RELIGIOUS BELIEFS, CONSUMPTION AND INTER-RELIGIOUS DIFFERENCES AND SIMILARITIES: IS SYNCRETISM IN CONSUMPTION A NEW RELIGIOUS DYNAMICS?

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ABSTRACT

The purpose of this research is to show the relationships between the degree of beliefs and the consumption behavior and the reverse effect. A previous research has presented the results related to Muslim consumers, however the present research originality or added value is that it includes Christian consumers and Traditionalist consumers living in the same context. The approach is a mixed method approach, that is to say a combination of a qualitative approach and a quantitative approach. Qualitative data was recorded with a voice recorder through semi-structured interviews with the respondents; and the qualitative data is transcribed by hand. The collection of quantitative data is performed using a questionnaire, and the analysis of the data was made with some software, especially three different types: Sphinx² -V5, Sphinx IQ and Sphinx IQ2. The results show that religious beliefs influences consumption behavior with interreligious similarities and differences, but also that consumption behavior influences religious beliefs.

Keywords: Religiosity, Consumption, Behavior, Christian, Muslim, Traditionalist.

INTRODUCTION

Various studies in several context have demonstrated some strong associations between religious beliefs and consumption (Mokhlis, 2010; Bazzeem, 2015; Campanella, 2016). A

previous exploratory study on the topic of religious beliefs and consumption was made on Muslims consumers and the outcomes show a strong correlation between religious beliefs and the consumption behavior in the same context (Nasse et al., 2019). The present research aim to extend the topic by carrying the research far in order to observe if the degree of beliefs can influence the consumption behavior. The main religions of Burkina Faso are Christianity, Islam and Aminism (Nasse, 2011; Nasse, 2012; Nasse et al, 2019). Thus, the present research paper is focused on consumers that are experienced Christians, Muslims and Traditionalists. Religion is a major element that influence consumption in the context (Diop, 2012; Nasse et al. 2016; Nasse, 2019) and it is necessary to bring out the following question: What are consumption similarities and differences of the religious believers in Burkina Faso?

The present research main objective is to determine the relationships between religious beliefs and consumption behavior. In addition, there are two specific objectives. The first objective is to find out if religiosity is strongly associated to the consumption behavior. The second objective is to find out if the reverse effect is verified too, i.e. if the consumption behavior is strongly related to the religiosity. The subsequent section puts an emphasis on the different concepts and theories that concern the present research.

LITERATURE REVIEW

Definition of Concepts

Religiosity: This concept is defined by Allport and Ross (1947) as the fact of being religious, and Mokhlis (2006) as a set of religious beliefs that a given society could identify itself into. Patel (2010) defines religiosity as one's degree of devotion to a particular religious affiliation. Shachar et al. (2011) define religiosity of the core element of a religious person that is expressed in his behavior or attitude. Marhana et al. (2012) define religiosity as a bi-dimensional concept that comprised an intrinsic level of beliefs and an extrinsic level of beliefs. For Nasse et al. (2019), religiosity is the degree to which a believer is committed and engaged to God, and that can be measured by the attachment to religious activities or precepts and the devotion to charity. After the definition of religiosity it is good to define the concept of consumer behavior.

Consumption behavior: Marhana et al. (2012) view consumption behavior as a socially accountable attitude or way of consuming different type of products, something that shows that the consumer has a consciousness rising of protecting the environment within which s/he lives. Agarwala et al. (2017) portray the consumption behavior as the attitude that consumers do adopt towards some given products. Nasse et al (2019) have defined the consumption behavior, as the approach in which consumers select, inspect, and assess some products, and then make their decisions in term of what to purchase, to consume in agre`ement with their quality, taste, advertising or price. The literature review also shows the underpinning theories of this research.

Underpinning Theories

In this research, it is a question of bringing out the different theories that are in line of the topic. The next line starts with the sustainable development theory.

