

Devotion to Church activities, consumption behavior, and social class: Christian consumers' perspective in African beverage markets

Théophile Bindeoué Nassè^{1 2}

¹New Dawn University, Burkina Faso

²University of Business and Integrated Development Studies, Ghana

*Correspondence: nassetheophile2009@gmail.com

Abstract

This study examines whether devotion to Church activities explains variation in beverage consumption behavior among Christian consumers in Burkina Faso, and whether this relationship is moderated by social class. The research follows a post positivist, sequential exploratory mixed method design. A qualitative phase, based on interviews with a retained sample of twelve respondents, generated the items used to build a quantitative questionnaire, which was then administered to 268 Christian consumers of non alcoholic beverages in Ouagadougou using a four point Likert scale. Data were analyzed through scale purification, reliability testing, and regression modeling. Devotion to Church activities has a positive and significant effect on consumption behavior, confirming the first hypothesis, and this relationship is moderated by social class, confirming the second. The estimated model, in which purchase, taste, advertising, price, and low prices emerge as significant predictors, explains about 67% of the variance in devotion to Church activities. Beverage companies should pursue segmentation strategies that account jointly for religious sensitivity and social class, paired with product innovation and pricing adjustments, to meet the authentic expectations of Christian consumers. The study extends cognitive dissonance theory to an underresearched West African setting, showing that religious devotion and social class jointly and interactively shape consumption choices among Christian consumers of non alcoholic beverages, a context largely absent from existing Western and Asian focused literature.

Keywords: Devotion to Church Activities, Consumption Behavior, Social Class, Christian Consumers, Burkina Faso, Marketing

JEL Classification: M31, Z12, D12, O55

1. Introduction

Researchers studying culture and consumption these days are particularly interested in religion and how it affects people's social interactions and consumption patterns (Bagozzi et al., 2000; Cleveland et al., 2010; Ruzeviciute and Ruzevicius, 2011; Nurbasari, 2015; Arli, Gil, and Van Esch, 2020; Sudaryanto et al., 2021; Saini and Kumar, 2023; Ariztia et al. 2026; Chow et al., 2026; Díaz-Pichardo et al., 2026). According to some modern scholars, religion has a significant impact on human society in every aspect of life (Diop, 2004; Nassè et al. , 2019). Nonetheless, research publications from Western and Asian scholars are conducted in their own contexts. Consequently, research in African environments is underrepresented in the global academic discourse as it is disregarded by Asian and Western academics. Previous studies have examined the degree of belief, religious views, religious orientation, religious affiliation, mass attendance, attendance of other places of worship, ethnicity, and other factors in relation to the consumption behavior (Diop, 2012; Akon et al., 2014; Nassè et al., 2019). So little is known about African religious practices and consumption behavior. Even now, not much is known about marketing research in Burkina Faso on the topic. This explains the exploratory nature of this present research.. This status of research in the area can be explained by several factors. First, in the context, modern marketing techniques and practices are novel. Second, addressing African religious practices and consumption behavior in the context is considered as a cultural taboo.

While there are many popular consumer goods in Burkina Faso, the researcher has chosen to concentrate on items like beverages. They have a religious function, a therapeutic and energetic function (Nassè et al., 2019). Also, a very important thing is that beverages help to fight vitamin deficiency, mineral salt deficiency, hunger, and thirst. Previous studies have shown that religious beliefs do influence consumption behavior either in other areas of consumption other than beverages and in other contexts (Fam et al., 2004; Nassè et al., 2019); or in the beverages' sector but in other contexts (Amankwaa et al., 2012). However, it is essential to corroborate a research in the West African context in general and more particularly in the context, to determine whether the devotion to Church activities influences consumption behavior in the beverage sector or whether there is no influence at all. Some researchers have shown that religious beliefs influence consumer behavior in other different contexts such as the American, Asian and European contexts (Amankwaa et al., 2012). According to these authors, individuals with a high degree of belief practice the precepts of their religion in their daily life as compared to individuals with a low degree of belief. This current research seeks to bring out the nexus between the devotion to Church activities, social class and consumption behavior although most studies by researchers such as Campanella (2016), Nassè et al. (2019) and Sudaryanto et al. (2021) have consistently shown that religious beliefs influence consumption behavior.

An observation of the consumption behavior in the Burkinabè beverage sector may prompt a researcher to wonder why some believers prefer to consume alcoholic beverages over non-

alcoholic beverages. However, promoting non-alcoholic beverages can be highly profitable for companies in this sector of activity due to the strong consumer demand. Thus, the research question is: What is the nexus between the devotion to African Church activities, consumer's social class and the consumption behavior in the context?

The first objective is to examine the relationship between the devotion to Church activities and consumption behavior. The second objective is to assess the relationship between social class, the devotion to Church activities and the consumption behavior.

2. Literature Review

Dumez (2011) emphasizes the importance of literature reviews in highlighting demonstrated and unproven findings and in making a significant contribution to research. This is a more in-depth review of the literature mobilizing the cognitive dissonance theory and the different research concepts.

2.1 The Theory of Cognitive Dissonance and Consumption Behavior

An individual's consumption practices and their religious beliefs or personal convictions may be at odds or inconsistent for one reason or for several other specific reasons. It happens that this state of affairs creates conflictual situations and this often puts the individual in an uncomfortable condition. This is called cognitive dissonance (Festinger, 1957; Sweeney et al., 2000; Gallen, 2001; Lee and Li, 2013, Brunel and Gallen, 2015). The individual or consumer who is in a situation of cognitive dissonance can then seek to cancel the effects of the dissonance and balance the situation (Lee and Li, 2013) by seeking many other existing alternatives. The present theory fits with this research as it helps in explaining the discomfort felt by Christian consumers in the context when holding inconsistent beliefs or contradictory attitudes in consuming beverages, leading the consumers to search for constancy.

2.2. Conceptual Review

2.2.1 The Devotion to Church Activities

Mueller et al. (2001) depicts that the devotion to Church activities is slightly and substantially understood as a type of religious involvement that shows the degree of participation, the degree of engagement or adherence to religious activities. Nassè (2018) also views the devotion to Church activities in the same way like Mueller et al. (2001) but within both a multireligious and a multiethnic environment. For Nassè (2018) the devotion to Church activities refers to the level of the believer's involvement in his or her faith activities that may be Church activities and charitable religious activities. In this current research, the devotion to Church activities denotes the engagement to Church activities that include both tangible and intangible religious practices that can be both profitable to the Church and to the community members in the context. The devotion to Church activities is a sub-element of religious practice that is as a lifestyle that reflects the faith

of the Christian (Miller, 2005); and which may be affected by the culture and the daily socio-economic factors of life in a given context. For Fincham and Beach (2013), this is understood to be a devotion to prayer that has an impact in the lives of individuals, because such an engagement serves both as a protective factor and a safety mechanism that keep people safe from each other. In the views of Okon et al. (2014), the devotion to Church activities is a religious practice that portrays Christians' daily life and how they use their financial resources for consumption.

