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**ALCOHOL CONSUMPTION AND CONFLICTS IN LEAST DEVELOPED COUNTRIES: AN EXPLORATORY STUDY CONCERNING CONSUMERS IN BURKINA FASO.**

Dr. Théophile Bindeouè Nasse<sup>1, 2</sup>.

<sup>1</sup>Department of Governance, University for Development Studies, Ghana.

<sup>2</sup>University Institute of Initial and Continuing Education (IUFIC), University Ouaga 2, Burkina Faso.

**Abstract**

The interest of researchers on alcohol consumption and conflicts is explained by the fact that people consume alcohol, and this consumption behavior leads to conflicts (Nasse, Ouédraogo and Diop, 2016). Most of the studies on the topic are done in other contexts. Little research on the subject has been conducted in Africa and particularly in Burkina Faso. Therefore, this study aims to explore the concepts of alcohol consumption and conflicts in Burkina Faso to consider the role of culture in management and marketing products. Burkina Faso is a country where religious beliefs plays a significant role while some believers contribute to increase the consumption of alcohol, and ignorance in the sector of marketing seems to reduce the production and the consumption of non-alcoholic drinks. The research is a qualitative one. Thus, qualitative data collection is performed with a voice recorder by the means of some semi-structured interviews. Then, the qualitative data is transcribed by hand. The qualitative data is performed using the qualitative version of sphinx IQ software. The results show that alcohol consumption generates conflicts and that conflicts also affect consumer alcohol consumption.

**Keywords:** Alcohol consumption, conflicts, Household conflicts, Social conflicts, Religious conflicts, Religion, Consumer behavior, Development, Management.

\* **Correspondence:** Théophile Nasse, University for Development Studies, PO. Box: UPW 3, Wa campus, Upper West, Ghana. Tel: 00.233.20.887.0632.

**INTRODUCTION**

First of all, researches on religion and consumption have been done everywhere in the world and in the context of Africa ( Delener, 1990a; Delener, 1990b; Andaleeb, 1993; Bailey and Sood, 1993; Berger, 1997; Bagozzi, Abe, Wong et Bergami, 2000; Heiman, Zilberman and Gordon, 2001; Fam, Waller and Erdogan, 2002; De Mooij, 2003; Ger, 2005; Lord and Putrevu, 2005; Khalla, 2006; Mokhlis, 2006; El-Nahas, 2007; Cleveland, Laroche and Hallab, 2010; Patel, 2010; Ruzeviciute and Ruzevicius, 2011; Mansori, 2012 ; Diop, 2012; Porter, 2013; Benabdallah and Jolibert, 2013; Nurbasari, 2015; Nasse, Ouédraogo and Diop, 2016; Nasse, 2018). In the American context, one of the studies that has been carried on alcohol consumption is made by Amankwaa, Reed, and Owens (2012). However, in the context of Burkina Faso there is not a deeper knowledge on alcohol consumption and conflicts in term of research, though the phenomenon is a daily challenge that people face. The practice of management in the context of Africa is recent; then most of the research topics on management are directed to other sectors

because making a research on religion and consumption seems to be a taboo (Nasse, Ouédraogo, and Diop, 2016). In addition, conducting a research on the concepts of alcohol consumption and conflicts in the context of Burkina Faso is justified by the fact that previous studies on consumption in other contexts have used such concepts in management. Therefore, this is an exploratory research in the context of Burkina Faso, and there is a necessity to check other context findings in the African context. Management and marketing in the Western countries and in the Asian countries have brought out some results; and several studies have allowed the assessment of different marketing theories about culture and consumption to be reassured that cultural consumption patterns are not the same (Usinier, 2000, Diop, 2004; Nasse, 2018). Hence, the present research is an exploratory study with the following topic: Alcohol consumption and conflicts, an exploratory study among religious groups in Ouagadougou (Burkina Faso). This research aims to provide managerial solutions to companies, to adapt industrial drinks to consumption, to the core needs and to the expectations of consumers.

In Burkina Faso, one can observe an increasing rate of industrial drinks consumption. Indeed, some previous studies have pointed out that alcoholic drinks are among the events of daily life and customs (Bazié, 2011; Nasse, Ouédraogo and Diop, 2016, Nasse, 2018) and that alcohol has a medical function in such a sociocultural context (Nasse, Ouédraogo and Diop, 2016; Nasse, 2018).

Today, Burkina Faso is composed of 60.5% of Muslims, 23.2% of Christians (19% of Catholics and 4.2% of Protestants), 15.3% of animists, 0.6% of other religions, and 0.4% without religion (INSD, 2010). In Burkina Faso, an observation is that the revealed religions are in favor of non-alcoholic drinks consumption, while companies of the drink sector tend to encourage the alcoholic drinks consumption ( Nasse, Ouédraogo and Diop, 2016; Nasse, 2018). Thus, the real expectations and the core needs of some of the consumers are sometimes ignored. Religion is one of the factors that strongly contribute to slow down the consumption of alcoholic drinks, and this fact may lead one to the following question: What is the perception of religious consumers on the consumption of alcoholic drinks?

Religious beliefs appear to be some barriers to the business and to the consumption of alcoholic drinks; and, the lack of appropriate marketing knowledge seems to be a barrier to the consumption of alcoholic drinks in the context of Burkina Faso. The observation of the context could lead a researcher to wonder why and how some believers are increasingly oriented towards alcohol consumption rather than towards non-alcoholic drinks consumption.

Thus, the research question is: **How do consumers contribute to generate conflicts through alcohol consumption?**

This research question is structured on the following fundamental questions:

1. How can alcohol consumption lead to household conflictual solutions?
2. How can alcohol consumption be a source of religious conflicts?
3. In what way can alcohol consumption induce social conflicts?

4. In what way can alcohol consumption generate conflicts between manufacturers and consumers?

There is a general objective and there are some specific objectives to this research.

The general objective is to show the association between alcohol consumption and conflicts in the context of Burkina Faso.

The specific objectives of this research are:

Specific objective 1: The first specific objective is to analyze the relationships between alcohol consumption and household conflicts.

Specific objective 2: The second specific objective is to identify the conflicts associated with alcohol consumption in the religious context of Burkina Faso.

Specific objective 3: The third specific objective is to determine the conflicts associated with alcohol consumption in the social context of Burkina Faso.

