



Managing Religious Practices and Purchases: An Exploratory Research on Christian Consumers in Burkina Faso

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Abstract

Many researchers have shown that religious factors are some motives for consumption. While a lot has been covered on the topic, some aspects are still to be discovered. A little is known on religious practices and purchase in Africa and particularly in the context of Burkina Faso. The purpose of this paper is to bring out the link between religious practices and the motives for beverages purchase by consumers. Burkina Faso is characterised by an extraordinary religious practice and an important purchase of beverages. It is important to know the reasons that lead some believers to purchase non-alcoholic industrial drinks, rather than alcohol industrial drinks. This complexity of consumer behavior and the lack of human knowledge of marketing, and of the explanatory factors of consumer behavior constitute barriers that become some management challenges for the marketing of beverages. The methodology adopted in this research includes a qualitative approach. Qualitative data is collected from consumers. The number of semi-structured interviews considered in this research is 12. The collected data is transcribed by hand, and then it is analysed. First, the results show that high religious practices favors purchases of non-alcoholic beverages in the context. Second, the results show that low religious practices reduces purchases of non-alcoholic beverages in the same context.

1. Introduction

Marketing practice in Burkina Faso by companies is a growing phenomenon, but, most of the themes on marketing are oriented towards other subjects which categorically ignore religious practices and purchase that are out of bounds in the society. To add, although there is data on the different indigeneous religions and the revealed religions practiced in Burkina Faso, there are practically no official data concerning beverages' purchase and their marketing. Thus, investigating religious practices and purchase in the particular context of Burkina Faso is justified by the necessity to compare the results with the results in other contexts. Research in marketing management in other contexts has shown significant results but research in the context of Burkina Faso can help to verify some marketing theories on religious beliefs and consumption to be reassured that,

depending on the cultural context, things are different (Diop, 2004; Nasse, 2020). This is also the place to provide sound managerial solutions for companies to adapt beverages to the requirements of the consumer market, and to the consumers' desideratum and expectations. Consequently, the present research makes it possible to touch on a certain number of aspects that research already carried out in the Western context and in the Asian context has not yet touched. Also, in the present context, this research is a purely exploratory research (because the research theme has never been treated or explored so far) whose theme is focused on the religious practices and purchase in a West African context.

In Burkina Faso, an increase in the consumption of beverages has been observed for several years. Indeed, beverages are associated to daily life events. In the context, beverages are considered as food (Sow, 2005) and they play an important role in the religious dimension and in the medical prescriptions. Thus, they are in the heart of events such as funerals, traditional weddings, religious rituals, religious weddings, modern weddings, religious baptism ceremonies, birthdays, school and academic celebration ceremonies, meetings with friends, Christmas, Easter, New Year's Eve, Ramadan, Tabaski, ceremonies of the various ministries, celebrations of international events by government authorities (the National Week of Culture, the International Crafts Fair, the Pan-African Film Festival, International Women's Day, Ethnic Festivals, Grill Festival, and many other meetings that bring people together. As such, some authors have made observations on consumer behavior during periods of major religious holidays and they mention that purchases prevailed during religious holidays, especially during Christmas (Porter, 2013). According to Sow (2005) the rate of beverages consumption increased and became three times as much between 1993 to 2002 in Burkina Faso for both non-alcoholic beverages and alcoholic beverages. However, religion being important in the context, it can influence the behavior of individuals in terms of purchase and consumption. Nowadays, Burkina Faso statistically has 60.5% Muslims, 23.2% Christians (19% Catholics and 4.2% Protestants), 15.3% animists, 0.6% other religions and 0.4% no religion (National Institute of Statistics and Demography (NISD), 2010). In the practice of animism, there are practically no different denominations, while among Christians there are, Adventists, Assemblies of God, Apostolics, Baptists, Roman Catholics, Mennonites, Mormons, Pentecostals, Jehovah's Witnesses; and among Muslims there Shiites, Sunnis, Lahilaas and Ahmadiyyas. In addition, industrial drinks and especially non-alcoholic industrial drinks constitute a food supplement (Sow, 2005); a very important thing for the population of Burkina Faso, because industrial beverages help to eradicate the deficiency in vitamins, to fight the deficiency in mineral salts, to fight hunger, to quench thirst, to give energetic forces. Marketing observation shows that religious beliefs encourage the purchase and the consumption of non-alcoholic beverages while companies in the sector face some challenges in adapt to the consumers' expectations and real needs. For example, for Evangelical Christians and Catholic Christians, industrial non-alcoholic beverages are used to celebrate Holy Communion in a public way during Sunday worship in Churches, Temples or Cathedrals. Non-alcoholic beverages are also consumed within the Church, especially during religious holidays such as Easter, Christmas, Pentecost, and during religious ceremonies such as Christian baptism ceremonies, Christian weddings, children presentation ceremonies, blessings and thanksgiving ceremonies. Animists use non-alcoholic beverages during traditional celebrations such as wedding ceremonies; sacrifices for ancestors, and the ceremonies of customary funerals where one can consume non-alcoholic beverages after some sacrifices are carried out in the honor of the deceased. Similarly, Muslims purchase non-alcoholic beverages much more during religious holidays such as the Ramadan holiday, the Tabaski holiday, during Muslim baptism ceremonies and Muslim wedding and blessing ceremonies at the mosque. Religious practices are motives that seem to increase the purchase of non-alcoholic beverages. This observation raises the following question: what is the perception of religious consumers on the purchase and consumption of non-alcoholic beverages as compared to that of alcoholic beverages?