The Theory of Sustainable Development and Consumption

The defenders of the theory of sustainable development emphasize that the consumer has a responsibility towards future generations, which is the assurance that actions implemented in

the present moment should not have some negative consequences on the well-being of future generations. For Van den Bergh and Nijkamp (1991), Bidan (2010), and Nasse et al. (2016) consumers should avoid unethical actions or attitudes that harmful to the environment that people are living in. As a result, it is vital to have a consciousness raising about ethics in consumption. The reasonable consumer should make a good choice of the products that are environmentally responsive. To protect and preserve the environment for future generations sake, the consumer should be a role model of the social responsibility in term of consumption what my bring manufacturer or companies managers to practically implement the corporate social responsibility. Hence, companies should play an important role by bringing out some product with biodegradable packaging or some products that are environmental friendly. Consumers' actions could not harm the environment. The next section presents the individualistic theory.

The Individualistic Theory and Consumption

The supporters of the individualistic theory find that personality and individual characteristics have an impact on the consumption behavior (Luna and Gupta, 2001; Hofstede and Mc Crae 2004; Shavitt et al., 2008; De Mooij and Hofstede, 2011; Nayeem, 2012; Frank et al., 2015; Nasse, Carbonell and Tchokomakoua, 2019). One's individual experience about consumption could have an influence on his or her consumption choices. However, in the African context consumption seems to be collective.

The Collectivist Theory and Consumption

The collectivist theory is a pure contradiction to the individualistic theory. The collectivist approach states that society or group consumption behaviors are the ones that affect the individual ones because the individual always lives within a given society or group where s/he shares several values (De Mooij 2003; Arnould and Thompson, 2005; Salciuvienė, Auruskeviciene and Lydeka, 2005; Soares, Farhangmehr, and Shoham, 2007; Claussen, Ko and Rinehart, 2008; Derakhshide and Rezaie, 2012; Nasse et al., 2019). Thus, consumption is a collective phenomenon, particularly in sub-Saharan Africa. One's consumption patterns are the results of the society or the group s/he belongs to.

The literature shows that there is little research on the topic in the West African environment (Diop, 2004). In addition, the collectivist theory, the sustainable development theory are the theories that are given full consideration, as consumption is a collective phenomenon, particularly, in the African context (Nasse, 2018; Nasse et al., 2019) and also because nowadays consumption bears a sustainable dimension in order to protect the environment, human beings are living for the sake of a responsible and an ethical legacy to future generations. The conceptual framework here suggests that religious beliefs in the context leads to some selection criteria in term of consumption; however the consumption of drinks may bring dissatisfaction, diseases, disagreements because of inappropriate norms. Therefore, it is suggested that there should be a rigorous segmentation and an innovative segmentation of the drinks' market, as a solution to the numerous challenges faced (see the following Figure 1).
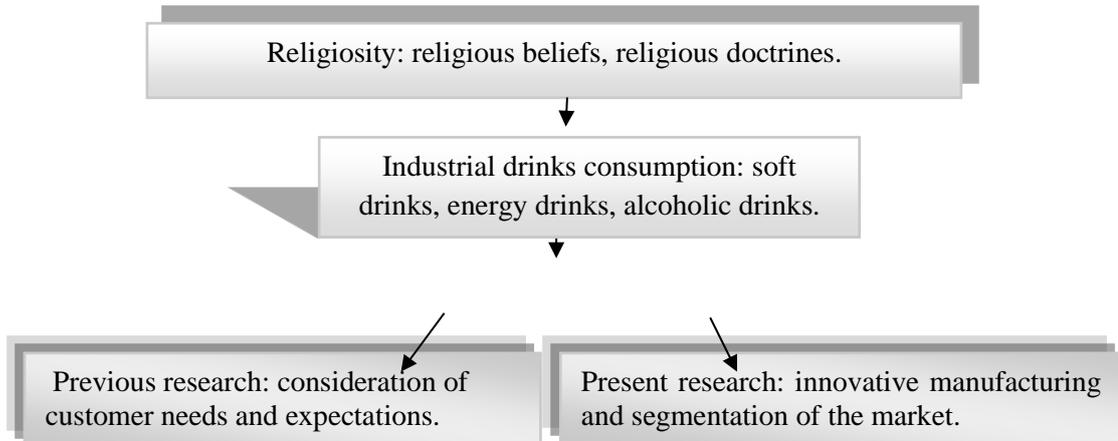
Figure 1: Conceptual framework (Nasse, 2015-2018).
(Source: Author's construct, 2015-2018)