2.2.2. Consumption Behavior

For some authors like Diop (2012), Al-Hyari, Alnsour, Al-Weshah, and Haffar (2012), Kibora (2015), Campanella (2016), the concept of consumption refers to the act of eating a particular food following its acquisition or the act of utilizing a particular product, following its acquisition. In this research, the concept of consumption is understood as the act of using or drinking a given beverage. This research explores consumption behavior in marketing, which varies based on socio-cultural context, as defined by various authors in both Western and Asian contexts. In the American context, authors such as Zikmund and D'Amico (1996) define consumption behavior as the activities in which people engage in selecting, purchasing and using some products to satisfy their needs and wants. In Europe Campanella (2016) defines consumption behavior as the how and why of individuals consume some given products or services. The approach of the concept of consumption behavior by Campanella (2016) can be criticized because it relies on studies which are conducted in European consumption contexts, and therefore, it cannot be generalized. In the African context, only a limited number of authors have examined this concept, which relates to consumer behavior. For Diop (2004), consumption behavior corresponds to this consumption attitude adopted by individuals who consume a given product; and this attitude of consumption is specific to each socio-cultural context. Though the context is still Senegal, Diop (2012)'s approach to the concept of consumption behavior some years later is much more relevant, as the author demonstrates that consumption behavior includes these values that have a significant impact on the purchasing and consumption decisions of people due to familiarity or shared social norms, customs, values, beliefs, and knowledge. But, it is limited because it emphasises Muslim consumers in the Senegalese context. Marhana et al. (2012) depict consumption behavior as a general accountable attitude of consumption that is accompanied with consciousness rising on environmental protection. Agarwala et al. (2018) describe consumption behavior as a given attitude that consumers exhibit towards some given products or services. This research explores consumption behavior by synthesizing existing knowledge and adding new elements to its specific context. Thus, consumption behavior refers to the decision-making process consumers engage in when choosing products and services based on their expectations, satisfaction, and personal experience.

2.2.3. Social Class

According to Nassè (2018) social class is a variable that could be measured in a scale of four items: The very poor, the poor, the rich and the very rich people. These different categories of items refers to different people who have different amount of income or wealth in a given society. Marx (1886) underlines the concept of social class as two protagonist systems of ordering a given society whereby individuals are classified based on their perceived social or economic status. Thus, Marx (1886) distinguishes the proletarian class and the rich class. This classification of Marx shows the proletarian class (people who are poor) that is exploited by the rich class in terms of labor, or retribution, and income. For Clarke et al. (1990), the construct of social class portrays a collectivity or a group of individuals who have some common living standards. Goldstone (2019) views the social class as two distinctive groups where there are the very privileged class that is literate and that has a lot of opportunities and favors as compared to the non-privileged class that is illiterate with limited opportunities and favors in the society. The present research refers to social class as a set of individuals who have different level of living in the society. Therefore, it classifies the consumers into for different categories: the very poor consumers, the poor consumers, the rich consumers and the very rich consumers.

2.2.4 Research Hypotheses and Research Model

The review of the literature has helped the researcher to bring out the following hypotheses:

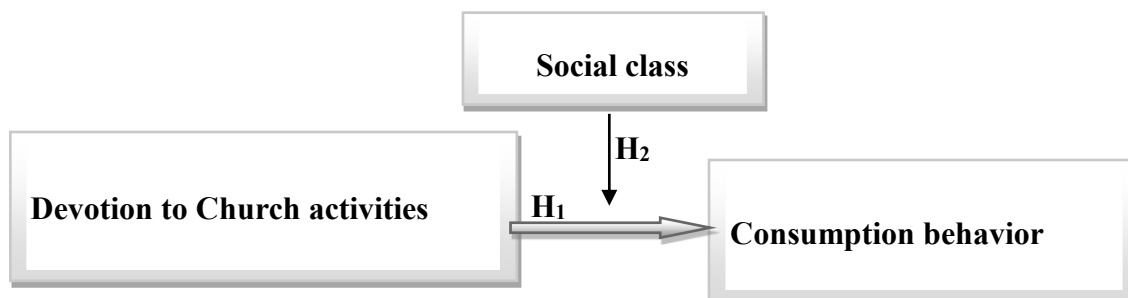
H₁: Devotion to Church activities positively influences consumption behavior.

H₁₀: Devotion to Church activities does not positively influence consumption behavior.

H₂: Social class moderates the relationship between devotion to Church activities and consumption behavior.

H₂₀: Social class does not moderates the relationship between devotion to Church activities and consumption behavior.

Figure 1. Research model



Source. Nassè, 2018

3. Methodology

This section presents research methodology of the study. covers several steps. The subscribed epistemological posture is post-positivist. The approach is hypothetico-deductive with a documentary analysis, some observations; an exploratory quantitative research preceded by a qualitative research which makes it possible to determine the various items that are used partially in the construction of the quantitative questionnaire. This research is carried out in a mixed method approach. The first approach is a qualitative. The purpose of this qualitative research is to determine the different items of the quantitative questionnaire. In addition, a qualitative research makes it possible to make the results of a quantitative research relevant, but it also brings a plus in terms of information (Van Campenhoudt and Charlier, 2014). Second, the sampling strategy used for the qualitative approach is an unsystematic sampling alongside snowball sampling technique due to time constraints and insufficient resources (Nassè, 2025). The interview guide is first pre-tested with some respondents in order to ensure clarity and understanding of the different topics by the greatest number of consumers. This first test is conducted on a reduced sample of ten (10) respondents. The results of the pre-test are used to write a final version of the interview guide. The redesigned interview guide is used again to conduct interviews with respondents. This second test is conducted on a sample of sixteen (16) respondents with a sample of twelve (12) respondents which is retained for the content analysis because the interviews are completed. It is reassured that the sample meets the criteria of diversification and saturation (Van Campenhoudt and Charlier, 2014, pp. 95-97). Thus, this is what makes the results of this research very meaningful and distinctive. From the tenth (10th) interview, there was already a saturation effect; however, it is useful to continue the interviews' recording the interviews to gather additional insights. The age of the participants varies from 10 to 65 and above. Participants are Christian men and women, with varying educational levels, socio-professional backgrounds, and social classes, and they have experience in non-alcoholic beverages consumption. The qualitative data is transcribed manually using the "SONY sound organizer" audio software, followed by a content analysis focusing on various themes and relevant verbatim. Despite this effort, a good number of respondents in the city have not participated at all in the interview given the socio-political context that creates psychosis and anxiety.

This current research is a sequential exploratory mixed-methods design, in which qualitative themes are used to generate the quantitative questionnaire. The overall design is quantitatively dominant, as the primary emphasis lies on statistical analysis and generalization. Thus, the quantitative research which design is as follows.