Specific objective 4: The fourth specific objective is to examine the conflicts related to alcohol consumers and alcohol manufacturers.

## **LITERATURE REVIEW**

The literature review is focused on the analysis of different theories and the different concepts which are in line with the present research.

### **❖ The different theories of the research.**

There are different types of theories.

#### **• The sustainable development theory of consumer behavior.**

Some authors like Van den Bergh and Nijkamp (1991), Bidan (2010), Nasse, Ouédraogo and Diop (2016) have stressed that consumer behavior should not impede to the welfare of the future generations. Thus, there is a need to have a conscious and ethical consumption behavior. This help to protect the environment in which people are leaving in; and it is a way to preserve it for future generations. In some extend, these authors fail to bring out that consumer behavior may also be influenced by some individualistic needs or traits.

#### **• The individualistic theory of consumer behavior.**

Luna and Gupta (2001), Shavitt, Torelli, and Lee (2008), De Mooij and Hofstede (2002), Nayeem (2012), Frank, Enkawa and Schvaneveldt (2015), emphasize on the fact that consumer behavior may be affected by his or her personal traits or his or her character as well as his or her personal attitude. They show that consumer behavior is driven by a behavior that is usually a link to the consumer's individual experience. Nevertheless, the individualistic theorists should not ignore that in some context such as in the African context consumption behavior is collective.

• **The collectivist theory of consumer behavior.**

In contrast to the individualistic theory of consumer behavior, Salciuvienė, Auraskeviciene and Lydeka (2005), Soares, Farhangmehr, and Shoham (2007), Claussen, Ko and Rinehart (2008), Amankwaa, Reed and Owens (2012), Nayeem (2012), argue in the sense of the collectivist approach to consumer behavior. The collectivist approach to consumer behavior focus on the fact that consumption is a collective phenomenon and the consumption behavior of a given consumer is the result of the consumption behavior of the society or the group to which that consumer belongs to. Nevertheless, consumption behavior is also culture bound.

• **The culturalist theory of consumer behavior.**

However, Jung and Kau (2004), and Essoo Dibb (2004), Mokhlis (2006), Mokhlis (2009), Mokhlis (2010), Alam, Mohd and Hisham (2011), Nayeem (2012), Mustafar and Borhan (2013), Bazeem (2015), Esteban (2015), Nurbasari (2015), Campanella (2016), show that the behavior of a given consumer has its roots within the consumer culture. For these researchers, consumer behavior is mainly influenced by culture. Understanding the consumption dimensions means that one should go back into the socio-cultural context within which the consumer lives.

• **The economic theory of consumer behavior.**

Simon (2000), Matthew and Morrison (2003), Ouédraogo (2007), Kitchathorn (2009), Nasse (2012), Shamba and Livian (2014), Van Laethem and Body (2008), Nasse (2015) argue in support of the economic theory of consumer behavior, by stating that a consumer will repurchase some products when these products have the greatest value in terms of quality or when these products give an absolute satisfaction at a reasonable price as compared to their qualities. Thus, the consumer relies on some economic criteria to make his or her choices. Thus, the economists should also take into consideration that some emotional factors may affect the consumption behavior.

• **Frustration–aggression theory of conflicts.**

Authors like Dollard, Miller, Doob, Mowrer, and Sears (1939), Nasse, Ouédraogo and Diop (2016), Marfo and Musah (2018) argue in the sense of the frustration-aggression theory of conflicts. These authors state that some conflicts are generated due to the accumulation of frustration by some given individuals or some groups. This accumulation of frustration draws the individual then to become aggressive and violent what leads to a conflictual situation. However, conflicts are not always due to frustration or aggression, but conflicts are also learnt in the society.

• **Social learning theory of conflicts.**

Fred-Mensah (2005), Bandura (1977) focus their arguments on the social learning theory of conflicts. For these authors, conflicts are learnt in the social context. They argue that it is rather the social environment that teaches people to become aggressive or violent. Thus, conflicts are learnt, imitated and reproduced but intrapersonal conflicts are often difficult to imitate due to their intangibility.

❖ **The different concepts of the research**

The research aims to define the different concepts that are in line with the topic of alcohol consumption and conflicts. The starting concept to be defined is the concept of culture.

• **The concept of culture.**

The concept of culture has been the subject of several definitions by different authors in the Western context, in the Asian context, and in the African context.

In the Western context, Damen (1987) defines culture as a set of references and learned and shared human models that govern life in a given community. For Claussen, Ko and Rinehart (2008) the concept of culture can be defined as a complex concept that encompasses common ways of making sense of people's lives. Then, Shavitt, Torelli, and Lee (2008) define culture as a set of values socially shared by different actors. Moreover, for Coakley (2007), the definition of culture takes into account other aspects that are very different from these predecessors. For Coakley, therefore, culture is defined as the different external aspects of life styles created by particular people who are part of a society.

In Africa, the concept of culture has been well defined in different ways. First in Senegal, Diop (2012) takes an approach to culture by not dissociating this concept of religion. However, this approach to the concept of culture, while relevant, may still have other meanings in other contexts. Similarly, in Ghana, Howell (1996) does not dissociate culture of religion or civilization from an anglophone West African context. Howell portrays an aspect of African culture that is Kassena culture, showing that the concept of culture can be summed up in the practice of the animist religion which includes sacrifices dedicated to ancestors and sacrifices dedicated to God alone as in Christianity. Moreover, in Burkina Faso, first Nasse (2006) concisely highlights culture by reminding lifestyles both in a French-speaking context (in Burkina) and in an English-speaking context (in Ghana). These lifestyles are particularly influenced by religions imported mainly from Western culture, especially from the United States, and from Great Britain. According to Nasse (2006), lifestyles in Burkina Faso are increasingly copied from American lifestyles and British lifestyles. These Western styles are perceptible in the behavior of young people, for example in clothing, technology, and speech.