Research Assumptions

There are two research assumptions to verify in the research model (see Figure 2 below):

H$_1$: Religiosity is strongly associated to consumption behavior.

H$_0$: Religiosity is not strongly associated to consumption behavior.

H$_2$: Consumption behavior is strongly associated to religiosity.

H$_0$: Consumption behavior is not strongly associated to religiosity.
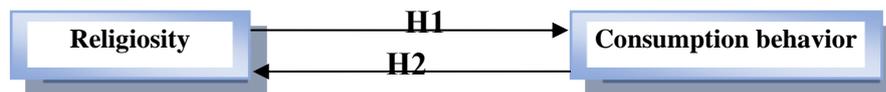

Figure 2: Research Model
(Source: Author's construct, 2015-2018)

METHODOLOGY

Epistemological Posture: The philosophical stance of the present research is the post-positivism standpoint. For Creswell (2014) post-positivism stance challenges the positivism view, by showing that there is not a pure objectivity or truth concerning scientific knowledge that is focused on studies about human behavior. Thus, scientific knowledge may be imperfect and antifoundational (Phillips and Burbules, 2000).

Participants: Some criteria are used to select respondents to the present research. The age ranges from 10 to 65 years and above, to make sure that respondents are able to understand the questions. To respect gender equality the research includes both women and men who are Christians, Muslims and Traditionalists. For further, the research takes into account the literates and the illiterates to improve and diversify the views. Finally, the research also considered the social class ranging from very poor, poor, rich, to very rich.

Context: The field of research is the city of Ouagadougou, in the Kadiogo province. Ouagadougou is the capital city and it has an important concentration of the population that is multicultural. It is in this context that there is a considerable number of Christian, Mulim and Traditionalist consumers.

Research Instruments: For the qualitative research, a semi-structured interview guide is used after its validation by some lecturers. The number of themes of the interview guide is twenty-one (21). For the quantitative research, a questionnaire of 39 questions is used. The scale of Allport and Ross (1967) is partially adapted into the research context. The different items are measured on a four (4) points Likert scale. The questionnaires and the interview guide are validated and pre-tested, to be sure that the respondents understand the different concepts, themes and questions.

Sampling Technique: This is a simple random sampling that is combined with the snowballing technique. Respondents are randomly chosen and they are given the same chance of selection. To increase the respondents' number, the selected experienced consumers of industrial drinks at their turn invite some other experienced consumers who have the devotion to participate to the research.

Sample Frame: The present research also indicates the details of the sample frame. Consulting the national statistics, the total population of Burkina Faso in 2010 is 14, 017, 262 inhabitants (INSD, 2010). Christians represent 23.2%, Muslims represent 60.5%, Traditionalists represent 15.3%, other religions represent 0.6% and those without religion represent 0.4% of the total population. Christians, Muslims and Traditionalists represent 99% of the total population, which is 13,877089.38 inhabitants. The database of potential respondents from which the participants are drawn for this study is 13,877089.38 believers. Applying these statistics to the study area, Ouagadougou has a total population of 1,915,102 inhabitants. Applying the 99% of national percentage of Christians, Muslims and Traditional believers to the total population of Ouagadougou, it is estimated that 1,895,951 believers of three combined religions live in Ouagadougou. The final sampling frame, from which, the sample size is drawn for the research is 1,895,951 believers.