3.1 Quantitative Research Instruments

This section focuses on the description of the questionnaire for the quantitative study. It shows the number of questions, the focus of the questions, or the origin of the questions. The research was therefore carried out using an instrument which is a paper questionnaire. Thus, to ensure the quality

of the responses, the questionnaire for collecting quantitative data in the field is validated by professors from different universities. This paper questionnaire is addressed to consumers of non-alcoholic beverages. The number of questions is thirty-nine (39). The questionnaire is divided into two parts: a first part which measures the religious practices which corresponds to the "devotion to Church activities" ; a second part which measures the consumption behavior of respondents with regard to non-alcoholic beverages. Items are measured on an even four (4) point Likert scale ranging from "strongly disagree" to "strongly agree". The four (4) point Likert scale is chosen not only to avoid neutral responses and to collect excellent responses, but also to allow respondents to save time because most of the respondents are always in a hurry. A scale of more than four (4) items could embarrass respondents who do not have enough time to answer the questions. Next, the various items on the scale for measuring religious practices such as the devotion to Church activities come from the qualitative research previously carried out.

3.2 Quantitative Research Procedure

This section recalls the sampling strategy of the quantitative study. This is to show how the participants of the quantitative research are approached, how the research questionnaire is conducted, and how the data is recorded. First, the sampling strategy to locate the participants consists in identifying places where beverages are consumed (restaurants, snack bars and some drinking spots named in French 'maquis') and where consumers are asked to complete the questionnaire at their free time and return it to the researcher. Most of the respondents who had time filled out the questionnaire on site, other respondents who did not have time took their questionnaire and filled it out later and returned it afterwards. Some respondents are also identified during various ceremonies such as religious feasts (Christmas, Easter, Pentecost, and Ascension), religious baptism ceremonies, religious wedding ceremonies, birthdays, school and university events. Moreover, the sampling strategy for the quantitative research is random sampling technique due to lack of time and lack or insufficient resources. The paper questionnaire is pre-tested with consumers of non-alcoholic beverages. This first test is carried out on a sample of 50 respondents. The results of the pre-test are used to write a final version of the questionnaire. The designed questionnaire is administered again to the various consumers of non-alcoholic beverages. This sample is a subset of the study population. To define the sample size n , the following formula is used: $n = (px (1-p)) / (e / 1.96)^2$; with p representing the observed percentage and the maximum error e (Ganassali, 2009, p. 51). If we have $e = 0.06$ and $p = 50\%$, then $n = (0.5 \times (1 - 0.5)) / (0.06 / 1.96)^2 = 267$. The number of people to be interviewed for a maximum error of 6%, is $n = 267$ people. A sample of 267 people is sufficient for an estimated error of 6 points. The total number of research respondents is 268, which is broadly representative and meaningful.

3.3 Research Context

Burkina Faso is the country where the research was conducted for a duration of two years and above. The city of Ouagadougou was selected to carry out this study not only because it is the

capital but also because of its vibrant economy, diversified population, high literacy rate, and rich cultural diversity. Additionally, a sizable portion of the population is concentrated in Ouagadougou alone. Additionally, the city's strategic location at a crossroads and the strong ethnic representation it offers. Additionally, the capital is home to a wide variety of Christian denominations, including Adventists, Apostolics, Assemblies of God, Baptists, Catholics, Christians from the International Center of Evangelization, and other Christian minorities. The presence of many restaurants, points of sales for beverages and diversity in terms of consumption patterns has also favored the choice of such a context for the research.

3.4 Quantitative Research Participants

First of all, the age of the participants varies from 10 to 65 and above. Second, the gender of the participants includes women and men who are Christians. Third, the level of education of the participants is from elementary school to university. Finally, the participants are also from different socio-professional categories and from different social classes.

3.5 Quantitative Research Data Analysis

Quantitative data after field collection is computed and processed using the three types of software respectively, sphinx plus²-V5, sphinx IQ, and Sphinx IQ². The choice of these three (3) different softwares can be explained by the fact that their use is easy, and by the fact that they are suitable for research in the African context. Another reason is that it is used in the research laboratory. In addition, sphinx plus²-V5 allows easier import and export of data files and better presentation of flat sorts. Then, the Sphinx IQ software gives rapid elaboration and impressive data entry, and an improved presentation of cross sorting data in tables. The Sphinx IQ² enables better multivariate analysis of data.

3.6 Ethical Implications

According to Creswell (2009, p. 89), some values like respect for respondents and the context or research environment are connected to ethical considerations. Given the delicate nature of this research topic and the nation's sociopolitical context, ethical principles are upheld. Therefore, ethical issues encompass strict observance of respondents' privacy as well as confidentiality of data obtained and anonymity of the various respondents. It is requested of respondents that they avoid mentioning their names on the questionnaire. Their responses are kept confidential and they are used for the purpose of this research. Positive effects include respondents' enthusiasm and devotion to filling out the questionnaire more comfortably, and some respondents have been inspired to encourage other customers they know to do the same (a process known as the "snowballing effect").

3.7 Unit of Analysis

The unit of analysis in this research is the Christian experienced consumer of industrial beverages. The respondents should also reside in Ouagadougou in Burkina Faso.

3.8 Reliability and Purification of the Multi-Item Scale of Measure

For Carrino, Poujol and Bertrandias (2010, p. 61), reliability is defined as follows: "Reliability or conformity is the ability of an instrument to consistently measure the construct it is meant to measure." According to Carrino et al. (2010) the reliability of an instrument refers to this instrument being able to measure constantly the construct to be measured. The "test" and "retest" method is one of the best reliable measurement procedures (Carrino et al., 2010). Data are 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. Data collection in the field, and data analysis are 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 process that s/he typically achieves the same results. To test the reliability of the measurement and develop the measuring instrument, the data is measured on a regular basis with the same instruments to see if the same results are obtained from the different studies carried out by the researcher. It is also verified with Cronbach's alpha that the various items that are related to "devotion to Church activities" (and respectively consumption behavior) are sufficiently homogeneous and correlated to each other.

Thus, for "devotion to Church activities" there are three (3) items and for "consumption behavior" there are nine (9) items. Thus, the researcher has measured the Cronbach's alpha of these different items to ensure that they demonstrate both internal consistency and homogeneity. First, the analysis has consisted in bringing out the Cronbach's alpha value between the different items of "devotion to Church activities". Thus, for this variable there are seven (7) items with a Cronbach's alpha value of 0.73 in the analysis before purification of the scale. Then, to increase the Cronbach's alpha value the items with low value are deleted and, the analysis is carried on three (3) items. For "devotion to Church activities", the Cronbach's alpha value for the different items is now 0.83 (see Table 1). The high Cronbach's alpha value indicates that the items are not independent but strongly correlated to each other. The principal component analysis (PCA) provides three (3) factors F1, F2 and F3 which explain 96.44 % of the total variance. Third, the analysis has consisted in bringing out Cronbach's alpha value of the different items of "consumption behavior". Thus, for this variable the initial number of items is twelve (12) with an Alpha of Cronbach of 0.68 in the analysis before purification of the scale. To increase the Cronbach's alpha value the items with low value are deleted and the final analysis is carried on nine (9) items. After deletion of the items with low value, the Cronbach's alpha value for the nine (9) items is 0.82 (see Table 1). This high value of alpha indicates that the items are not independent, but strongly correlated to each other. The principal component analysis (PCA) provides three (3) factors F1, F2 and F3 which explain 76.89

% of the total variance. The different Cronbach's alpha values which are obtained are in acceptable proportions in view of the exploratory nature of this research.