Again, in the context of Burkina Faso, Kibora (2015) takes an approach to the concept of culture by underlining food habits and lifestyles in the context of Burkina Faso. Kibora demonstrates that the concept of culture reflects the appearance of a certain number of elements that are observable in the socio-cultural context of Burkina Faso. These elements are inherited, including the identity aspect and the aspect of food habits. However, this approach to the concept of culture is defined in the area of anthropology. Culture is not limited to culinary habits; it includes many other aspects that are ignored. The present study proposes a conciliatory definition of the approach of the concept of culture by defining culture in the Burkinabe context. In this the concept of culture can be approached differently especially by highlighting the fact that it must also include beliefs, lifestyles and customs. Culture can be defined as the set of life styles,

beliefs, and habits that are either inherited, created, or imported. The following section presents the different conceptual approaches to religion.

• **The concept of religion.**

In the western context, Marx (1886) defines religion as a manipulative mechanism that employers use to exploit and subjugate the proletarian class. Contrary to Marx's point of view, authors such as Gorsuch and Smith (1983) show that religion is rather a mechanism that makes it possible to interpret not only some problems that affect the individual but also to provide some solutions. For Mokhlis (2006) religion is a vital component of life in society. According to Mokhlis, religion covers several aspects of human life and that is what shows its importance. Quivy and Campenhout (2011) give a slightly more simplified definition of the concept of religion, by bringing it back to an abstract dimension that is a metaphysical one. Quivy and Campenhout (2011) define religion as a belief system related to the sacred and the metaphysical world. For Alam, Mohd and Hisham (2011), the concept of religion cannot be detached from that of culture. According to Alam, Mohd and Hisham (2011), religion remains one of the most important elements of culture. As for Moal (2013) the concept of religion inevitably has its origins in the Latin language which is a European language very anciently spoken. At the origin, the concept of religion undeniably has a link with the sacred; and according to Moal, religion is defined as a set of rites and dogmas linking a group of people or a group of individuals with the sacred being. Moal also recognizes a two-dimensional aspect of religion, in which the concept of religiosity appears.

In the African context and in Ghana in particular Howell (1996) depicts religion as an itinerary for believers to follow. Nevertheless, in the context of this research, the definition of the concept of religion which is retained is that which brings together at the same time a certain number of elements of the preceding definitions and also elements who are likely new. The concept of religion can therefore be understood as a set of beliefs, dogmas and rituals that establish a sacred link between Human being and God. The following section introduces the concept of religiosity.

Once the concept of religion is defined, it is essential to define consumer behavior concept.

• **The concept of consumer behavior.**

Consumer behavior is defined by several authors. Western authors like Esso and Dibb (2004), Bergadaa and Faure (1995) define consumer behavior as the how and the why individuals consume particular products. The approach of the concept of consumer behavior by Bergadaa and Faure (1995), Esso and Dibb (2004), shows that it has its sources in studies that are conducted in the context of Western consumption and why it cannot be generalized.

For Mokhlis (2008), the concept of consumer behavior is similar to that of the consumer's consumption choices. According to Mokhlis, consumers make decisions along the lines of their choices to consume or not to consume a certain product. The approach of the concept of consumer behavior by Mokhlis is connected to that of religion; to the point that it is impossible

to see that other factors may influence consumers' consumption choices. Moreover, the approach of this concept by Mokhlis is much more located in an Asian context.

According to Diop (2004), consumer behavior corresponds to a given consumer's attitude adopted by individuals who consume a given product; and this consumer attitude is specific to each sociocultural context. Diop clearly expresses it: "Indeed, consumers cannot be reduced to a single category, the consumer is not universal, s/he is different according to the social and cultural environment." Diop (2004, p. 40). However, the approach of the concept of consumer behavior some years later by Diop (2012) shows that consumer behavior includes values that influence consumption choices of individuals, and these values are knowledge, beliefs, manners and customs. In the context of Burkina Faso, Nasse, Ouédraogo and Diop (2016), has approached the concept of consumer behavior as how consumers evaluate products and how they make purchases in terms of choice, quality, or price.

In the context of Ghana, the concept of consumer behavior has been approached in some aspects of the diet and food, as life styles changes in consumption by Galbete, Meeks, Nicolaou, and Danquah (2017).

Once the concept of consumer behavior defined it is good to define the concept of conflict.

• **The concept of conflict.**

The concept of conflict has been defined by several authors. In the western context, Good hand and Hume (2009) have defined conflict as a disagreement resulting from individuals or groups that differ in behavior, beliefs, and values or in needs. The concept of conflict as approached by Good hand and Hume is limited by the fact that it does not involve the violent aspect of conflict, but it rather shows conflict to be a mere disagreement. In the African context, the concept of conflict has been approached in a religious environment by Nasse, Ouédraogo and Diop (2016) as a misunderstanding between individuals and groups due to a given misbehavior that affect a given religious community or group. The concept of conflict as approached by Nasse, Ouédraogo and Diop, depicts the social violence aspect of conflict and that is why recommendations have drawn the attention of political authorities and managers to help prevent these conflicts. In Ghana the concept of conflict has been defined by Awedoba (2012) as a relationship between two or more parties centered on differences, disagreement and some issues of common interest or concern.

In the Middle East context, Al-Hyari, Alnsour, Al-Weshah, et Haffar (2012) has demonstrated that the consumer behavior in Saudi Arabia, has a link with religiosity, and that the sales of insane products generates conflicts which are in a form of products boycotting.

• **The concept of alcohol.**

The concept of alcohol can be defined in several ways. The concept of alcohol is defined by the French dictionary Larousse as a drink or a juice that has undergone a process of fermentation; however, the concept can also be understood to be any type of drink that contains alcohol. For

some authors like, Amankwaa, Reed and Owens (2012), Nasse, Ouédraogo, and Diop (2016) alcohol refers to the industrial fermented drinks that are sold or consumed. However, in this study the concept of alcohol refers to any drink that has been fermented either through some traditional ways of production or through some modern or industrial ways of production.

• **The concept of consumption.**

The Concept of consumption has also been approached by several authors. The concept of consumption has been approached by Bazié (2011), Amankwaa, Reed and Owens (2012), Nasse, Ouédraogo, and Diop (2016), Nasse (2018) as the action of drinking a given drink. However, for some authors such as Mokhlis (2009), Diop (2012), Kibora (2015), the concept of consumption refers to the action of using and of eating a particular food. In this research the concept of consumption is understood to be the action of using or drinking a given beverage.