Sample Size: The size of the sample is assessed using the formulation by Ganassali (2009, p. 51), $n = (p \times (1-p)) / (e /1.96)^2$; p=the observed percentage e=maximum error. The number of respondent to question for an error of .45% is $n = .25 / (.045 /1.96)^2 = 474$ respondents. The quantitative research respondents' number is 502. The qualitative research respondents' number is 17. The total number of respondents is therefore 519, which is broadly representative.

Data Collection: Both the qualitative data and the quantitative data are collected for a period of two (2) years in French language. Homogeneity and saturation are the criteria that are used to stop the qualitative data collection; the saturation is gained at the 14th interview. For participants that are illiterate of French, a local language is used for the interviews recording and for the questionnaire filling. Then the data is translated from French into English before its exploitation.

Data Analysis: After, its transcription by hand, the qualitative data is coded and a content analysis is made to bring out the significant verbatim and themes. The quantitative data is processed using three types of software: Sphinx Survey-V5, Sphinx IQ, and Sphinx IQ^2. The qualitative data and the quantitative data are completed by some observations.

Validation of the Research: The chosen instruments make it possible, what the researcher wants to measure with accuracy (Carricano et al., 2010). The post validation of the qualitative data and the quantitative data is done and it is found that the respondents restate the same views. The values of the Alpha of Cronbach illustrate that the different items are sufficiently correlated and homogeneous (see the following Table 1).

Table 1
Values of Cronbach's Alpha for the Different Items of the Research

Variables	Number of items	Alpha of Cronbach
Religiosity	20 items	.84
Consumption behavior	9 items	.67

$*\alpha > 0.60$

(Source: Nasse, fieldwork, 2015-2018)

Unit of Analysis: The unit of analysis is the consumer of industrial non-alcoholic drinks being either Christian, Muslim or Traditionalist.

Ethical Considerations: Religious beliefs and consumption behavior being a little bit a taboo subject in the context the information given by respondent is handle with attentiveness and a full respect of their identity and personality. Another consideration is that the researcher has given full respect to the different religious affiliations and thus, respondents are never interviewed or questioned in their worship places. Voluntary participation of respondents has been encouraged (Babar and Tahir, 2020).

RESULTS

The quantitative research total sample is 502 respondents. The total quantitative sample is composed of .8% animists; of 61.75% Christians and Muslims 37.45 % *(*see Table 7 in the appendices). For the qualitative research, an interview guide with the 21 questions previously described is used. The total sample is 17, with Christians (11 respondents), Muslims (4 respondents) and animists (02 respondents) of both sexes (see Table 6 in the appendices).

Religiosity and Consumption Behavior

H_1: Religiosity is strongly associated to consumption behavior.

H_0: Religiosity is not strongly associated to consumption behavior.

Table 2
Crossing of 'Religiosity' and 'Consumption Behavior'

Variables	Results
"Religiosity" and "Consumption behavior"	$p = < .01$; df = 400 and $\chi^2 = 3358.98$. The relationship is very significant.
$*p < .05$	

(Source: Nasse, fieldwork, 2015-2018)

The above Table 2 shows the quantitative results of the crossing of "religiosity" and "consumption behavior". The crossing of "religiosity" and "consumption behavior" shows that the values of p and the values of χ^2 are very significant. The result shows that the relationship is very significant with $p = < .01$, df = 400 and $\chi^2 = 3358.98$; this result rejects the null hypothesis and confirms the alternative hypothesis.