Table 1. Purification of the scale of measurement

Variables	Before purification of the scale		After purification of the scale	
	Items number	Cronbach's alpha	Items number	Alpha of Cronbach
Devotion to Church activities	7 items	0.73	3 items	0.83
Consumption behavior	12 items	0.68	9 items	0.82

Source: Field data, 2015-2018

3.9 Validity

The measurement instruments ought to facilitate a more thorough assessment of the phenomenon being studied by the researcher (Carricano et al., 2010). According to White (2002), p. 26, validity is the extent to which the research addresses the questions and research objectives and the degree to which the selected measurement tools enable the collection of data for the intended purposes of the study.

3.9.1 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 are well understood and that the respondents have not experienced difficulties in giving their answers. To reduce the accessory sources of errors, the questionnaire of the quantitative research is revised and readjusted following observations notified by the supervisor and other teachers. In this process, it is therefore necessary to ensure that the composition of the sample and the method of selection of the sample is good and representative; and that the sample does not contain any particular bias.

3.9.2 External Validity

In order to improve the accuracy of the findings, the research is made consistent with regard to the representativeness of the sample, the precision of the estimate (sample size), which, therefore, makes it possible to generalize the results. Since the answers are consistent with findings, this research can be delegated to other industries.

4. Results

4.1. Descriptive Statistics

For the qualitative research, the number of respondents that have given some accurate responses is 12. They are Christians from both the Evangelical Churches and the Roman Catholic Churches (see Table 2). Among the twelve retained qualitative respondents, 66.67% were Evangelical Christians and 33.33% were Roman Catholic. The informant pool is dominated by one denomination, which is useful for depth within that group but means the qualitative themes that fed the quantitative questionnaire may underrepresent Catholic or other Christian traditions.

Table 2. Religious affiliation of the respondents (Qualitative research)

Religious denomination	Respondents' number	Percentage
Evangelical Christians	08	66.67 %
Roman Catholic Christians	04	33.33%
Total	12	100%

Source: Field data, 2015-2018

In Table 3, the qualitative sample is concentrated in the 26 to 35 age bracket (41.66%), with the 10 to 25 and 46 and above brackets each at 25% and the 36 to 45 bracket underrepresented at 8.33%. The informant base therefore leans toward working age adults, which is consistent with a sample recruited around consumption sites and events.

Table 3. Respondents' age (Qualitative research)

Respondents' age	Respondents' number	Percentage
10-25	03	25 %
26-35	05	41.66 %
36-45	01	8.33 %
46 –and above	03	25 %
Total	12	100%

Source: Field data, 2015-2018

No very poor respondents were interviewed, while 58.33% were classified as rich, 25% as poor, and 16.67% as very rich. The qualitative informant pool is skewed toward higher social classes, likely reflecting accessibility, since wealthier consumers may be easier to reach at the venues used for recruitment. This skew is worth flagging as a limitation on the range of social class perspectives captured qualitatively.

Table 4. Respondents' social class (Qualitative research)

Respondents' social class	Respondents' number	Percentage
Very poor	0.0	0.0%
Poor	03	25 %
Rich	07	58.33 %
Very rich	02	16.67 %
Total	12	100%

Source: Field data, 2015-2018

Most qualitative respondents were unemployed (58.33%), followed by private sector employees (25%) and public sector employees (16.67%). Combined with the social class distribution in Table 4, this suggests that "unemployed" in this context does not necessarily equate to low income, and may include students, homemakers, or informally employed individuals with access to discretionary spending.

Table 5. Respondents' profession (Qualitative research)

Respondents' profession	Respondents' number	Percentage
Unemployed	07	58.33%
Private employees	03	25 %
Public employees	02	16.67 %
Total	12	100%

Source: Field data, 2015-2018

In Table 6, the quantitative sample of 268 respondents mirrors the qualitative pattern, with Evangelical Christians at 72.80% and Roman Catholics at 27.20%. This consistency across phases

strengthens the coherence of the mixed method design, though it also means the findings speak more directly to Evangelical Christian consumers than to Catholic consumers specifically, and not at all to other Christian denominations that did not participate.

Table 6. Religious affiliation of the respondents (Quantitative research)

Religious denomination	Respondents' number	Percentage
Evangelical Christians	195	72.80%
Roman Catholic Christians	73	27.20%
Total	268	100%

Source: Field data, 2015-2018

Table 7 shows that over half of quantitative respondents (50.75%) fall in the 10 to 25 age bracket, with 24.63% aged 26 to 35, 23.88% aged 36 to 45, and only 0.74% aged 46 and above. The sample is therefore heavily youth weighted. This is an important scope condition for the findings, since consumption motivations and religious devotion patterns may differ for older Christian consumers who are almost absent from this sample.

Table 7. Respondents' age (Quantitative research)

Respondents' age	Respondents' number	Percentage
10-25	136	50.75%
26-35	66	24.63%
36-45	64	23.88%
46 –and above	2	0.74
Total	268	100%

Source: Field data, 2015-2018

Table 8 reveals that unemployed respondents make up 45.52% of the sample, private sector employees 38.43%, and public sector employees 16.05%. Read alongside Table 7, the high share of unemployed respondents is consistent with a youth skewed sample that likely includes students, which should temper claims about purchasing power driving consumption choices.

Table 8. Respondents' profession (Quantitative research)

Respondents' profession	Respondents' number	Percentage
Unemployed	122	45.52%
Private sector employees	103	38.43%
Public sector employees	43	16.05%
Total	268	100%

Source: Field data, 2015-2018

As in the qualitative phase, no respondents identified as very poor, while 70.15% identified as rich, 27.24% as poor, and 2.61% as very rich. Given that the very poor category is entirely absent and the very rich category is thin, the moderating role attributed to social class in this study should be understood as describing variation mainly between the poor and rich categories, rather than across the full social class spectrum.

Table 9. Respondents' social class (Quantitative research)

Respondents' social class	Respondents' number	Percentage
Very poor	0.0	0.00%
Poor	73	27.24%
Rich	188	70.15%
Very rich	7	2.61%
Total	268	100%

Source: Field data, 2015-2018

Table 10 shows that the sample is highly educated, with 83.58% having attained university level education and 16.42% secondary level, and no respondents at primary level. This is a further scope condition: the findings describe an educated, largely urban Christian consumer, and may not generalize to less educated segments of the population.

Table 10. Respondents' education level (Quantitative research)

Respondents' education level	Respondents' number	Percentage
University level	224	83.58%
Secondary school level	44	16.42%
Primary school level	0	00.00%
Total	268	100%

Source: Field data, 2015-2018

4.2. Variable Crossings

The chi square test shows a highly significant association between devotion to Church activities and consumption behavior ($p < 0.01$, $df = 200$, $\chi^2 = 2300.91$). This result supports rejection of the null hypothesis and confirms H1, that devotion to Church activities positively influences consumption behavior. The large chi square value relative to its degrees of freedom indicates a robust and not merely marginal association.

