unal, 2023). It depicts that consumption is the reflection of a specific group, society, or community identity (De Mooij, 2003; Han & Kim, 2019; Ianole-Călin et al., 2020; Czarnecka et al., 2020; Warden et al., 2021; Cui et al., 2022; Gaćesa et al., 2022; Roseira et al., 2022; Ogiemwonyi & Jan, 2023; Jung & Cho, 2023; Batra et al., 2024; Choi & Feinberg, 2024; Chowdhury et al., 2024; Chun, 2024; Mattar & 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 & Ahuvia, 1998; Eckhardt, 2000; Gregory et al., 2002; Lindridge, 2005; Xiao & Kim, 2009; Awanis et al., 2017; Li et al., 2020; Orelli et al., 2023), while religious belief also influences consumption (Diop, 2012; Sudaryanto et al., 2020; Sholihin, 2024; Hasmin et al., 2025). Furthermore, collectivism portrays how consumers are dependent on their sociocultural environment, traditional and modern consumption habits (Arnould & Thompson, 2005; Schrank & Running, 2018; Stump & Gong, 2020; Hussein, 2021; Ardhiyansyah & Iskandar, 2023; Akhtar & Sandhu, 2024; Bhattacharya & Bansal, 2025). Thus, consumer habits are rooted in and shaped by collective norms, values, group dynamics, and common expectations rather than by individual ones.

In the African context, consumption is predominantly a collective phenomenon in which social relationships play an essential role; this is why this theory can help 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 nonalcoholic beverages when it comes to their consumption habits.

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

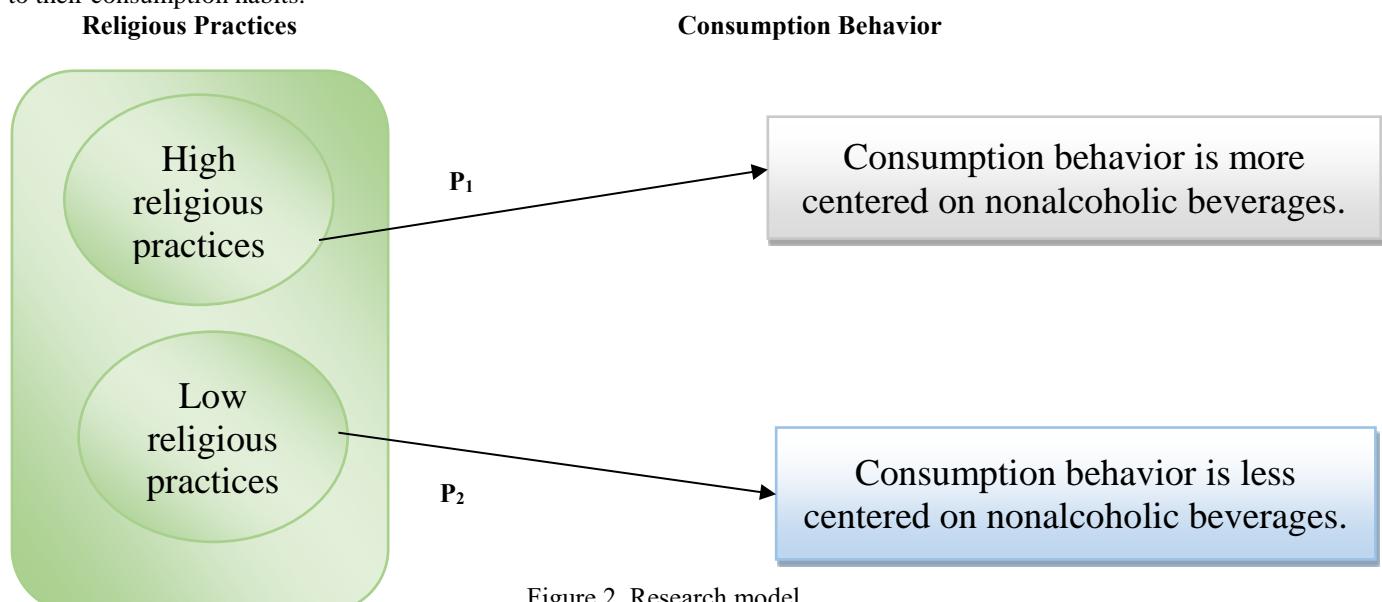


Figure 2. Research model

MATERIALS AND METHODS

Design: The researcher used a phenomenological research design. Phenomenological research design aims to comprehend consumers' experiences and essence by gaining profound insights into their perceptions and interpretations of those experiences (Mohajan, 2018). Thus, the researcher has conducted extensive fieldwork and observations to provide a detailed and nuanced understanding of religious practices and beverage consumption dynamics.