The various interviews carried out show that what the respondents have said is very important. Consumers with a high degree of religiosity have a tendency to forbid or moderate

alcoholic beverages consumption and to rather favor non-alcoholic beverage consumption. As evidenced by the responses of the interviewees:

"I am a Christian and I practice my religion. (...) My religion allows the consumption of non-alcoholic drinks and I consume; I have just taken an orange juice and Coca cola, but it is said that excess in everything is not good. As I said for industrial alcoholic beverages we have to be careful" (Respondent 5, man, married, rich)

"I am a muslim and I practice my religious beliefs. (...) .euh my religion does not ban the consumption of industrial non-alcoholic drinks. My religion rather bans the consumption of industrial alcoholic drinks."(Respondent 7, Woman, 27 years old)

"I am a traditionalist. For instance it depends. It is not allowed to use alcohol to make traditional sacred rituals. Only non-alcoholic drinks are used in this case."(Respondent 16, man)

Consumption Behavior and Religiosity

H_2: Consumption behavior is strongly associated to religiosity.

H_0: Consumption behavior is not strongly associated to religiosity.

Table 3

Crossing of 'Consumption Behavior' and 'Religiosity'

Variables	Results
"Consumption behavior" and "Religiosity"	$p = < .01$; df= 2730; $\chi^2 = 33791.95$. The relationship is very significant.
*p< .05	

(Source: Nasse, fieldwork, 2015-2018)

Table 3 shows the quantitative results of the crossing of "consumption behavior" and "religiosity". The crossings of the variables were thus carried out in an opposite direction to see if the reverse effect is also very significant. The crossing of "consumption behavior" and "religiosity". The result of this crossing shows that the relationship between the variable "consumption behavior" and the variable "religiosity" is highly significant with $p < .01$, df = 2730 and $\chi^2 = 33791.95$. This result rejects the null hypothesis and concludes that there is a relationship between "consumption behavior" and "religiosity".

The qualitative data also confirms that consumption affects the religious beliefs (religiosity). As an illustration some respondents show that consumption should be moderated because of religious beliefs.

"I am going to church. I think I am in a strong position. I am strongly committed to my religion. (...) Hum, the passage that I can uh that comes to mind is the passage where the Apostle Paul says that whoever destroys the body, his body, God will destroy him/her because his body does not belong to him/her. So I consider that an exaggerated consumption of soft drinks can help to destroy the body by bringing diseases. My religion excludes the abuse of industrial non-alcoholic drinks. (...) I will take the industrial non-alcoholic drink; just as I cannot stand alcohol." (Respondent 3)

The content analysis of 17 semi-structured interviews helped out five (5) themes (see Table 4 in the appendices). Furthermore, the classification (see Table 5 in appendices) provides information on the popularity of industrial non-alcoholic beverages, the brands' nature and a classification of the most popular industrial drinks. In this sense, it also allows companies operating in the sector to build innovative strategies to fit consumer needs.

Additional Quantitative Results

The equation of the model is in the form: $Y_i = a + b_1X_1 + b_2X_2 + ... b_nX_n + e$ (Carricano et al., 2010, p.162) where,

Y_i = religiosity

a = a constant

X_1 = purchase of industrial non-alcoholic drinks

X_2 = consumption of industrial non-alcoholic drinks

X_3 = taste of industrial non-alcoholic drinks

X_4 = packaging of industrial non-alcoholic drinks

X_5 = advertising of industrial non-alcoholic drinks

X_6 = price of industrial non-alcoholic drinks

X_7 = price reduction for industrial non-alcoholic drinks

X_8 = quality of industrial non-alcoholic drinks

X_9 = measures taken concerning industrial non-alcoholic drinks

e = error.