H1: Devotion to Church activities positively influences consumption behavior.

Table 11. Correlation analysis between "devotion to Church activities" and the "consumption behavior"

Variables	Correlation results	Conclusion
"Devotion to Church activities" and "Consumption behavior"	$p = < 0.01$; $df = 200$ and $\chi^2 = 2300.91$.	Strongly correlated

** Correlation is significant at the 0.01 level

Notes: $n = 268$

Source: Field data, 2015-2018

In Table 12, three pairwise associations are reported, all significant at $p < 0.01$: social class with devotion to Church activities ($\chi^2 = 180.16$), social class with consumption behavior ($\chi^2 = 320.10$), and devotion to Church activities with consumption behavior ($\chi^2 = 2300.91$, repeated from Table 11). Together these results are consistent with H2, that social class plays a moderating role in the devotion to consumption relationship, since social class is significantly linked to both ends of the core relationship. It is worth noting for the next revision that these are pairwise chi square

associations rather than a formal interaction term in a moderated regression, so a moderation specific test, such as an interaction coefficient, would strengthen the statistical claim of moderation beyond the current correlational evidence.

H₂: Social class moderates the relationship between devotion to Church activities and consumption behavior.

Table 12. Correlation analysis between "social class", "devotion to Church activities" and "consumption behavior"

Variables	Correlation results	Conclusion
"Social class" and "Devotion to Church activities"	$p = 0.00$; $df = 20$ and $\chi^2 = 180.16$	Strongly correlated
"Social class" and "Consumption behavior"	$p = 0.00$; $df = 40$ and $\chi^2 = 320.10$	Strongly correlated
"Devotion to Church activities" and "Consumption behavior"	$p = <0.01$; $df = 200$ and $\chi^2 = 2300.91$	Strongly correlated

** Correlation is significant at the 0.01 level

Notes: $n = 268$

Source: Field data, 2015-2018

4.3 Model Equation

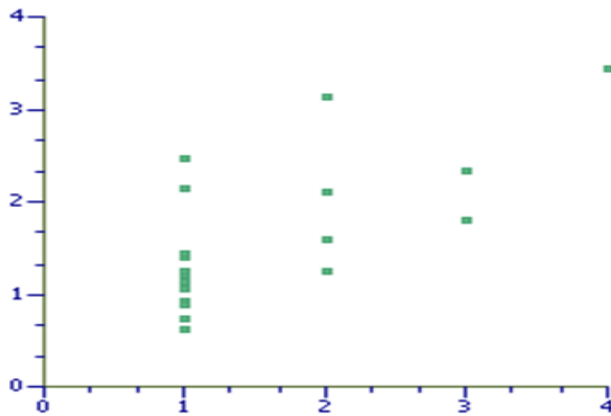
The results of the research help to bring out the following model equation:

Devotion to Church activities = $- 0.48 + 0.12 * \text{Purchase} + 0.19 * \text{Taste} - 0.15 * \text{Advertising} + 0.67 * \text{Price} + 0.12 * \text{Low prices}$.

The regression model, with devotion to Church activities as the outcome, identifies purchase, taste, advertising, price, and low prices as significant predictors, together explaining 66.87% of the variance ($R = 0.82$, $F = 105.75$, $p < 0.01$). Price carries the largest coefficient (0.67), indicating it is the dominant lever among the five predictors, followed by taste (0.19) and advertising, which enters with a negative sign (negative 0.15), suggesting that higher advertising exposure in this sample is associated with lower devotion linked consumption rather than higher. This negative advertising coefficient is somewhat counterintuitive and would benefit from a sentence of

interpretive discussion in the results section, for example, whether it reflects skepticism toward heavily marketed products among devout consumers (see Figure 2 below).

Figure 2. Representation of the Y Estimated From Equation 2 of the Model



Every point should be on the right (100% of the variable explained), as this is the optimal scenario. (Source: Nassè, field data, 2015-2018.)

4.4 Discussion

H₁ - Devotion to Church Activities and Consumption Behavior

Recent studies on the topic of religious beliefs have shown their influences on consumption behavior (Diop, 2012; Nurbasari, 2015; Nassè et al. 2019; Agarwala et al., 2019; Minton and Cabano, 2021; Saini and Kumar, 2023). In other contexts, it has been found that religious beliefs increase or decrease the consumption of products (Campanella, 2016). In addition, Arli et al. (2020) have shown that religious beliefs has an effect on the demand and purchase for luxury products. Some research findings on consumption and culture show that it is the degree of belief that influences consumption behavior (Patel, 2010; Al-Hyari, et al. 2012; Arli et al., 2020; Minton and Cabano, 2021). Most Asian authors like Patel (2010), Al-Hyari et al. (2012) have worked on Islam and other religions such as Islam and Buddhism while this study focuses on the Christian religion. Likewise, in the Western context, Amankwaa et al. (2012) show on the other hand that it is the participation in mass or in Sunday worship influences consumption behavior. Moreover, studies carried out by other authors in the Western context show that it is rather the participation in Mass, the feeling of the presence of God and the attachment to religious belief or the degree of belief that influence the consumption behavior (Amankwaa et al., 2012; Forghani et al., 2019). For Campanella (2016) it is rather religious principles that influence consumer behavior such as the duty to do what is correct in religion. Furthermore, the African context, for Diop (2012), it is rather Islamic religious values that particularly influence consumption behavior. This present research rather portrays that the devotion to Church activities influences consumption behavior with very different consumer choice factors and purchasing decision factors such as taste, advertising, price,

packaging and product content. It has been identified that the devotion to Church activities brings the Christian consumers to conform to a certain consumption behavior, notably by selecting the beverages that meet their religious recommendations. This specific result related to the first hypothesis confirms the expectations of the research as it has been found that the "devotion to Church activities" has an influence on consumption behavior. In a word, the contexts are different, and the present results are also different from previous findings.

H₂ – Social Class, Devotion to Church Activities and Consumption Behavior

Some authors such as Clarke et al. (1990) have demonstrated that religious beliefs, social class, and alcohol consumption are strongly related across some faith groups. For further, Ahmed et al. (2016) have demonstrated that both income and social class affect particularly the consumer buying behavior with some effects on the consumer buying decisions in developing economies context. In addition, Nassè et al. (2021) have shown the relationship between social class, consumption and conflicts in the context of Burkina Faso through a qualitative research, by revealing that the excessive intake of alcohol by Christian consumers is one of the causes of conflictual situations.

However, the present research originality relies on the fact that it shows that social class is a moderator of the relationship between the devotion to Church activities and the consumption behavior in the same context. For further, this research shows that the Christian social class is also a determinant for consumer choices and purchase decisions. A link of self-reflexivity is found in the relationship between social class, devotion to Church activities and consumption behavior. Consumers reflect on how their social class, their devotion to Church activities, and their consumption behavior are interrelated. Their consumption choices are shaped by some external factors (examples: economic condition, religious events, cultural practices, administrative events, market availability, etc.) by an awareness of their own position and by their own identity, creating a feedback loop between faith, class, and consumption. Thus, in other words, social class moderates the relationship between the devotion to Church activities and consumption behavior; so both the devotion to Church activities and the consumption behavior can reflect the consumer's social class.