• **The concept of alcohol consumption.**

The concept of alcoholic drink consumption is approached by Amankwaa, Reed, and Owens (2012) as the drinking of industrial alcoholic drinks (Amankwaa, Reed, and Owens, 2012). In Africa and particularly in Burkina Faso, it is agreed by the study of Nasse, Ouédraogo and Diop (2016) that the concept of alcoholic drink consumption is also the drinking of industrial alcoholic drinks has been given by. Still, in the context of Burkina Faso, Bazié (2011) has approached the concept of alcohol consumption to be the drinking of traditional alcohol beverages, in a study on understanding communication in the traditional environment, and the sociocultural characteristics of different ethnic groups.

After a definition of the different concepts, in the following lines there is a need to underline the link between alcoholic drink consumption and conflict.

• **The link between alcohol consumption and conflicts.**

In the Western countries and in the African context few studies have shown that there is a link between alcohol drinks consumption and conflicts. In the American context, authors like Amankwaa, Reed, and Owens (2012) show with a positivist epistemological position and a quantitative approach that religiosity and behaviors of consumers are linked through a study at a University in Georgia in the United States of America. Students who do not consume alcohol or whose level of alcohol consumption is very low have a strong involvement in religious practice. Their study then revealed that religiosity is closely linked to consumer behavior towards industrial drinks. Amankwaa, Reed, and Owens (2012) have demonstrated that there is a link between alcohol consumption by carrying out a research on Christian's college students in the United States of America. Findings have showed that some students who consume alcoholic drinks misbehave. In the African context, Nasse, Ouédraogo and Diop (2016) through post positivist epistemological posture have shown through a study on religious consumers in Burkina Faso that religiosity has an influence on these consumer behaviors towards the consumption of industrial non-alcoholic drinks. Findings also show that 23% of the surveyed consume industrial alcoholic drinks. Nasse, Ouédraogo and Diop (2016) findings also show that there is a link



between alcohol consumption conflicts in the Burkina Faso environment which is highly religious. In Ghana, a research by Dery and Diedong (2014) slightly underlines that alcohol consumption is a source of household violence against women.

From the literature review most of researchers, in highly religious environment have demonstrated that consumers are influenced by religious beliefs (Mokhlis, 2008; Al-Hyari, Alnsour, Al-Weshah, and Haffar, 2012). Some studies have underlined that alcohol consumption (Amankwaa, Reed, and Owens, 2012; Nasse, Ouédraogo and Diop, 2016) leads to social conflictual situation. The proposed solutions for such conflictual situations by previous authors are that there should be a consideration of culture differences, and the consideration of religiosity and the implication of political leaders and managers. However, the conceptual framework here proposes that the consumption of alcoholic drinks in a religious context or environment leads to conflictual situations either between religious groups or between individuals or within a given religious group. The framework here seeks to explain how consumers from various religious groups contribute to generate conflicts through alcohol consumption in the light of the following relevant theories such as frustration-aggression theory, the social learning theory of conflicts, the human needs theory of conflicts, the collectivist theory of consumer behavior, the culturalist theory of consumer theory that are in line with the present research. The proposed solutions for conflictual situations are the implication of political authorities, the implication of managers and the implication of religious leaders.

## **MATERIALS AND METHOD**

The research is based on a qualitative approach and on a constructivist posture. It is relevant to describe the research instruments.

### **• Research instruments.**

This section is focused on the description of the interview guide. It shows the number of themes, the focus of the themes, where the themes are from. The qualitative research is going to be carried out through one type of instrument. The instrument is a semi-structured interview guide addressed to the experienced consumer of alcoholic drinks. The research instrument is pre-tested with 10 respondents and then it is adjusted to make it more understandable by the respondents. The number of themes is (10). These themes are constructed using the different variables identified through the literature review.

### **• Research procedure.**

This section underlines sampling strategies to locate participants, where interviews are conducted, and how data are recorded. According to authors like Morse (1991), Coyne (1997) there are four different types of qualitative research sampling strategies: the purposeful sampling, the nominated sampling, the volunteer sampling, and the total population sampling. However, for Marshall (1996) there are three (3) different types of qualitative sampling strategies: the convenience sampling, the purposeful sampling and the theoretical sampling. The sampling

technique that is used in the present research is the purposeful sampling due to its common use by researchers and due to a lack of sufficient resources and time to carry out the research for a very long period. For Marshall (1996, p. 523) purposeful sampling or judgement sampling is a most widespread sampling technique, that consists in selecting the most experienced respondents to answer the research question. The qualitative sampling strategy to locate participants consists of identifying places (restaurants and drinking spots) where experienced alcohol consumers are and to ask them for an interview at their own free time. Interviews are conducted at participant home or participant own chosen place where there is less noise. Identified participants are asked to invite other devoted participants fulfilling the research criteria; that they know and who accept to bring their steady participation in the study. This qualitative research is made using a semi-structured interview guide addressed to respondents who are some experienced consumer of alcoholic beverages. The recordings of the interviews are conducted in French language using a « SONY Voice Recorder » and then the data is transcribed by hand using the audio software « SONY Sound Organizer. Then the data is translated into English. The criterion of « saturation » is the criterion that is used to stop the collection of data; because usually the last interview does not provide more information.

• **Research setting.**

The country where the research is conducted is Burkina Faso where participants are identified. The research field includes the main city that is Ouagadougou, for a period of 7 months.

• **Research participants.**

Participants are considered using the following criteria that include age, gender, religion, level of education, marital status, and profession and social class. First, the age of participants is ranged from 18 to more than 55 years old. Second, participants' gender includes women and men being Christians. Third, the education level of participants is from those who do not attend school at all to primary school through university. Finally, participants are also from different socio-professional categories, and different social classes.

• **Data analysis.**

It includes a qualitative (interview data) analysis. First, qualitative data is transcribed by hand using the audio software « SONY Sound Organizer ». A content analysis is conducted using relevant themes and verbatims. Second, qualitative data is processed using sphinx IQ software. Finally, the qualitative survey data is completed some observations and a documentary analysis.

• **Validation of the research.**

The research instruments chosed must allow people to better appreciate the phenomenon to measure and see if it is well measured (Carricano, 2010). The qualitative research instrument chosen is an interview guide from Nasse, Ouédraogo and Diop (2016) which is readapted for the purpose of the present research. Post validation of the data is made to observe if respondents reiterate the same points of views.