For Beau (2003) the main question is very important in any research. Beau puts it this way:

"The main question must be crucial, central, essential, in relation to the chosen subject. It must not be next to the subject, or shifted, out of alignment with it" (Beau, 2003).

Similarly, for some authors, the main question in research must be clear and original (Roche, 2013) and devoid of anything that could harm its meaning. As for authors like Van Campenhoudt and Quivy (2011) the main question must be clear, precise and possible. Van Campenhoudt and Quivy express it through these words:

"The qualities of clarity essentially concern the precision and conciseness of the formulation of the initial question (...) The qualities of feasibility essentially relate to the realistic nature or not of the work that the question suggests (...) The qualities of relevance concern the register to which the original question belongs" (Van Campenhoudt & Quivy, 2011).

To carry out this research, it is therefore essential to address a main question that allows the subject to have its full meaning.

In Burkina Faso, religious beliefs seem to be catalysts that promote the marketing and the purchase of non-alcoholic beverages, while ignorance in the marketing sector seems to be brakes or inhibitions in this particular context. Observing consumption behavior in the industrial beverage sector in the context might lead a researcher to wonder why some believers are increasingly oriented towards alcoholic beverages and not towards non-alcoholic beverages. However, the promotion of non-alcoholic beverages in a country with a growing population and where the number of religious consumers is high can be a source of profits for

companies in this sector of activity. The main research question is: Why and how do Christian religious practices lead consumers to prefer non-alcoholic beverages when marketing is not directed towards this need?

The general objective of this research is to show the influence of religious practices (the practice of prayer and involvement in Church activities) on consumers' purchasing decisions in the Burkinabè context. Other researchers have already explored in other contexts a similar theme on religious belief and consumption (Al-Hyari, Alnsour, Al-Weshah, & Haffar, 2012; Amankwaa, Reed Jr, & Owens, 2012; Campanella, 2016; Essoo & Dibb, 2004), this research is a little different because it aims to verify whether religious practices influence consumer purchases in general in the African context and in a specific way in the Burkinabe context where there is a diversity of religious practices. Indeed, these different authors show that the influence of religiosity on consumer behavior seems to be total; however, in a context like that of Burkina, there could be a notable similarity or difference. Indeed, there are national statistics on the different religious beliefs in Burkina Faso. According to these statistics, the dominant religious beliefs in Burkina Faso are Islam, Christianity and animism (National Institute of Statistics and Demography (NISD), 2010). However, there is no research in Burkina Faso that can clearly identify religious practices and their influences on consumer purchases within these religions in general but in particular at the level of the Christian religion; this is why the present research makes it possible to focus on this objective. The specific objectives of this research are two (2):

- 1- to analyze the effects of high Christian religious practices and purchases in the different religious denominations.
- 2- to examine the effects of low Christian religious practices and purchases in the different religious denominations.

2. Literature Review

There are the conceptual framework and the theoretical framework.

2.1. Conceptual Framework

2.1.1. The Concept of Religious Practice

The concept of religious practice has been defined by several authors who have been able to give it the real dimensions it takes on. First in the Western context and in the Asian context, Miller (2005) defines religious practice as a lifestyle that reflects the faith of the Christian; and which can be affected by the cultural context and the daily socio-economic context of life. Still, Fincham and Beach (2013) in the American context define religious practice as prayer that has an impact in the lives of individuals. For Fincham and Beach (2013) the practice of prayer has an effect because it acts as a protective and risk factor in relationships between individuals.

For Okon, Asu, and Tiku (2014) religious practice is a concept that characterizes the Christian in his daily life and the way in which the Christian uses these financial resources in consumption. For these authors, religious practice corresponds to a lifestyle that demonstrates how the Christian believers use their resources, for example how income is used in the consumption of food, drink and so forth. However, these definitions of the concept of religious practice can attract a lot of criticism considering that the concept is defined in a purely Western or purely Asian context. As this research is exploratory, it is interesting to look at a definition of the concept of religious practice in the context of Burkina Faso. In the Burkinabe context, some authors have already mentioned the concept of religious practice in a succinct way in their writings, but not in a concise way. First Ouedraogo (2007) depicts a case of religious practice in the Burkinabe context. Religious practice then manifests itself through the promotion of religions and religious doctrines in the daily life of a company. The practice of religious values therefore allows the resolution of conflicts between an employer and its employees in the context of Burkina Faso. Thus, the description of Ouédraogo, makes it possible to perceive that religious practice is similar to the belief in the values of a religion which in certain cases can manifest itself in a visible and practical way in a community, making a person useful to the group by his influential leadership character. However, this brief description of a real situation that allows us to perceive the concept of religious practice is limited to the context of human resources management at the Oumarou Kanazoé company in Burkina Faso.