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

Research Instrument: The researcher used a semi-structured interview guide to conduct interviews with consumers. The twenty-one (21) themes of the interview guide are identified through a review of the literature in marketing and management.

Procedure: The sampling procedure involves identifying beverage-selling places in Burkina Faso and conducting semi-structured interviews with consumers at their convenience, either at home or in 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 recording is made with a voice recorder, and it is manually transcribed using a sound organizer software, ensuring data reliability through the researcher's complete collection, transcription, and processing. The researcher has stopped collecting data when saturation is reached (Van Campenhoudt & Charliet, 2014).

To save time and resources, unsystematic sampling is used alongside snowball sampling. In addition, a pre-test is conducted (10 respondents) to refine the interview guide for the final step of the interviews. 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 Charliet (2014). Saturation was reached at 10, but some respondents refused to participate in the interview due to the socio-political context (Ouédraogo, 2007).

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

Participants: Participants are from various corners of the city and are characterized by the following sociodemographic variables (gender, age, 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 nonalcoholic ones. In contrast to other contexts, legal prohibitions against alcohol consumption are taboos and rarely enforced. Furthermore, there is no textual warning on the packaging prohibiting alcohol consumption by those aged 10 to 17. Another explanation is that, according to African customs, children are permitted to consume alcoholic and nonalcoholic beverages moderately. Lastly, the researcher has received parental permission to interview children aged 10 to 17.

Data analysis: The researcher has used the content analysis method. Only the most relevant themes and the most significant verbatim are considered.

Validity: The instruments help the researcher to measure what is supposed to be measured (Carrino et al., 2010). Thus, the present research's validity is ensured because it aligns 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 Diop University) to validate the research tools before stepping out into the field himself to collect the data. Post-validation of the 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 ensure the research's internal validity. A pre-test is used to make respondents feel comfortable in giving their answers. In addition, the interview guide was revised several times to make some adjustments and to minimize potential errors and bias.

External Validity: The researcher ensured external validity by selecting an appropriate sample size and making the data more relevant through the use of diversification and saturation criteria (Van Campenhoudt & 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 operationalized what he aims to implement effectively, ensuring that the research accurately reflects the concepts under study. This is also ensured through triangulation and participant feedback on the findings.

Reliability: the consistency of the instruments in measuring the construct (Carrino et al., 2010). The best procedure is to test

and retest the instruments and method several times (Carrino et al., 2010). Both the instruments and the method have been tested and retested regularly. The researcher has collected, processed, and analyzed the data himself, ensuring credibility and thorough reliability. Thus, if another researcher replicates this study, s/he may reach similar conclusions.

Ethical Considerations: An essential aspect of the current research has been ethical considerations. The respondent's identity and their different answers are kept confidential. They are convinced to give their approval before the data is recorded and used for the present research.

RESULTS

The purpose of the qualitative approach is to contribute to knowledge extraction through the analysis of the verbatim (Van Campenhoudt & Charliet, 2014). The total sample consists of 12 interviewees, all Christians (12 respondents). The denominations include Apostolics with 1 respondent (8.33%), Assemblies of God with 1 respondent (8.33%), Baptists with 5 respondents (41.66%), International Center of Evangelization with 1 respondent (8.33%), and 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 (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 respondents' nationality, 11 respondents (91.67%) are Burkinabé residing in Ouagadougou, and 1 respondent (8.33%) is a non-Burkinabé living in Ouagadougou.

The interviews reveal the following main findings.

Strong religious practice and consumption behavior

Firstly, the verbatim data clearly confirm that religious practice strongly affects nonalcoholic 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. However, 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 nonalcoholic beverages. Consumers with high religious practice tend to prefer nonalcoholic drinks, and they moderate their intake of alcoholic drinks, or they never consume alcoholic beverages. The content of the verbatim of the different interviewees evidences this:

I believe strongly in God, and my commitment to my religion is substantial. I participate in my religion's activities in an average way, as soon as I have the time. My religion does not prohibit the consumption of nonalcoholic beverages, but when it comes to consumption, it recommends moderation. Likewise, my religion does not categorically prohibit the consumption of alcoholic drinks, 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 nonalcoholic beverage rather than the industrial alcoholic beverage. (Respondent # 3.)