The results of the research show the model equation:

> **Religiosity** = 2.47 + .14 * Purchase - .12 * Consumption + .53 * Taste - Packaging + .47 * Advertising - .29 * Price + .14 * Price reduction

This equation shows that the most influential parameters are seven (7). The data relating to the significance of the parameters are:

- purchase: coefficient = .14; standard deviation = .98; p-value = < .01;
- consumption: coefficient = - .12; standard deviation = 1.00; p-value = < .01;
- taste: coefficient = .53; standard deviation = .96; p-value = < .01;
- packaging: coefficient = - .52; standard deviation = 1.03; p-value = < .01;
- advertising: coefficient = .47; standard deviation = 1.09; p-value = < .01;
- price: coefficient = - .29; standard deviation = 1.22; p-value = < .01;
- price reduction: coefficient = .14; standard deviation = 1.22; p-value = < .01;

There are seven (7) parameters that account for 73.43 % of the variance of the explained variable, which is religiosity. The seven (7) parameters that have a significant effect are: purchase, consumption, taste, packaging, advertising, price, and price reduction. Therefore, there are two (2) parameters that do not have significant effects: the quality and the measures taken. Concerning the quality indicator, the model accounts for 73.43 % of the variance of religiosity, with a multiple correlation coefficient: R = .86; a p-value of R: p(R) = < .01; a Fisher coefficient: F = 195.08; a p-value of F: p (F) = < .01.
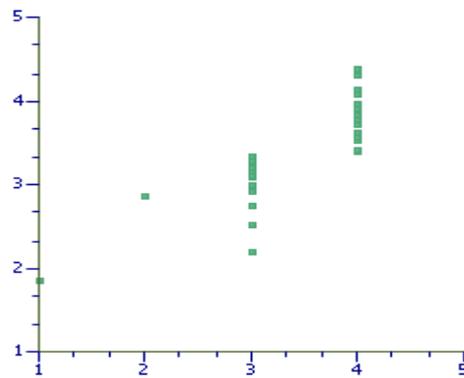
Figure 3: Representation of the Estimated Y_s of the Model Equation
(Source: Fieldwork, 2015-2018)

Once the model equation determined, the following section discusses the results.

DISCUSSION

Religiosity and Consumption Behavior

The literature review, and the results of previous studies reveal a relationship between religiosity and consumption (Patel, 2010; Mokhlis, 2010; Nasse et al., 2019) in Islamic religious environment. The comparison of the theoretical results and the empirical results show that religiosity is strongly associated to the consumption behavior. The present research is made on three (3) distinctive type of religious consumers that are Christians, Muslims and Traditionalists in West Africa. Though the results show that the religious affiliation is a differential factor that affect the consumption behavior, the degree of belief (religiosity) is the similar remarkable factor that influence the consumption behavior.

Consumption Behavior and Religiosity.

Secondly, former studies have shown that the higher the degree of beliefs, the more the consumer tends to conform to his/her religion consumption principles (Mokhlis, 2008; Mokhlis, 2010; Razzaq et al. 2018; Nasse et al., 2019). According to Fam et al. (2002) the religious consumers have an attitude that leads them to select their meals and drinks; Fam et al. (2002, p.537) demonstrated that Muslims and Protestants who are strict prohibit the consumption of alcohol, and also that Muslims do not eat pork. The present results show that the consumption behavior also affects the consumers' religiosity. In Burkina Faso, Traditionalists are allowed to consume alcoholic industrial drinks in moderation; Catholic Christians are also allowed to consume industrial alcoholic beverages in a moderate way, while Evangelical Christians and Muslims are not allowed to consume alcoholic industrial drinks at all. Therefore, field observations and the results of the quantitative research as well as the results of the qualitative research show that the consumption behavior also affects the degree of beliefs (religiosity) of consumers. As a result, when the consumption behavior is more oriented towards the industrial non-alcoholic beverages the degree of belief is high.

CONTRIBUTIONS

Methodological Contributions: The methodology adopted here can be used for other research purposes. The approach is characterized by a triangulation of tools and a triangulation of methods.

Conceptual Contributions: The research allows the critical reexamination and redefinition of some pre-existing concepts such as 'consumption behavior' and 'religiosity'. Thus, consumption is viewed through its divergent dimension and its cohesive dimension. The reexamination of the concept of religiosity in the context shows a polytheist dimension of beliefs related to traditionalists and syncretic beliefs, and a monotheist dimension of beliefs related to Christianity and Islam in a new context and what enrich the literature. Religiosity has a syncretic dimension that is more tolerant and cohesive in term of consumption, by accepting both divergent consumption choices and cohesive or convergent consumption choices of the different religious groups studied here.