Moreover, Nassè (2012) fully evokes the devotion and commitment of Christian missionaries in a practical way to the fulfillment of religious activities and religious values in the context of Burkina Faso. In this case the religious practice by Nassè is limited to a purely Christian dimension and does not extend to other religions such as Islam or to endogenous African religions. In the Burkinabe context, the concept of religious practice can take on a meaning other than the meaning that some authors have attributed to it in other contexts. In Burkina Faso, taking into account a number of socio-cultural realities observed daily, the concept of religious practice can be defined as the level of commitment and attachment of a given individual to the practice of his religion,

This can be expressed either by his attachment to religious activities, or by the conformity of his life to religious precepts (such as the practice of prayer, the participation in the mass) or either his devotion to be involved in the realization of good deeds or charitable actions. Thus, the definition of religious practice that is used in this research or in the Burkinabe context is the one that has just been made and which supports the

definition of Okon et al. (2014) and summarizes definitions from authors such as Ouedraogo (2007), Nassè (2012). The choice of this definition of the concept of religious practice is explained by the fact that it allows us to see religious practice in its multidimensional aspect; which not only makes it possible to approach the problem with ease but also for the fact that this multidimensional aspect makes it possible to better adapt a measurement scale of the concept in the context of this research without difficulty. However, religious practice is not just about issues of religious beliefs; religious practice is very different from religious beliefs because it corresponds to the practice by an individual of the obligations of his religion or the adaptation of his life to the principles and obligations of his religious faith (whether Animist, Christian or Muslim). In this, Assimeng (2010) recognizes that religious practices could be observed in the way people behave because of the nature of their religious beliefs. To sum up, religious practice is a combination of the religious values acquired by the individual and the integration of these religious values as full values in one's own daily life and in a practical way.

2.1.2. The Concept of Purchase

Consumer's purchase intention are well examined in the literature of consumer behavior. However, previous studies suggest that purchase intentions are not perfectly correlated with purchasing behavior of consumers due to factors such as economic power and various other factors such as personality can affect consumer behavior (Barber, Kuo, Bishop, & Goodman, 2012). Purchase behaviour refers to a process where individuals seek out, select, buy, use, evaluate, and manipulate products or services to satisfy their needs and desires. These actions are part of consumers' decision-making process as purchasing behavior can reflect the degree of consumers' willingness to pay for a product or service (Kotler, 2000). Similarly, according to the Cambridge Dictionary (2013) purchase refers to the act of buying something that could be a product or a service. In addition, (Nassè, 2022) depicts purchase as a fundamental portion of repurchase that shows the economic power and the financial possibilities of a given customer to buy a product for a first time. For authors such as Diop (2012), and Nasse (2018) the concept of purchase corresponds to the acquisition of a product, service or good by a consumer in return for a price. Thus, for Nasse, Carbonell, and Tchokomakoua (2019) the price paid can have a monetary value, a value in terms of investment in time, energy and any other price risks by the consumer. In this context, consumer behavior is the actual or real purchase behavior of respondents when deciding to purchase non-alcoholic beverages. This consumer purchasing behavior can be affected by cultural factors (Kotler & Keller, 2016). Central to the tenets of consumer behavior is the concept of purchase (Naatu, Nyarko, Munim, & Alon, 2022). It occurs when a consumer is motivated by the desire to acquire benefits provided by some goods or services. The efficacy of this assumption however depends on the individual's intention and the predictors of the intention which may involve positive evaluations or negative evaluations of the outcome associated with the purchase as well as the individuals view about how his or her close relations and friends may perceive the purchase. Additional to the above predictors of intention is the individual's belief about his or her ability to purchase the service or product (Naatu et al., 2022) depending on the price.