• **Liability of the research.**

The results are tested several times to see if the same results are obtained or if participants reiterate the same views.

• **Units of analysis.**

The unit of analysis in this research is the experienced alcohol consumer who is a Christian.

• **Ethical implications.**

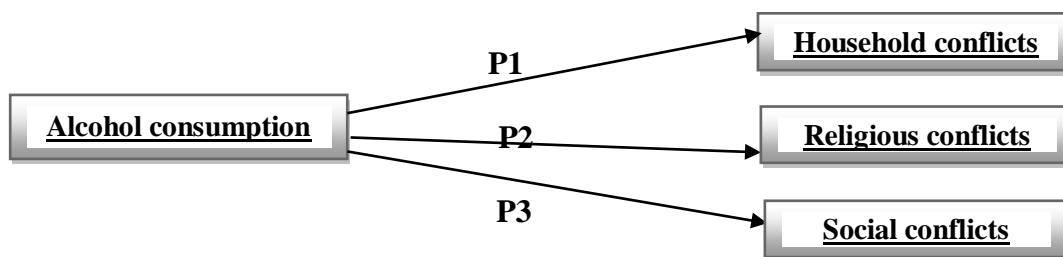
In this research, there are some ethical measures to be taken into account as what is normal to be considered for a scientific research (Creswell, 2009). In this qualitative research in order to increase participation, respondents are not requested to give their names, and qualitative information given by the respondents is kept confidential (Nasse, 2018).

• **Research propositions and research model.**

From the above literature review some variables are drawn and thus the following propositions are made:

- ▶ **P1:** There is an association between alcohol consumption and household conflicts.
- ▶ **P2:** There is an association between alcohol consumption and religious conflicts.
- ▶ **P3:** There is an association between alcohol consumption and social conflicts.
- ▶ **P4:** Alcohol consumption is a source of conflicts between manufacturers and alcohol consumers.

Figure 1: Research Model



(Source: Nasse, research model, 2018.)

**RESULTS AND DISCUSSION.**

**Results.**

• **Descriptive statistics**

The total number of the respondents is 14. There are eleven (12) men and two (2) women. among them there are some unemployed, some public employees, and some private employees.

The respondents' level of study goes from the secondary school level to the university level. The average age is 34. details of the sample can be seen in the appendices.

The religious affiliation of the respondents is as follows: there are 07.14 % of the respondents are from Apostolic Church, 21.42 % of the respondents are from Assembly of God Church, 35.71 % of the respondents are from Baptist Church, 21.42 % of the respondents are from Catholic Church and 14.28 % are from the International Center of Evangelization. The results are presented in the following table 1.

**Table 1:** Religious affiliation of respondents.

<u>Religious affiliation of respondents</u>	<u>Frequen cy</u>	<u>Relative frequen cy</u>	<u>Percenta ge</u>
Apostolic	1	0.0714	07.14%
Assembly of God	3	0.2142	21.42%
Baptist	5	0.3571	35.71%
Roman catholic	3	0.2142	21.42%
International Center of Evangelisation	2	0.1428	14.28%
Total	14	1	100 %

(Source: Nasse, data analysis, 2018.)

The age of respondents is from 18 to 46 and more. There are 21.42 % of the respondents are between 18 and 25 years old, 35.71 % of the respondents are between 26 and 35 years old, 35.71 % of the respondents are between 36 and 45 years old, and 07.14 % of the respondents are between 46 and more. The results are in table 2 below.

**Table 2:** Age of respondents.

<u>Age range</u>	<u>Frequency</u>	<u>Relative frequency</u>	<u>Percentage</u>
18- 25 years	3	0.2142	21.42%
26 - 35 years	5	0.3571	35.71%
36 - 45 years	5	0.3571	35.71%
46 and more	1	0.0714	07.14%
Total	14	1	100%

(Source: Nasse, data analysis, 2018.)

For further, concerning the profession, 21.42 % of the respondents are public employees, 50 % of the respondents are private employees, and, 28.57 % of the respondents are Unemployed. The results are in the table 3 below.

**Table 3:** Profession of respondents.

<u>Profession</u>	<u>Frequency</u>	<u>Relative frequency</u>	<u>Percentage</u>
Public employees	3	0.2142	21.42%
Private employees	7	0.5000	50.00%
Unemployed	4	0.2857	28.57%
Total	14	1	100%

(Source: Nasse, data analysis, 2018.)

In addition, concerning the social class, 21.42 % of the respondents are poor, 64.28 % of the respondents are private employees, and 14.28 % of the respondents are very rich. The results are in the table 4 below.

**Table 4:** Social class of respondents.

<u>Social class</u>	<u>Frequency</u>	<u>Relative frequency</u>	<u>Percentage</u>
Poor	3	0.2142	21.42%
Rich	9	0.6428	64.28%
Very rich	2	0.1428	14.28%
Total	14	1	100%

(Source: Nasse, data analysis, 2018.)

Moreover, concerning the gender, 85.71 % of the respondents are males, and 14.28 % of the respondents are females. The results are in the table 5 below.

**Table 5:** Gender of respondents.

<u>Gender</u>	<u>Frequency</u>	<u>Relative frequency</u>	<u>Percentage</u>
Male	12	0.8571	85.71%
Female	2	0.1428	14.28%
Total	14	1	100%

(Source: Nasse, data analysis, 2018.)

Besides, concerning the marital status, 64.28 % of the respondents are single, and 35.71 % of the respondents are married. The results are in the table 6 below.

**Table 6:** Marital status of respondents.

<u>Marital status</u>	<u>Frequency</u>	<u>Relative frequency</u>	<u>Percentage</u>
Single	9	0.6428	64.28%
Married	5	0.3571	35.71%

Divorced	0	0.0	0.0%
Total	14	1	100%

(Source: Nasse, data analysis, 2018.)

About the level of education of the respondents, 35.71 % of the respondents are from the secondary school and 64.28 % are from the university level. The results are in table 7 below.

**Table 7:** education level of respondents.

<u>Education level</u>	<u>Frequency</u>	<u>Relative frequency</u>	<u>Percentage</u>
Primary	0	0.0	0.0%
Secondary	5	0.3571	35.71%
University	9	0.6428	64.28%
Total	14	1	100%

(Source: Nasse, data analysis, 2018.)