Syncretic religiosity is characterized by tolerance, moderation, acceptance of consumption differences, what is different from the normal dimension of religiosity that is more fanatic, obsessive and less tolerant.

Theoretical Contributions: The present research confirms the theories on consumption, such as the Culturalist and the Collectivist views on consumption. However, the context is a new context, and the new theoretical foundation is that religiosity and consumption have an impact on each other, such in a way that religious differences are a source of divergent consumption whereas religious similarities are a source of a cohesive consumption in term of consumption.

Managerial Contributions: This paper provides marketing managerial contributions, by showing that religious beliefs and consumption can lead to a rigorous segmentation of the beverage market, to meet the core needs and expectations of Christian, Traditionalist, and Muslim consumers in view of consumption similarities and consumption differences. Thus, diversification and high production can solve an increase need of industrial drinks often expressed especially by religious consumers on some special days (Christmas, Easter, Ramadan, Tabaski and traditional ceremonies' days) because some consumers want some products that respond to their consumption norms (Al-Hyari et al., 2012; Diop 2012; Nasse, 2018; Nasse et al., 2019). Then, for some consumers, the content of industrial non-alcoholic beverages must meet the consumption standards. Similarly, lower prices for industrial non-alcoholic beverages will help to solve problems in terms of food needs, given the low purchasing power of the vast majority of consumers:

"I am going to invite manufacturers of non-alcoholic beverages, and industrial alcoholic beverages, to respect manufacturing standards and to closely monitor the sale of their products, because nowadays we see the sale of some industrial drinks that are out-of-date, which is not good for the consumers and also they should reduce the alcohol content to really allow those who are consuming industrial alcoholic drinks not to get drunk; and to lower the high sugar rate so that people who consume industrial non-alcoholic beverages do not get sick and also reduce the cost of drinks to make the product accessible to everyone "(Respondent n° 2).

" (…) What I would like for the authorities to understand is that industrial non-alcoholic beverages and industrial alcoholic beverages are expensive, and it is good to lower prices for industrial drinks. " (Respondent n°9)

There are some positive aspects in consuming industrial non-alcoholic drinks as the respondents declare that it contributes to jobs' creation, to nutrition and to the improvement of health:

"First point and first of all it really improves the quality of health, second point it gives nutrients that really constitute the very basis of our health, and third point now it helps one to stay lucid and it allows us to really go about our business. " (Respondent n˚5)

"Good as positive aspect, regarding the consumption of soft drinks convalescent people can consume them get energy, since they have energy; and companies in this sector of activity create jobs. For example, dafani is an energy drink, when I feel tired, I take it". (Respondent n°8)

Religious activities and consumption activities are closely combined by Christians, Muslims and Traditionals. Therefore, religious activities and consumption activities are not separated. Religious activities are associated with consumption activities not only to enforce the consumers'consumption habits but also to sustain religious cohesion, fellowship, communion and sharing ideology. The theoretical contributions reveals that, religions has an impact on consumption and consumption also has an impact on religion, such in a way that religious difference is a source of divergent consumption behavior, whereas religious similarities are a source of a cohesive consumption behavior. Cohesive consumption is reinforced between Christians, Muslims and Traditionalists consumers particularly during funerals, wedding ceremonies, Christening or naming ceremonies as well as other events. Most of the consumers make their consumption decisions following their religious beliefs. Evangelical Christians, catholics and Muslims are very stuck to purchase and consume products that meet their religious norms. Therefore, they are the group that are consuming more the non alcoholic drinks. Traditional consumers are more in a moderated consumption ideology and they purchase and consume industrial non-alcoholic beverages as well as industrial alcoholic beverages. However, a portion of Christian and Muslim consumers also purchase and consume industrial non-alcoholic beverages and industrial alcoholic beverages. Thus, the suggested model could help managers in the beverage sector.