5. Conclusion

This exploratory, sequential mixed method study set out to answer two linked questions: whether devotion to Church activities shapes the consumption behavior of Christian consumers of non alcoholic beverages in Ouagadougou, Burkina Faso, and whether social class moderates that relationship. Drawing on twelve qualitative interviews used to build a purified, reliable questionnaire, and a subsequent survey of 268 respondents, the study finds clear support for both hypotheses. Devotion to Church activities is strongly and significantly associated with consumption behavior ($\chi^2 = 2300.91$, $p < 0.01$), and social class is significantly associated with both devotion to Church activities and consumption behavior, consistent with a moderating role.

The regression model further shows that this relationship operates through concrete purchase criteria, namely price, taste, advertising, and low prices, which together account for two thirds of the variance in devotion linked consumption. Beyond confirming the two hypotheses, the study contributes to a small but growing literature on religion and consumption in African settings that has so far been dominated by Western and Asian empirical contexts. Where prior research in Western contexts has emphasized mass attendance or general religiosity as the driver of consumption choices, this study identifies devotion to Church activities specifically, alongside social class, as the operative mechanism among Christian consumers in a West African, French speaking, urban setting. This supports the view advanced by earlier scholars that the relationship between religion and consumption is context dependent rather than universal, and it extends cognitive dissonance theory by showing that the tension between economic constraint and religious expectation is not purely an internal psychological experience but one that is visibly shaped by social class position and communal practice.

At the same time, the conclusions should be read against the composition of the sample. Respondents are disproportionately young, university educated, and concentrated in the rich social class category, with almost no representation from the very poor or the 46 and above age group. This means the findings describe with confidence the consumption behavior of an educated, urban, and relatively young Evangelical and Catholic Christian population, and should be extended to older, less educated, or more economically constrained Christian consumers only with caution. Similarly, the moderation claim underlying H₂ rests on pairwise correlational evidence rather than a formal interaction term, which is a natural next step for quantitative refinement. Taken together, the study demonstrates that religious devotion namely the devotion to church activities is not a background variable but an active, measurable driver of consumption choice among Christian consumers in Burkina Faso, one that interacts with social class to produce differentiated purchasing patterns around price sensitivity, taste, and responsiveness to advertising. These findings carry direct relevance for beverage companies seeking to serve religiously observant consumers responsibly, and they open a clear agenda for future research to test the devotion, social class, and consumption behavior nexus with larger, more socioeconomically and denominationally diverse samples, across other African markets and other consumer goods categories beyond beverages.

5.1 Implications

5.1.1 Conceptual Implications

The research explores the concept of devotion to Church activities and the concept of consumption behavior. The concept of devotion to Church activities can be viewed as the commitment and attachment of a given individual to his/her Christian faith activities, and this can be expressed either through his/her attachment to Church activities, or either by the dedication or the devotion of the person in undertaking good actions. Many Christians integrate religious precepts as full

values into their own practical lives. In this particular context, the most significant values seem to be the devotion to Church activities. Additionally, consumption behavior here is defined as the way in which individuals or consumers decide, examine, evaluate products and services and then make choices in terms of purchases or consumption which are linked, to their sensitivities, their expectations or their satisfactions.

5.1.2 Methodological Implications

This research highlights both a deployment of tools and a triangulation of research methods that allow a categorization of certain consumers with different socio-cultural realities.

5.1.3 Theoretical Implications

For the theoretical implications, this research shows that the devotion to Church activities strongly and positively influence the consumption behavior in the light of the previous theories. The observation is that despite the differences in contexts, the results are the same. However, this research provides some additional findings by consolidating the existing literature and by demonstrating that the criteria for consumer choice in the context are different from other criteria found in other contexts. It confirms the point of view of other authors who stress that depending on the context, the results may not be the same (Diop, 2004; Usinier, 2000). This exploratory research shows the relationship between the devotion to Church activities and consumption behavior in the West African geography with some individual factors and some social group factors that have some effects on consumer choices and consumer purchasing decisions. It shows beyond commitment, how conspicuous consumption behavior, syncretic consumption behavior, taste, advertising, prices, proximity to sales point, also impact the live of a sacred minority of consumers and then, changes their choices and purchasing decisions in the beverage sector. Additionally, the findings show that consumption behavior in religious contexts is not just about affordability but also about identity negotiation. They emphasize how dissonance arises when economic constraints clash with religious devotion and social expectations, and how Christian consumers resolve their tensions through rationalization, communal practices, or reliance on wealthy consumers.

Thus, this current research enriches cognitive dissonance theory by clearly portraying how and why structural factors (religious institutions, communal practices, social class) amplify or reduce dissonance, rather than it being purely psychological. Thus, the current findings demonstrate that dissonance is not just an internal psychological conflict but also a socially mediated process where Christian consumers reexamine their consumption choices to align with their faith and their economic realities.

5.1.4 Managerial Implications

It is essential that managers readjust their marketing strategies by taking into account culture and the social class in the context as some main criteria of consumer segmentation. It is also vital for

managers to consider these marketing factors on consumption: conspicuous and syncretic consumption, taste, price, advertising, sales point (proximity). In view of the findings, one can say that religious practice such as the devotion to Church activities strongly influences consumption behavior. One of the observations is that during important events in worship places (Churches, Cathedrals, Temples), for example, consumption on the spot is much more oriented on non-alcoholic beverages rather than alcoholic beverages. Thus, the link between devotion to Church activities and consumption behavior must not be ignored by companies operating in the beverage sector. Marketing managers in the beverages sector should meet the expectations and needs of Christian consumers, because it is known that when a consumer is satisfied, then s/he is loyal (Kitchathorn, 2009; Nassè, 2016). On the other hand, an unsatisfied consumer may disrupt with the consumption of the products (Nassè, 2016). First, this research brings out a new research model, which may inspire managers in the beverages sector for new marketing strategies of this key sector of the economy. Also, according to the results, companies producing and selling beverages are invited to review their business strategies (Anderson, et al., 2015, p. 5). The diversification of the sector, the improvement of products' quality, and a high production can address Christian consumers' demand for non-alcoholic beverages, despite disruptions from distribution companies that often offer alcoholic beverages as options. Previous research acknowledges that some religious consumers like Christians of different denominations do not support the fact of not being able to consume what is prescribed by their religion (Fam et al., 2002, p. 552). Likewise, companies in this sector must have a strong reactivity (Nassè, 2016) or strategic planning to solve the problems related to the temporary shortage of non-alcoholic beverages for consumers either by minimizing the supply time, or the distance because Africa is becoming an important economic pool with a considerable number of consumers in the world (Chrysostome, 2022). Then, pricing being a very important factor for consumers (Nassè, 2016), it is vital to revise downwards the various prices on non-alcoholic beverages because most of the consumers have low purchasing power. These beverages are nutritional supplements (Sow, 2005) and it is judicious that consumers from the very poor class and the poor class can have access to these beverages as these consumers constitute the great majority of the population. In addition, it is essential that the expectations and needs of this segment of consumers be considered for loyalty purposes (Kotler and Dubois, 2003; Nassè, 2016). One thing is that the continuous lack of satisfaction of these consumers generates frustration, which leads them to be disloyal (Nassè, 2016). Managers and entrepreneurs should avoid placing drinking spots near religious sites, as neglecting religious consumer expectations can lead to social conflicts, products boycotting (Al-Hyari et al., 2012) and institutional discrimination. Besides, Christian consumers in the context believe that scientific or administrative events should be held with a consumption culture focused on non-alcoholic beverages. However, it is also found that with modernism and democracy, accentuated by the globalization of cultures, individualistic values are increasingly taking precedence over collectivist values in the context of Burkina Faso; whereas it is well known that when a society tends to