The list of diseases associated with alcohol consumption listed by the consumers (see table 8 below): the liver disease (80%), the kidney disease (10%) and high blood pressure (10%).

**Table 8:** List of alcohol consumption related diseases.

<u>Diseases</u>	<u>Frequency</u>	<u>Relative frequency</u>	<u>Percentage</u>
Liver disease	8	0.8	80.00%
Kidney	1	0.1	10.00%
High blood pressure	1	0.1	10.00%
Total	10	1	100%

(Source: Nasse, data analysis, 2018)

• **Results analysis**

After collecting the data, and after its transcription by hand an analysis of content is made through the use of the Sphinx IQ software to compare research propositions to the empirical data to see if they are confirmed or not. After, the lemmatization of the data the lexicons below give the most frequent words in the answers. The lexicon is composed of words such as “alcohol”, “conflicts”, “diseases”, “accidents”, “death” as shown in the following table 9. These words are referring to a state of sadness, unhappiness and sorrows.

**Table 9:** Most frequent words in the answers

Words	Frequency
Alcohol	304

Conflicts	120
Diseases	13
Accident	10
Wives	10
Liver	8
Death	6
Husbands	5
Blood	2

(Source: Nasse, data analysis, 2018.)

The fourteen (14) top and most popular alcohol drink listed by consumers are:

Brakina (12.85%), Beaufort (11.42%), Sobbra (8.57%), Martini (7.14%), Pastis (5.71%), Vodka (5.71%), Wine (5.71%), Eperon (4.28%), Fighter (4.28%), Flag (4.28%), Johnny Walker (4.28%), Shandy (4.28%), Alomo (2.85%), Castel (2.85%). The following table 10 shows the classification of the most popular alcoholic drinks.

**Table 10:** Classification of the most popular alcoholic drinks

Response rate: **100.0%**

Drink name	Frequency	Percentage
Brakina	9	12.85%
Beaufort	8	11.42%
Sobbra	6	8.57%
Martini	5	7.14%
Pastis	4	5.71%
Vodka	4	5.71%
Wine	4	5.71%
Eperon	3	4.28%
Fighter	3	4.28%
Flag	3	4.28%
Johnny walker	3	4.28%
Shandy	3	4.28%
Alomo	2	2.85%
Castel	2	2.85%
Dolo	2	2.85%

Jin	2	2.85%
Red	2	2.85%
Sopal	2	2.85 %
Vieux menthos	2	2.85 %
Alcoholic malta	1	1.42 %
<b>Total</b>	<b>70</b>	<b>100 %</b>
<b>Total number of the types of drinks</b>	<b>20</b>	<b>100 %</b>
Total number of respondents	14	100%

(Source: Nasse, data analysis, 2018.)

“Brakina” is at the top given the fact that it is a national drink which is well known and appreciated for some years. It is also a drink that is associated to female drinkers in the past; “Beaufort” is also at the top because it is well known and because of its meaning in French that is composed of the words “beau” which means “in-law” and “fort” which means “strong, powerful”. Thus, “Beaufort” means “strong in-law”, “powerful in-law” and people do consume it in quantity to show that they are powerful, rich or to show their prestigious wealth status. “Sobbra” is also well known given the fact that it is a national drink which has been well known and which has been appreciated for some years. It was associated to male drinkers.

On one hand, the mapping of alcohol consumption and its positive aspects gives the following table 11 and the following figure 2 of the cognitive map.

**Table 11:** Words most frequently associated with alcohol consumption and its positive aspects.

	<b>drink</b>	<b>for</b>	<b>To</b>	<b>It</b>	<b>heals</b>
<b>Alcohol consumption and its positive aspects</b>	alcohol (10) relaxation (4) creates (3) diseases (3) healing (3) helps (3) relationships (3)	alcohol (3) relaxation (3) helps (3)	relaxation (5) alcohol (4) helps (3)	creates (4) alcohol (3) job (3)	alcohol (3) diseases (3) healing (3)

(Source: Nasse, data analysis, 2018.)

The above table 11 data show that there is a systematic frequency of the words. These words produce a sense by revealing that alcohol, relationships, relaxation and disease healing closely related. This means that alcohol consumption creates relationships, friendships, relaxation and healing what attracts consumers to consume it. The following figure 2 representing cognitive



mapping also shows this closeness between the alcohol consumption relationships, relaxation and healing between alcohol consumption and diseases and alcohol consumption and conflicts.

**Figure 2:** Cognitive mapping of the words most frequently associated with alcohol consumption and its positive aspects.



(Source: Nasse, data analysis, 2018.)

On the other hand, the mapping of alcohol consumption and its negative aspects gives the following table 12 and the following figure 3 of the cognitive map.

**Table 12:** Words most frequently associated with alcohol consumption and its negative aspects.

	Alcohol	Conflicts	Diseases	Creates	Generates
<b>Alcohol consumption and its negative aspects</b>	alcohol (12) conflicts (6) diseases (6) creates (5) generates (5)	conflicts (7) alcohol (6) diseases (3) generates (3) accident (3)	diseases (7) alcohol (6) conflicts (3) creates (3)	alcohol (5) creates (5) diseases (3)	alcohol (5) generates (5) conflicts (3)

(Source: Nasse, data analysis, 2018.)

The above table 12 data show that there the systematic frequency of the words. These words produce a sense by revealing that alcohol, conflicts, and accidents are closely related. This means that alcohol consumption sometimes causes accidents and that is what generates a conflictual situation between the victims and non-victims. The following figure 3 representing cognitive

mapping of alcohol consumption and its negative aspects also shows this closeness between the alcohol consumption accidents and conflicts and between alcohol consumption and diseases and alcohol consumption and conflicts.

**Figure 3:** Cognitive mapping of the words most frequently associated with alcohol consumption and its negative aspects.



(Source: Nasse, data analysis, 2018.)

The lemmatization of the corpus on alcohol consumption and the conflict types shows that the most common are household conflicts, followed by religious conflicts and social conflicts. This is shown on the following table 13.

**Table 13:** Words most frequently associated with alcohol consumption and conflict types.

	Yes
<b>Alcohol consumption and Conflict types: lemmatized corpus</b>	Conflicts (20) Alcohol (14) Consumption (14) Household (11) Religious (7) Social (5)

(Source: Nasse, data analysis, 2018.)