Some negative aspects that consumers have identified in relation to the consumption of non-industrial non-alcoholic drink are some disease:

" As three negative points excessive consumption of soft drink can create diseases in some people, dysentery, or diabetes, we have obesity too."(Respondent n° 8)

The counter-intuitive results and some observations, also show that there is a hybridation in term of consumption practices as there is this diachronic cohesion and synchronic cohesion between the consumers that are abided to Christian, Muslim or Traditional practices. Therefore, Christians or Muslims find difficulties in meeting consumer practices of their religion, particularly in the beverage sector.

CONCLUSION AND IMPLICATIONS

The consideration of religious beliefs, consumption and inter-religious differences and similarities in the industrial beverage sector leads to an innovative segmentation that addresses consumers' real needs and expectations. The research show that Evangelical Christians and

Muslims are strongly recommended to consume industrial non-alcoholic drinks only; whereas Roman Catholics and Traditionalists have some moderated views what allows the consumers to drink non-alcoholic and alcoholic drinks. Religious activities are associated with consumption activities not only to enforce the consumers' consumption habits but also to sustain religious cohesion, fellowship, communion and sharing ideology. The research reveals that, religion has an impact on consumption and consumption also has an impact on religion, such in a way that religious difference is a source of divergent consumption behavior, whereas religious similarities are a source of a cohesive consumption behavior, what fosters interreligious unity and tolerance between Christians, Muslims and Traditionalists.

•**Implications for Companies of the Sector**: It is critical to take into account the similarities and differences of different religious groups in the marketing of industrial beverages to help boost management performance and to meet consumers' expectation (Nassè et al., 2019; Zongo and Nassè, 2019).

This means diversifying (Nassè et al. 2016; Kiékiéta and Nassè, 2020) the sector of industrial beverages with innovative products, and the incorporation of highly qualitative norms (Golder et al. 2012), taking especially into account the needs and expectations of consumers mainly influenced by religious practices. This also requires their implications in the process of production and management.

• **Implications for the Governmental Authorities**: It is good for the authorities to make statistical data available in the industrial beverage sector. An appropriate restructuring of the soft drinks industry sector will bring a reliable statistical data for good fiscal management.

• **Future Research**: The next research will aim to find out if the same results are confirmed in other African countries.

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Appendices
Table 4
Different Themes of the Qualitative Research

Themes	Frequency	Percentages
Religiosity	153	39.94 %
Behavior	70	28.80 %
Consumption	49	20.16 %
Industrial non-alcoholic drinks	41	16.87 %
Industrial alcoholic drinks	70	28.80 %
Total	383	100 %

(Source: Nasse, fieldwork, 2015-2018)

Table 5
Classification of the Most Popular Non-Alcoholic Drinks

Drink	Frequency of quotation in percentage	Classification
Coca-cola	39.74%	1st
Fanta	23.07%	2nd
Sprite	19.23%	3rd
Dafani	7.69%	4th
Malta	5.12%	5th
Lafi-water	3.84%	6th
Fruity	1.28%	7th

(Source: Nasse, fieldwork, 2015-2018)

Table 6
Religious Affiliation of the Respondents in the Qualitative Research

Religious affiliation	Effective	Percentage
Christians	11	64.32 %
Muslims	04	23.52 %
Traditionalists	02	11.76 %

(Source: Nasse, fieldwork, 2015-2018)

Table 7
Religious Affiliation of Respondents in the Quantitative Research

Religious affiliation	Effective	Percentage
Christians	310	61.75 %
Muslims	188	37.45 %
Traditionalists	4	0.80 %

(Source: Nasse, fieldwork, 2015-2018)

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The author has declared no conflicts of interest with respect to the research paper publication.