"Yes, I have. I am a Christian, and I practice. Yes, I come from the evangelical Baptist Church, and I am practicing. I strongly believe in God, and I try to balance my faith with an active life. I am firmly committed to the Christian religion. As I said, I am truly a practitioner of the Christian religion, and I had to undertake many projects to prioritize God's work. We used to carry out evangelization campaigns by leaving the city and going to the villages to preach the gospel to those who were there. At times, we decided to pay for food for orphans and widows, and help people who are really in need, and I think that is what God himself asks. Regarding the consumption of drinks, if we read the Bible, we will not find it clearly condemning drinking; rather, it clearly tells us that when someone says he is committed to God, he must do everything to be morally correct, which 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 damage 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 well that I told you that I am a Christian and I have to choose specifically nonalcoholic 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 and nonalcoholic beverages. Consumers, therefore, engage in mixed consumption, or hybridization of consumption. This process is known in French as 'panaché', which means a mixture of nonalcoholic and alcoholic beverages.

I am an Evangelical Christian; yes, I consider myself an unassuming practitioner. (...) Well, I am not really a practitioner. I believe in God; I know he exists and that he listens to us. 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 vodka. (Respondent # 12)

"Yes, I have a religion, I am a Roman Catholic Christian. (...) Well, in my childhood, I was very involved in my Church and in my religion. Still, hey, given school and my professional activities, it is difficult for me, so I often go to Church and attend worship services. So, I am not very involved in terms of attendance; I do not take part in Church parallel activities due to a lack of time. Nonalcoholic 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, at certain times, there are verses where they talk about wine that ancient Christians drank, it is normal to drink alcoholic beverages, but it is not normal to abuse them. (...) Generally, for events, I buy and consume both types, nonalcoholic beverages and alcoholic beverages. (Respondent #7)

Additional intuitive results

Some individual reasons can explain why some Christian consumers prefer nonalcoholic 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. However, in my daily life, I am personally committed to reading my Bible and praying. (...) 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 nonalcoholic beverages can destroy the body by bringing disease. My religion excludes the excessive consumption of industrial nonalcoholic beverages. (...) If I have a third choice, I would choose a very natural nonalcoholic beverage, but as I have no choice, between the two, I will choose the industrial nonalcoholic beverage simply because I cannot stand alcohol. " (Respondent # 2).

"I am a Christian of the Roman Catholic 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 the 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 nonalcoholic beverages. (...) Well, I chose the nonalcoholic 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 it 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 is summarized in 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 %

DISCUSSIONS

Strong religious practice and consumption behavior

The present research shows that strong religious practice motivates Christian consumers to prefer nonalcoholic beverages in a context where consumers have a very low purchasing power. Nevertheless, this present finding is different from other scholars' findings. Researchers like 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 consume nonalcoholic beverages considerably 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) 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, it has been demonstrated that in the context of low religious practice, it stimulates consumers to increase alcoholic beverage purchase, and in the opposite, it stimulates them to reduce nonalcoholic 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 in shaping consumption in a socially responsible way.

CONCLUSIONS

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

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

The current research has redefined some concepts in the context by analysing how these concepts are understood by scholars and by providing a redefinition of these concepts to suit the context and the present research purpose. It is evidence that the current research confirms the theoretical view that sociocultural factors can affect consumption in various contexts. It portrays how Christian religious practices clearly affect their attitudes and their behaviors regarding 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 endogenous beliefs, and ethnicity, can also influence how consumers make decisions within the context.

Industry players should constantly do research to innovate in the sector. There is a need to meet consumers' requirements by updating their beverage 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 nonalcoholic beverages, 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 consumer market to provide some sustainable solutions to the different consumers' expectations. It is also good to manufacture nonalcoholic beers in the context. The availability of nonalcoholic 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 sensitise consumers about the excessive consumption drawbacks.

Finally, it is noticed that the packagings 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 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.

The current research has not been funded. The availability of sufficient financial resources could have given the researcher the opportunity to tackle more complex and ambitious research issues, potentially leading to supplementary groundbreaking discoveries and insights.

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.

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APPENDICES

Appendix A: Table 2. Respondents' religious denomination

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

Source: Fieldwork, 2015-2018

Appendix B: 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

Appendix C: Table 4. Respondents' profession

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

Source: Fieldwork, 2015-2018

Appendix D: 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

Appendix E: Table 6. Respondents' gender

Gender	Total	Percentage
Male	8	66.67 %
Female	4	33.33 %

Source: Fieldwork, 2015-2018

Appendix F: 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

Appendix G: Table 8. Respondents' éducation level

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

Source: Fieldwork, 2015-2018

Appendix H: Table 9. Respondents' nationality

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

Source: Fieldwork, 2015-2018

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