3. Theoretical Framework

3.1. Collectivism Theory of Consumption

This research relies on the collectivism approach to consumption as consumption in Africa and in the context is a collective phenomenon (Nasse, 2018) rather than an individual phenomenon. De Mooij (2003), Arnould and Thompson (2005); Amankwaa et al. (2012); Al-Hyari et al. (2012), support the collectivist approach to the behavior of consumption. The collectivist approach to consumption behavior states that consumption behavior can be affected by the society or the group with which the individual shares a certain number of values or even the attitude of the community. In this, the collectivist approach is close to the cultural approach in the sense that the collectively shared values reflect the culture that is specific to the group or the community. For these authors, the weight of the influence of the group or the community is so predominant that we forget that the collective experience is after all an expression of the individual experiences which have been copied as models and which have been imposed to the group. De Mooij (2003) using a qualitative approach also proves that culture does indeed affect consumer behavior. It demonstrates that the culture practiced in a collective manner influences consumer behavior. So this influence is due to a number of cultural variables. These cultural variables according to De Mooij (2003) are at the origin of the variance observed in consumption. However, De Mooij (2003) view is based solely on cultural factors and therefore ignores other factors that are likely to influence consumer behavior. Arnould and Thompson (2005) through a constructivist epistemological posture and a qualitative approach demonstrate that culture influences consumer behavior. For Arnould and Thompson (2005), consumption is a form of historical fashion that has its sources in socio-cultural practices that occur collectively. However, Arnould and Thompson's view seems to make the community very dependent on the historical past and does not incorporate the fact that certain cultural factors may change over time or with context.

Amankwaa et al. (2012) through a quantitative study show that culture has a great influence on the consumption habits of individuals who are part of a given group. They show the reasons why some students

do not consume alcohol. These authors find that students who have a strong involvement in religion tend not to consume alcohol or to consume alcohol in a moderate way. The results of their research prove that the correlation between participating in church worship and the number of bottles of alcohol consumed is significantly strong. They therefore come to the conclusion that individuals who participate collectively most often in worship consume less alcohol than those who rarely participate in worship. Al-Hyari et al. (2012) through a qualitative approach show that culture influences the consumption behavior of Muslim Arabs in Saudi Arabia. Al-Hyari et al. (2012) point out that the consumption behavior of the Arab consumer is influenced by the Arab culture itself and mainly by the Islamic religion, one of the fundamental elements of this culture. The results of this study show that the consumption of food products in Islam is collective in nature as the individual is sometimes influenced by family, friends or relatives. In this, collectivism shapes the consumption behavior of individuals through their purchasing decisions. Nayeem (2012) using a quantitative approach and a positivist epistemological stance, studies cultural influences on consumer behavior. His research highlights the main differences between individualism, collectivism and consumer behavior. In this study, the author examined several stages of the consumer decision-making process and identified the possible differences between individualistic consumers and collectivist consumers and how the group influences the purchasing decision in the domain of automobile purchases. Nayeem's research results show that collectivist customers emphasize other factors, among which status and symbolism are important in the product purchase process; but the author did not particularly and clearly mention that the degree of religious belief, religious practice, are factors that can influence consumption.

Figure 1 represents the conceptual framework that suggests that individuals with high religious practices tend to purchase non-alcoholic beverages that are more prescribed by their religious consumption doctrines. In the opposite individuals with low religious practices tend to purchase alcoholic beverages. The suggestion here is that the beverage market should have a rigorous segmentation to meet the different expectations of the Christian consumers. The first group of consumers purchase some non-alcoholic beverages. The second group of consumers prefers some low alcoholic beverages, and the third group of consumers prefer moderated or high alcoholic beverages.

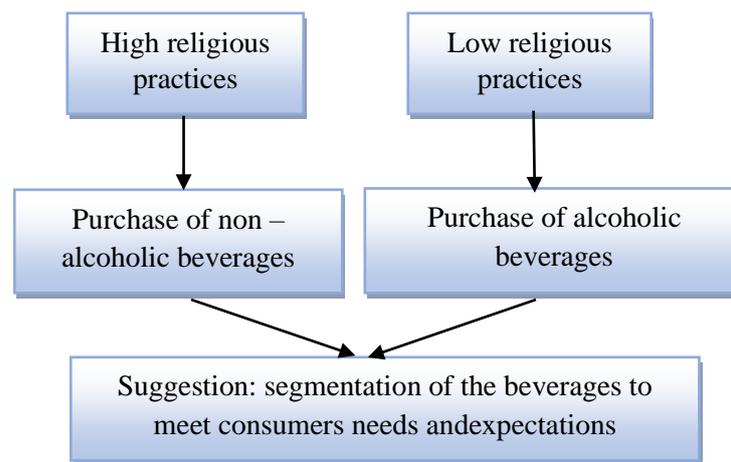


Figure 1. Conceptual framework.

Source: Nassè (2022).

After, the literature review, the researchers have put an emphasis on two different types of propositions. Figure 2 represents the research model that reveals the link between the independent variables and the dependent variable.

P₁-High religious practices promote the purchase of non-alcoholic beverages by Christian consumers in the socio-cultural context of Burkina Faso.

P₂ -Low religious practices reduce the purchase of non-alcoholic beverages by Christian consumers in the socio-cultural context of Burkina Faso.