The list of diseases associated with alcohol consumption listed by the consumers (see table 14 below): the liver disease (80%), the kidney disease (10%) and high blood pressure (10%).

The results evidently show that alcohol consumption is a source of household conflicts in the context of Burkina Faso. The answers of some respondents illustrate this very well. First, for respondent 4 who is a Roman Catholic Christian alcohol consumption generates conflicts in families:

*“There are conflicts between husbands and wives; conflicts between a drunk wife and her husband and conflicts between a drunk husband and his wife. It creates conflicts between people who drink together at the drinking spot. There are some professional problems too, the boss will not give some responsibilities to a person who drink a lot and does not control himself or herself. It can also slow down the development of the country if a lot of people drink without consideration.” Respondent 4 (Man, Roman Catholic, 29 years).*

Second, for respondent 9 who is an evangelical Christian from the Assembly of God Church, alcohol consumption also leads to conflicts in the households:

*“When someone consumes alcohol at the point to be drunk; it is the alcohol that controls the person, now and this leads to fighting in the family and in the society and sometimes in the traffic when someone is drunk s/he can cause accidents.” Respondent 9 (Woman, Assembly of God, 20 years old).*

The results also show that alcohol consumption is a source of religious conflicts in the context of Burkina Faso. Most of the answers of the respondents prove that alcohol consumption engenders conflicts between consumers and their religious leaders. First, for respondent 3 who is an evangelical Christian from the Baptist:

*“There are social conflicts, and religious conflict. If you are evangelical and you drink it creates conflicts with religious leaders. I am a Baptist (...) but when I started drinking people stop giving me money. It also creates conflicts in the professional area and in the family. Once I was drunk and got an accident; since that day my elder brother do not accept to give me money.” Respondent 3 (Man, Baptist, 37 years old).*

Second, in the same way respondent 10 who is an evangelical Christian from the Apostolic Church also points out that alcohol consumption is a source of conflicts between alcohol consumers and their religious leadership:

*“Some people drink and then they mess up with their families and other may have difficulties with their church leaders if the Church does not allow people to drink.” Respondent 10 (Man, Apostolic, 39 years old).*

Third, respondent 5 who is an evangelical Christian from the Baptist Church also argues that alcohol consumption is a source of religious conflicts:

*“Moreover, alcohol can generate some conflicts in the religious context and in one way or in another way people can feel themselves as guilty but who is responsible of that situation.” Respondent 5 (Man, Baptist, 35 years old).*

The results show that alcohol consumption is a source of social conflicts in the context of Burkina Faso. Answers from the various respondents demonstrate that. First, for respondent 6 who is a Christian from the Roman Catholic Church, alcohol consumption causes social conflicts:

*“In the work place it can be a source of conflicts too because, people that know that someone likes alcohol a lot, they tend to say that with this person things cannot be serious, they just need the person when there is a dirty job to do and they will not give you the information that are confidential.” Respondent 6: (Man, Roman catholic, 32 years old)*

Second, respondent 1 who is an evangelical Christian from the Baptist Church argues that alcohol consumption is a source of social conflicts:

*“First of all, alcohol consumption is a source of conflicts between people. For instance, someone who is always drinking alcohol without moderation may generate conflicts in the society. Second, alcohol consumption is a source of disease because some people have a liver disease, or other type of diseases due to the alcohol abuse”. Respondent 1 (Man, Baptist, 38 years old).*

In a word, the results do not show that alcohol consumption is a source of conflicts between those who are manufacturing the alcohol and the consumers in the context of Burkina Faso. The answers given by the respondents are rather focus on the fact that manufacturers should abide to the norms of qualitative products in order to meet consumers expectations and satisfaction. Answers from respondent 2 who is a Baptist, shows that manufacturers should focus on quality and prices of alcohol:

*“Yeah, the authorities should work against the counterfeit alcohol drinks that are entering in the country. There should be a control about the bad quality of alcohol. Authorities and the manufacturers should also raise the prices of alcohol drinks in Burkina. If it is expensive people will not be drunk. I am happy because this study will raise what is a taboo in the Christian religion and it will help us to solve the issue of alcohol in the country”. Respondent 2(Man, Baptist, 34 years old).*

According to Roche (2009, p. 49) a thematic grid of analysis helps to analyse the data and to bring out a synthesis according to the different themes. The analysis with a thematic grid of analysis gives the following results (see the following table 14).

**Table 14:** Content analysis of the verbatims with a grid of analysis.

Themes	Synthesis
Theme 1: religious background	Respondents are from two main groups the roman Christians and the evangelical Christian. The answers given by the respondents show that there are similarities and differences between religious affiliations. Religious similarities is a source of communion and sympathy between Christian, while religious differences (such as doctrines in regard of consumption) is a source of disagreement, and discrimination in term of beliefs.
Theme 2: understanding the concept of alcohol consumption	Alcohol consumption is the drinking, the intake of a drink that contains alcohol. Alcohol consumption is sometimes triggered by several factors among which personal problems and problems generated by the society.
Theme 3: understanding of the concept of conflicts.	A conflict is a disagreement, a tension, a misunderstanding between two individuals or a group of individuals that is marked by a violence, or an aggression.
Theme 4: consumption of alcohol.	All the respondent are experienced alcohol consumers.
Theme 5: types of alcohol.	The respondents drink or consume two types of alcohol: traditional alcohol and a modern alcohol. Some also mention the consumption of some counterfeit alcohol.
Theme 6: positive aspects of alcohol consumption	Alcohol is a source of socialization, jobs creation, income generation, relaxation, and joy for consumers.
Theme 7: negative aspects of alcohol consumption	Alcohol is a source of diseases, stigmatization, conflicts, divorces, poverty, accidents and death.
Theme 8: conflicts associated to alcohol consumption.	There are social conflicts, religious conflicts, household conflicts, gender conflicts, professional conflicts
Theme 9: suggestions to eradicate or minimize conflicts associated to alcohol consumption.	There should be an implication of the governmental authorities, an implication of managers, an implication of manufacturers and an implication of religious leaders.
Theme 10: additional points.	It is crucial for the governmental authorities to take some measures to tackle unruly alcohol consumption and the conflictual situation linked to alcohol consumption.
Theme 11: personal traits	The respondent are all educated and some of them are public employees, private employees

(Source: Nasse, data analysis, 2018.)