individualize, some individuals rightly despise the interests of the group while putting their own interests above all else. This explains why some Christian consumers are consuming both non-alcoholic beverages and alcoholic beverages.

5.1.5 Policy Implications

There should be some consumer protection policies that regulate the beverages sector by always controlling the quality of beverages in the market. This can safeguard the market from fraudulent practices and protect consumers health by avoiding beverages deemed inappropriate and hazardous. Additionally, there should be corporate social responsibility policies that motivate the entrepreneurs and consumers to abide to sustainable and green consumption practices. This can help to protect the environment by conserving resources, reducing environmental pollution by beverage packaging and also improve consumers health.

5.2 Limitations and Future Research Directions

The financial constraints and the limited time may have reduced the geographical scope of this research. Thus, future studies could extend this topic to other industry sectors or other African countries to compare the results and provide further insights and a better understanding of the phenomenon.

Conflicts of Interest

The author declares no conflict of interest

Acknowledgment

I am grateful to the respondents for their participation into this research. I am also grateful to the editorial board of the International Journal of Business Management for their valuable suggestions.

References

- Agarwala, R., Mishra, P., & Singh, R. (2018). Religiosity and consumer behavior: A summarizing review. *Journal of Management, Spirituality & Religion*, 16 (1), 32-54.
- Ahmed, M. E., Khan, M. M., & Samad, N. (2016). Income, social class and consumer behaviour: a focus on developing nations. *Journal of Applied Business and Economic Research*, 14(10), 6679-6702.
- Al-Hyari, K., Alnsour, M., Al- Weshah, G., & Haffar, M. (2012). Religious beliefs and consumer behaviour : from loyalty to boycotts. *Journal of Islamic Marketing*, 3(2), 155-174.



- Amankwaa, A.A, Reed, W., & Owens, De' A. (2012). Church attendance and alcohol consumption level: reasons for not drinking alcohol among college students. *International Journal of Humanities and Social Science*, 2(4), 1-8.
- Anderson, D.R., Sweeney, D.J., Williams, T.A., Camm, J.D., & Cochran, J.J. (2015). *Statistiques pour l'économie et la gestion* (5^{ème} éd.). Paris, PA : Distribution Nouveaux Horizons.
- Ariztia, T., Sahakian, M., Akçaoğlu, A., Barbosa, L., Dahlgren, K., Katz-Gerro, T., ... & Zhang, D. (2026). Consumption studies in the global south: a conversation among scholars. *Consumption and Society*, 5(1), 97-118.
- Arli, D., Gil, L.D.A., & Van Esch, P. (2020). The effect of religiosity on luxury goods: the case of Chilean youths. *International Journal of Consumer Studies*, 44(3), 181-190.
- Bagozzi, R.S., Abe, Wong, N., & Bergami, M. (2000). Cultural and situational contingencies and the theory of reasoned action: application to fast food restaurant consumption. *Journal of Consumer Psychology*, 92(2,) 97-106.
- Bazié, J. (2011). *Comprendre la communication en milieu traditionnel*. Ouagadougou, OR : Les Presses Africaines,
- Brunel, O. & Gallen, C. (2015). La dissonance cognitive: un processus cognitif et affectif ante et post décisionnel. *Laboratoire d'Économie et de Management Nantes-Atlantique*, 4(1), 1-52.
- Campanella, M. R. (2016). *Halal food consumption, responsibility, moral overtones and re-negotiation of categories among Muslim believers in Stockholm County*. Uppsala, UP : University of Uppsala.
- Carrino, M., Poujol, F., & Bertrandias, L. (2010), *Analyse des données avec SPSS* (2^{ème} éd.), Paris, PA : Pearson education.
- Chow, Y. C. M., Ho, P. S. S., Armutcu, B., Tan, A., & Butt, M. K. (2026). Role of culture in how AI affects the brand experience: comparison of Belt and Road countries. *Asia-Pacific Journal of Business Administration*, 18(1), 213-236.
- Chrysostome, E. (2022). Scrutinizing emerging markets and exploring the impact of paradigms on knowledge production in international business. *Journal of Comparative International Management*, 25 (1), 1-8. <https://doi.org/10.55482/jcim.2022.32936>
- Clarke, L., Beeghley, L., & Cochran, J. K. (1990). Religiosity, social class, and alcohol use: an application of reference group theory. *Sociological Perspectives*, 33(2), 201-218. <https://doi.org/10.2307/1389043>

- Cleveland, M., Laroche, M., & Hallab, R. (2010). *Globalization, culture, religion, and values: comparing consumption patterns of Lebanese Muslims and Christians*. Ontario, ON: University of Western Ontario,
- Creswell, J.W. (2009). *Research design: qualitative, quantitative and mixed methods approaches*, California, CA : Sage Publication.
- Dankoco, I. S. (1996). *Le comportement d'achat familial au Sénégal: les rôles de la femme dans le processus de decision*. Corte, CO: Thèse de Doctorat, Université de Corse Pascal Paoli.
- Díaz-Pichardo, R., Vota, V., & Tettamanzi, P. (2026). Healthy and sustainable food consumption among university students: cultural drivers and behavioural patterns. *British Food Journal*, 1-18.
- Diop, F. (2004). *L'achat Familial en Afrique*. Dakar, DA : Université Cheikh Anta Diop,
- Diop, F. (2012). *L'influence de la religion musulmane sur le comportement de consommation au Sénégal*. Dakar, DA : Université Cheikh Anta Diop,.
- Durmaz, Y., Reyhan, O., & Mücühit, C. (2011). The impact of cultural factors on the consumer buying behaviors examined through an empirical study. *International Journal of Business and Social Science*, 2(5), 109-114.
- Fam, K.S., Waller D.S., & Erdogan, B.Z. (2002). The influence of religion on attitudes towards the advertising of controversial products. *European Journal of Marketing*, 38 (5/6), 537-555.
- Festinger, L. (1957). *A theory of cognitive dissonance*. Standford, ST: Standford University Press.
- Fincham, F.D., & Beach, S.R. (2013). I say a little prayer for you: praying for partner increases commitment in romantic relationships. *Journal of Family Psychology*, 28(5), 587-593.
- Forghani, M.H., Kazemi, A., & Ranjbarian, B. (2019). Religion, peculiar beliefs and luxury cars' consumer behavior in Iran. *Journal of Islamic Marketing*, 10 (1), 673-688.
- Ganassali, S. (2009), *Les enquêtes par questionnaires avec sphinx*. Paris, PA : Pearson Education.
- Gallen, C. (2001). *De la dissonance cognitive au besoin de réassurance appliqué à la consommation alimentaire: une approche par les représentations mentales*. Thèse de doctorat en sciences de gestion. Nantes, NA : Université de Nantes.
- Goldstone, R. (2019). Education, inequality and social class. *British Journal of Educational Studies*, 67(4), 557-559.
- Jung, K., & Kau, A.K. (2004). Culture's influence on consumer behaviors: differences among ethnic groups in a multiracial Asian country. *Advances in Consumer Research*, 31(1), 366-372.