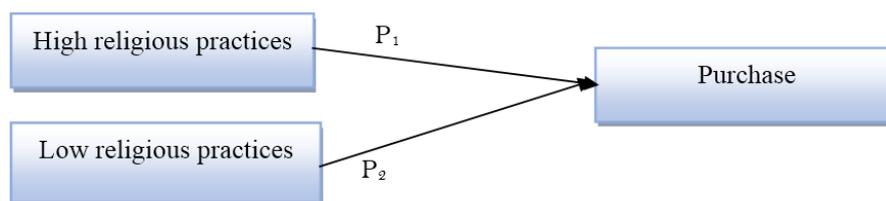


Figure 2. Research model.

Source: Nassè (2022).

4. Research Methodology

4.1. Research Design

The epistemological posture adopted is therefore constructivist and characterized by a qualitative research that makes it possible to explore the topic. Carrying out a qualitative research based on the qualitative interview makes great sense for research like this. Not only can a qualitative research make the results relevant, but it also brings more information and [Van Campenhoudt and Charliet \(2014\)](#) share this point of view by showing the relevance of the qualitative interview through these words:

"The main interest of a qualitative interview is that it does not only provide factual information, but above all it allows us to grasp the representations of the people interviewed, their vision of the world, that is to say the way in which they perceive and appropriate their social environment as well as their own place and their own role in this environment."

Consequently, this qualitative research comes upstream from the quantitative research which comes downstream, and it also makes it possible to identify important information.

4.2. Qualitative Research Instruments

This section focuses on describing the interview guide used for qualitative data collection. The different themes of the interview guide are exposed. The themes' focus and their origin are given. The research is carried out using a semi-directive interview guide. This semi-structured interview guide is primarily addressed to consumers of non-alcoholic beverages. The number of themes is twenty-one (21). These themes of the interview guide are constructed using the different variables identified through the literature review and the documentary analysis.

4.3. Qualitative Research Procedure

This section highlights the sampling strategy for locating participants with whom semi-structured interviews are conducted, and how qualitative data is recorded in the research field. First, the qualitative sampling strategy for locating participants consists of identifying places (restaurants, spots and snack bars) where non-alcoholic beverages are sold and where consumers of non-alcoholic beverages are found, and then invite them for an interview at their own free time. The semi-structured interview takes place either at the participant's home or at a suitable peaceful place chosen by the participant. Once the first participants have been identified, these participants are persuaded to invite other dedicated participants who meet the search criteria, and whom they know well and who of course agree to participate regularly in the research. This qualitative research is made using a semi-structured interview guide, addressed to a total number of twenty six (26) respondents (10 respondents for the pretest, 4 respondents for non-completed interviews, and 12 respondents for the completed interviews) who are experienced consumers of non-alcoholic beverages. The recordings of the interviews are made using a "SONY voice recorder", then these interviews are fully transcribed by hand using the audio software "SONY sound organizer"; the work therefore from collection to transcription and processing is entirely carried out by the researcher himself, which makes it possible to ensure that the data is reliable. The Saturation criterion "is the criterion used to stop the data collection, because usually the last interview does not give more information just like [Van Campenhoudt and Charliet \(2014\)](#) point out:

"Saturation is the second criterion proposed by Glaser and Strauss; it appears when the researcher observes that the latest information collected no longer provides significant added value compared to that collected previously. Any further maintenance hardly brings any new knowledge. From then on, the researcher can decide to put an end to the interviews".

Second, the sampling strategy used is a random sampling technique to save time and resources. The interview guide is first pre-tested with consumers of industrial non-alcoholic beverages. This first test is carried out on a sample of ten (10) respondents. The results of the pre-test are used to write a final version of the interview guide. The designed interview guide is used again to conduct interviews with respondents who are consumers of non-alcoholic beverages. This second test is carried out on a sample of sixteen (16) respondents. It is therefore a sample of twelve (12) respondents that is retained for the content analysis because their interviews are completed. With such a sample, it is assured that it meets the diversification and saturation criteria ([Van Campenhoudt & Charliet, 2014](#)); the criteria that make the results of this research very significant, and distinctive. From the tenth (10th) interview, there is already a saturation effect, however it is decided to continue recording the semi-structured interviews to gather an informative data. However, in this research, the current socio-political context of the country has contributed to reduce the number of the respondents. Such a phenomenon of rejection has already been highlighted by [Lankoandé and Ouédraogo \(2016\)](#) in the same context, who conducted a research on the theme of corporate social responsibility.

4.4. Qualitative Research Setting

The qualitative research is conducted in Burkina Faso. The field of research is limited to the main city of Burkina, that is to say the city of Ouagadougou, in the province of Kadiogo. The choice of this city lies in the fact that it is not only the capital but also because it is a city where economic activity is dynamic and it also has a diversified population characterized by a high rate of literacy. Also the capital abounds in a great Christian religious diversity in which we can mention the Adventists, Apostolics, the Assemblies of God, the Baptists,

the Catholics, the Christians of the international center of evangelization, the Mennonites, the Christians of the profound life, and other Christian minorities. The number of restaurants or points of sales (POS) of industrial beverages as well as the number of consumers of industrial beverages is also important. The field research was done for a period of two (2) years.

4.5. Qualitative Research Respondents

Respondents are considered according to their age, their gender, their religion, their level of education, their marital status, their occupation and their social class. First of all, the age of the respondents varies from 10 years to 46 years and above. Second, the gender of the participants includes women and men who are either Animists, Christians or Muslims. Third, the educational level of the respondents ranges from elementary school to university. Finally, the respondents are also from different socio-professional categories of different social classes, and they must imperatively be consumers who have experience in the consumption of non-alcoholic beverages.

4.6. Qualitative Research Data Analysis

Qualitative data analysis boils down to the analysis of data collected during interviews with the various respondents in this research. First, after the transcription of the qualitative data by hand using the audio software "SONY sound organizer", a content analysis is carried out by considering the different themes and the most relevant verbatims. Second, the data from the qualitative research is also complemented by direct observation and documentary research.

4.7. Validation of Qualitative Research

According to Carrino, Poujol, and Bertrandias (2010) the measurement instruments chosen must make it possible to understand the phenomenon to be measured as well as possible and to properly measure what we want to measure. Thus, for White (2002) the validity of a research concerns the fact that the research completely agrees with the questions and the objectives of the research (White, 2002). First, the interview guide is first validated by lecturers and professors (Doctor Niamboué Bado at Florida A & M University ; Professor Marc Bidan from the University of Nantes in France ; Professor Fatou Diop Sall of Cheikh Anta Diop University ; and Doctor Elvis Yevudey of Aston University). Then, after collecting and analyzing the data a post data validation is also done to make sure that respondents reiterate the same points of view.

4.8. Internal Validity

To ensure the quality of the questions and answers, the quality of the number of collections, two methods are used to validate the information collection tools. A pre-test is carried out with the respondents to ensure that the various questions were well understood. To reduce incidental sources of error, the qualitative questionnaire in the interview guide is revised, then readjusted following the observations notified. In this process, it is ensured that the composition of the sample and the mode of selection of the sample is good and representative and that the sample does not contain any bias.

4.9. External Validity

To increase the precision of the results, the research carried out aims to be reassuring with regard to the representativeness of the sample (sampling); saturation and diversification of the sample (Van Campenhoudt & Charliet, 2014) which makes the data more relevant. The answers of the respondents who are consumers of non-alcoholic beverages in all the companies visited abound in the direction of the expected results so we can externalize this character to other companies.

4.10. Construct Validity

Construct validity is explained by the fact that the terrain measurement model measures what we want to measure. In this sense, it has been well operationalized so as to properly measure what we want to measure perfectly in this qualitative research.

4.11. Reliability of Qualitative Research

According to Carrino et al. (2010) reliability of an instrument means that the instrument consistently measures the construct to be measured. The "test" and "retest" method is one of the best reliable measurement procedures (Carrino et al., 2010). The data is measured on a regular basis with the same instruments and the same results are obtained after testing and retesting the data on the same population. The collection of data in the field, the counting and the analysis of the data were done by the researcher himself in order to ensure their reliability. The reliability of the approach is therefore established in order to ensure that if another researcher replicates this approach, s/he typically achieves the same results.

4.12. Ethical Considerations

The collected data is used for the purpose of this research. The respondents' identity is kept confidential.

5. Results

The qualitative research makes it possible to give a meaning that is very significant to the data collected in the field, as Van Campenhoudt and Charliet (2014) illustrate in these terms:

"If a researcher conducts interviews, it is not for the sole pleasure of conversation, they do so to extract knowledge from their analysis" (Van Campenhoudt & Charliet, 2014).

For the qualitative research, an interview guide comprising the 21 themes described above is used. Table 2 presents the overall or total number of respondents that have completed the interviews (12 Christian respondents). These Christians belong to different denominations. Table 1 presents the respondents in terms of their different denominations: the Apostolic respondents represent 8.33%, the Assemblies of God respondents represent 8.33%, the Baptist respondents represent 41.66%, the Roman Catholic respondents represent 33.33%, the International Center for Evangelization respondents represent 8.33%. Table 3 shows that most of the respondents are at least 10 years of age and above with: 25 % of respondents being between 10 and 25 years old; 41.66 % of respondents being between 26 and 35 years old; 8.33 % of respondents being between 36 and 45 years old and finally 25% of respondents being between 46 years old and above. Table 4 shows that 58.33% of the respondents are private employees, 25% of the respondents are public employees and that 16.66% of the respondents are unemployed. Table 5 indicates that 0% are very poor, 25% of the respondents are poor, 58.33% of the respondents are rich, and that 16.66% are very rich. The absence of very poor respondents in the sample shows that very poor people do not have economic power to purchase beverages. Table 6 indicates that 66.67% of the respondents are men and that 33.33% of the respondents are women. Table 7 shows that 58.34% of the respondents are single and that 41.66% of the respondents are married. Table 8 indicates that 8.33% of the respondents have attended primary school, 8.33% of the respondents have attended secondary school and that 83.34% percent of the respondents have attended University. Table 9 presents the nationality of respondents, 91.67% of respondents who are of Burkinabé nationality residing in the city of Ouagadougou and 8.33% of respondents who are of non-Burkinabé nationality residing in the city of Ouagadougou. The various interviews carried out allow us to see what the respondents highlighted as very important. It is an evidence that religious practice seems to have an effect on the purchase decisions of consumers non-alcoholic beverages.