- Kibora, L. (2015). Social change, new food habits and food price volatility in Burkina Faso. *IDS Bulletin*, 46(6), 105-109.
- Lee, L.Y. & Li, L.Y. (2013). A study on effect of cognitive dissonance on consumption value, anticipated satisfaction and word-of-mouth communication. *The Journal of Global Business Management*, 9(2), 71-78.
- Marhana, M.A., Fadzli, A., & Khatijah, O. (2012). The role of religiosity in socially responsible consumption. *International Journal of Asian Social Science*, 2(9), 1467-1476.
- Marx, K. (1886). *Das Kapital*. New York, NY : Humboldt Publishing Co.
- Minton, E.A., & Cabano, F.G. (2021). Religiosity's influence on stability-seeking consumption during times of great uncertainty: the case of the coronavirus pandemic. *Marketing Letters*, 32(1), 135-148. <https://doi.org/10.1007/s11002-020-09548-2>
- Mokhlis, S. (2010). Religious contrasts in consumer shopping styles: a factor analytic comparison. *Journal of Business Studies Quarterly*, 2(1), 52-64.
- Mueller, P.S., Plevak, D.J., & Rummans, T.A. (2001). Religious involvement, spirituality, and medicine: implications for clinical practice. *Mayo Clinic Proceedings*, 76(12), 1225-1235. DOI:<https://doi.org/10.4065/76.12.1225>
- Nassè, T.B. (2025). Religious practice, consumption, and the planet: how religious ethics shape sustainable consumption and marketing strategies. *International Journal of Business and Management Future*, 11(1), 11-22. <https://doi.org/10.46281/1v1fe942>
- Nassè, T.B., Musah, H., Carbonell, N., & Marfo, S. (2021). Social class, consumption and conflicts: a qualitative research on consumers in a West African Christian context. *International Journal of Management & Entrepreneurship Research*, 3(10), 326-340.
- Nassè, T.B., Ouédraogo, A. & Diop, F. (2019). Religiosity and consumer behavior in developing countries: an exploratory study on Muslims in the context of Burkina Faso. *African Journal of Business Management*, 13(4), 116-127.
- Nassè, T.B. (2018). *Pratiques religieuses et comportement de consommation dans un contexte africain : une étude exploratoire sur les consommateurs au Burkina Faso. Thèse de Doctorat en sciences de Gestion, spécialité marketing*. Ouagadougou, OR: Université Aube nouvelle en supervision conjointe avec l'Université Cheikh Anta Diop,
- Nassè, T.B. (2016). L'équité interne dans la gestion de la relation client : une étude comparative quantitative de trois entreprises privées du Burkina Faso. *Journal Ouest-Africain des Sciences de Gestion*, 1(1), 38 -54.
- Nassè, T.B. (2006). *Kasim borrowings from English: an evidence from Burkina Faso. A master thesis*. Ouagadougou, OR: University of Ouagadougou.

- Nurbasari, A. (2015). The impact of spiritual marketing on consumer behavior in choosing halal food: case study on Moslim community in Bandung. *Al Hijaz International Refereed Journal for Islamic and Arabic Studies*, 273(10), 271-306.
- Okon, B.A., Asu, O.T., & Tiku, O.T. (2014). Analysis of the implications of religious teachings and practices on spending pattern, consumption and business success in Nigeria industrial development. *European Journal of Business and Social Sciences*, 2(11), 114-126.
- Patel, M. (2010). Influence of religion on shopping behaviour of consumers: an exploratory study. *National Monthly Refereed Journal of Research in Commerce and Management*, 1(5), 68-78.
- Rimbeuf, S., & Penanguer, A. (2014). *La consommation en Afrique : le marché du XXI^{ème} siècle*, Neuilly, NE : Deloitte SAS.
- Ruzeviciute, R., & Ruzevicius, J. (2011). Consumption culture in the presence of globalisation: the influence of religion, nation and ethnicity on consumption patterns. *Ekonomika*, 90(4), 150-163.
- Saini, S., & Kumar, R. (2023). Effect of religiosity on consumer decision-making: a serial mediation model. *FIIB Business Review*, [23197145231188624](https://doi.org/10.2197145231188624).
- Sheth, J. (1983). *An integrative theory of patronage preference and behaviour*. In: W.R. Darden and R.F. Lusch (eds.) *Patronage Behaviour and Retail Management*. New York, NY: Elsevier Science.
- Sow, D.M. (2005). *Alimentation et boissons au Burkina Faso : au-delà de la survie*. Genève, GE : Bureau International du Travail,
- Sudaryanto, S., Imam, S., Anifatul, H., Jaloni, P. & Taskiya, L.U. (2021). Impact of culture, brand image and price on buying decisions: evidence from East Java, Indonesia. *Innovative Marketing*, 17(1), 130-142. [doi:10.21511/im.17\(1\).2021.11](https://doi.org/10.21511/im.17(1).2021.11)
- Sweeney, J.C., Hausknecht, D. & Soutar, G.N. (2000). Cognitive dissonance after purchase: a multidimensional scale. *Psychology & Marketing*, 17(1), 369-386.
- Usinier, J.C. (2000). *Marketing across Cultures* (3rd ed.). London, LO: Pearson Education
- Valentine, G., Jayne, M., Gould, M., & Keenan, J. (2010). Family life and alcohol consumption: A study of the transmission of drinking practices. *Joseph Rowntree Foundation*, 1(1), 4-59.
- Van Campenhoudt, L., & Charliet, J.E. (2014). *4 méthodes de recherches en sciences sociales : cas pratiques pour l'Afrique francophone et le Maghreb*. Paris, PA : Dunod.
- White, B. (2002). *Writing your MBA dissertation*. London, LO: Tji Digital.



- Worou, R. D. (2014). L'âge, facteur de succès ou de résistance de l'implantation de l'ERP: cas d'une entreprise au Nigéria. *Revue Management et Avenir*, 1(7), 189-207.
- Zikmund, G.W., & D'Amico, M. (1996). *Basic marketing*. Los Angeles, LA: West Publishing Company.