Table 1.1 Religious denomination of the respondents.

Religious denomination	Percentage
Apostolic	8.33%
Assembly of God	8.33%
Baptist	41.66%
Roman Catholic	33.33%
International Center for Evangelism	8.33%

Source: Fieldwork (2015-2018).

Table 2. Religious affiliation of the respondents.

Religious affiliation	Number of respondents	Percentage
Christian	12	100%

Source: Fieldwork (2015-2018).

Table 3. Age of respondents in the qualitative research.

Age	Number of respondents	Percentage
10 years to 25 years	3	25%
26 to 35 years old	5	41.66%
36 to 45 years old	1	8.33%
46 and above	3	25%

Source : Fieldwork (2015-2018).

Table 4. Profession of the respondents.

Occupation	Number of respondents	Percentage
Private employee	7	58.33%
Public employee	3	25%
Unemployed	2	16.66%

Source : Fieldwork (2015-2018).

Table 5. Social class of respondents.

Class	Number of respondents	Percentage
Very poor	0	0.00%
Poor	3	25%
Rich	7	58.33%
Very rich	2	16.66%

Source : Fieldwork (2015-2018).

Table 6. Gender of respondents.

Gender	Number of respondents	Percentage
Men	8	66.67%
Women	4	33.33%

Source: Fieldwork (2015-2018).

Table 7. Marital status of respondents.

Marital status	Number of respondents	Percentage
Single	7	58.34%
Married	5	41.66%
Divorced	0	0.00%

Source: Fieldwork (2015-2018).

Table 8. Level of education of respondents.

Education level	Number of respondents	Percentage
Secondary	1	8.33%
University	10	83.34%
Primary	1	8.33%

Source: Fieldwork (2015-2018).

Table 9. Nationality of respondents.

Nationality	Number of respondents	Percentage
Burkinabe residing in Ouagadougou	11	91.67%
Non-Burkinabe residing in Ouagadougou	01	8.33%

Source : Fieldwork (2015-2018).

5.1. High Religious Practice and Purchases

The first proposition of this research specifies that:

P₁ - High religious practices promote the purchase of non-alcoholic beverages by Christian consumers in the socio-cultural context of Burkina Faso.

It is noticed that if the practice of religious precepts is effective in the life of the Christian, the purchase of industrial non-alcoholic beverages is high and therefore the purchase of industrial alcoholic beverages is low. Believers who have a high religious practice and whose practice of consumption norms conforms to the norms of their religions and is perceived in their consumption behaviors tend to neglect or reduce the purchase of industrial alcoholic beverages and increase the purchase of industrial non-alcoholic beverages:

"I will choose the non-alcoholic industrial drink rather than the alcohol industrial drink; because of my religious faith except low alcohol wine which I can accept also afford to drink. Yes, my Christianity influenced this choice in part." (Interviewee n° 3).

"Yes, I have a religion, I am a Catholic Christian and of course I consider myself a practicing Catholic. Yes, the religious denomination is Roman Catholicism, and of course it is the religion that I practice. Uh, I'm a big believer in my religion, I've had a religious upbringing since I was little and growing up, I had the opportunity to have some reflection myself so I think I'm a firm believer in my religion. (...) Generally for events we buy both types of drinks but if I have to go buy myself I think I will take the non-alcoholic industrial drinks. (...). (Interviewee n° 7).

5.2. Low Religious Practice and Purchase

The second proposition of this research is:

P₂ - Low religious practices reduce the purchase of non-alcoholic beverages by Christian consumers in the socio-cultural context of Burkina Faso.

"I believe in God (...). I involve myself in a medium 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 in terms of all consumption it recommends moderation. Likewise, my religion does not categorically prohibit the consumption of alcoholic beverages, but in terms of all consumption it recommends moderation." (Interviewee n° 2).

"I am a Protestant, yes I consider myself a practitioner. I'm from the international evangelization center, well I'm not too much of a practitioner. I believe in God, I know that he exists and that he listens to us; I believe in God moderately. I am moderately involved. (...) It is not forbidden to buy and drink alcohol but it should not be abused too much (...)." (Interviewee n° 14).

In addition, various data on the frequency of non-alcoholic beverages cited in the interviews were grouped together, as well as the frequency of alcoholic beverages cited by the respondents. The classification thus obtained makes it possible to have information on the popularity of non-alcoholic industrial drinks, the nature of their brands and to draw conclusions in comparison with the most popular industrial drinks. In this sense, it also allows companies operating in the sector to be able to build strategies to meet the expectations and needs

of consumers. The results of the qualitative research results therefore highlight the most popular non-alcoholic industrial beverages as shown by the Figure 3 coca-cola is first in terms of popularity with 39.74% as the frequency of mention; followed by fanta with 23.07%; sprite with 19.23%; dafani with 7.69%; malta 5.12%; lafi water 3.84%; fruity 1.28% and others 0.03%.

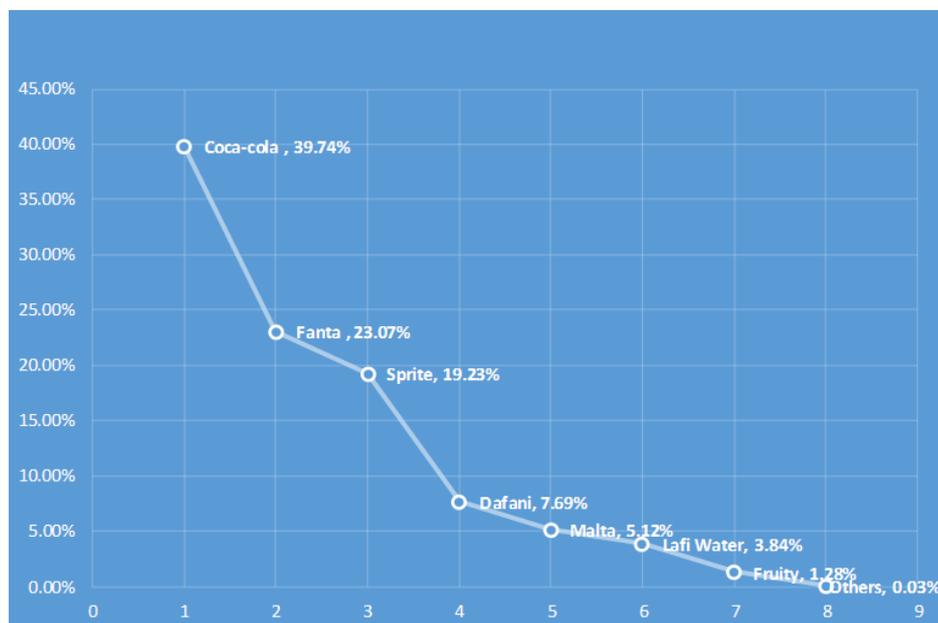


Figure 3. Most popular non-alcoholic beverages.

Source: Fieldwork, 2015-2018.

6. Discussion of Results

Authors like Agarwala, Mishra, and Singh (2019) and Nassè (2021) have demonstrated the link between religious beliefs and consumer behavior. Nevertheless, the present research aims to demonstrate the effects of religious practices on the purchase of non-alcoholic beverages. The responses given by the respondents confirms that the religious practices have effect on the purchase of non-alcoholic beverages. Thus, the first proposition P_1 is confirmed.

P_1 - High religious practices promote the purchase of non-alcoholic beverages by Christian consumers in the socio-cultural context of Burkina Faso.

Sudaryanto, Courvisanos, and Rosediana (2022) have demonstrated the link between Muslim religious standards and consumer behavior. In addition,) Nasse et al. (2019) have shown that the determinants for beverage consumption in the context are : nature of the beverage, friendship, purchasing power, pleasure and thirstiness. Nevertheless, the present research aims to demonstrate that low religious practices reduces the purchase of non-alcoholic beverages. The responses given by the respondents confirms that the low religious practices have a lessening effect on the purchase of non-alcoholic beverages. Thus, the second proposition P_2 is confirmed.

P_2 - Low religious practices reduce the purchase of non-alcoholic beverages by Christian consumers in the socio-cultural context of Burkina Faso.

7. Conclusion

This research has shown that religious practices have some effects on how Christian customers purchase non-alcoholic beverages.

Conceptual contributions: The research has helped to redefine the concept of religious practices and the concept of purchase by viewing them under different perspectives to enrich the literature.

Theoretical contributions: This research depicts the theoretical underpinning that culture affects consumption in the African context. It shows how African Christian religious practices shape consumers purchase decisions towards the consumption of non-alcoholic beverages.

Managerial contributions: It is good for managers to diversify their beverages to meet the expectations of the different segments of Christian consumers. It is found that there are different type of consumers. The first category of consumer expresses a need for non-acohol beverages. The second category of consumer expresses a need for very-low alcoholic beverages. The third category of consumer expresses a need for moderated or high alcoholic beverages.

Future research: It is good to carry out this research in other areas to see if the results are the same or not. In upcoming research, the impact of individual cultural orientation on purchasing behavior will be addressed. Since within a nation, individual cultural differences may exist.

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