**Discussion**

The results of the respondents have shown that the alcohol consumption in the context of Burkina Faso is a source of misunderstanding in families. Some authors like Valentine, Jayne, Gould, and Keenan (2010; p. 42) have shown in the western context that alcohol consumption is associated with some tangible social risks. Thus, the present research shows that there are some conflictual situations between some family members. Therefore, the first proposition is confirmed.

**P1: There is an association between alcohol consumption and household conflicts.**

Some previous studies in the context of Burkina Faso show that industrial alcohol consumption may be a trigger of conflicts between religious leaders and the irresponsible consumers (Nasse, Ouédraogo, Diop, 2016) when the drinking spot is closer to a worship place. As a matter of proof, the Christian religious ethics does not allow irresponsible behavior (Weber, 2004; Lambert, Fincham, Marks, and Stillman, 2010). However, the present research clearly shows through the answers given by respondents that alcohol consumption in the context of Burkina Faso is a source of religious conflicts. Thus, the second proposition is confirmed.

**P2: There is an association between alcohol consumption and religious conflicts.**

In the western context some studies have shown that when the consumer drinks alcohol without a moderation that may lead the consumer to misbehave (Amankwaa, Reed, and Owens, 2012). For further, some studies slightly point out that in the context of Burkina Faso, industrial alcohol consumption may be a trigger of social conflicts (Nasse, Ouédraogo, Diop, 2016). However, in the present research clearly show that alcohol consumption in the context of Burkina Faso is a source of social conflicts. Thus, the third proposition is confirmed.

**P3: There is an association between alcohol consumption and social conflicts.**

Finally, in the context of Burkina Faso, respondents' answers have not shown any conflictual situation between manufacturers and consumers. The different answers given have rather shown the conflictual situation between alcohols. Consumers and their families, between alcohol consumers and the society and between alcohol consumers and the religious leaders Therefore, the fourth proposition is not confirmed.

**P4: Alcohol consumption is a source of conflicts between manufacturers and alcohol consumers.**

**Table 7:** Synthesis on propositions' confirmation.

<b>Research proposition</b>	<b>Confirmation status</b>
Proposition 1	Confirmed
Proposition 2	Confirmed
Proposition 3	Confirmed
Proposition 4	Not confirmed

(Source: Nasse, data analysis, 2018.)

## **CONCLUSION.**

### **Conceptual contributions.**

The main conceptual contributions are based on the enrichment the literature on alcohol consumption and conflicts. Previous literature reviews have brought out some definitions on the concepts that are redefined here in the Western context, in the Asian context, and, in the African context. However, these concepts are discussed, analyzed and enriched again in the context of Burkina Faso to better redefine them due to some specific needs related to their understanding and to their use.

### **Methodological contributions.**

In terms of methodological research contributions, it is essential to recognize a creation of new tools that help to categorize the socio-cultural context of Burkina Faso.

### **Theoretical contributions.**

Regarding, theoretical contributions, this study confirms that in the context of Burkina Faso alcohol consumption leads to household conflicts, social conflicts, religious conflicts. However, the responsible factors for alcohol consumption or the intensification of alcohol consumption are different from other contexts; they have their origin in some cultural factors (Durmaz, Reyhan, and Mücahit, 2011; Nayeem, 2012; Nasse, Ouédraogo, Diop, 2016), extreme poverty, poor conditions of living, ignorance, sexuality, a very poor management situation, a lack of serious control of the consumption sector by the authorities, social frustrations, pre-conflict factors, the lack of a strong implication of religious leaders and a lack of an appropriate sensitization about moderation in alcohol consumption. Thus, this research leads to new theoretical findings that are unique to the Burkinabe cultural context.

### **Managerial contributions.**

Regarding the managerial contributions of the research, it aims to draw out both some tangible conflicts and some intangible conflicts (intra-religious and inter-religious conflicts) related to the consumption of industrial drinks (Nasse, Ouédraogo and Diop, 2016) and to see how these issues can be addressed in the Burkina Faso context. It also brings out the inequalities and the inequities that are related to the production and consumption of alcohol drinks in order meet the expectations and needs of the consumers. For instance, the consumers spend their money to consume alcohol but still they are victims of the negatives consequences of the counterfeit alcohol that is produce by manufacturers. Here are some answers given by some consumers about the negative effects of counterfeit alcohol:

“I would like to thank you for the time you took to interchange but one thing I want to mention is that there is this drinking spot where the owner if selling counterfeit alcoholic drinks and

people are drinking it they are and dying; and the owner does not care what is important for him is that he is making a lot of money. So, I think that this interview is a good thing; and it should push us to rethink our policies in term of goods such as alcohol importation. I think that the interview that is being made should have a final report that should be given to the authorities so that they will regulate the importation of these alcoholic drinks. It should also bring out some information with a good notion and a good culture about alcohol consumption.” Respondent 8(Man, Baptist, 36 years old).

In addition, some of the consumers have mention some negative aspects of alcohol consumption due to the lack of moderation in term of consumption:

*“The abuse of alcohol brings someone to be drunk what is not good for the family as it generates conflicts, and that also brings weakness to the body and also people may not consider you in some places. The abuse of alcohol also can make the consumer to be sick, abusing alcohol bring diseases. I think that it is personal; I am able to drink two, but another consumer is able to drink only one alcohol bottle; some are able to drink three bottles without being drunk.” Respondent 12(Man, Assembly of God, 46 Years Old).*

Therefore, managers should also help towards the sensitization through ads, and also through a notice on packaging. Nasse, Ouédraogo and Diop (2016) underline that only some few companies in the beverage sector have a notice on their packaging to sensitize the consumer about moderation in term of alcohol consumption. This will help to solve the various type of conflicts in the context of Burkina Faso. It will also help to reduce the rate of mortality and the rate of morbidity in the context of Burkina Faso, because some previous studies have shown that excess in alcohol consumption generates physical health damage (Valentine, Jayne, Gould, and Keenan, 2010, p. 42).

Some counter-intuitive results show that conflicts also affect alcohol consumption. For fear of conflicts some consumers have chosen to moderate their consumption. In addition, conflictual situation may lead consumers to consume alcohol. In a nutshell, conflicts also affect alcohol consumption in the context of Burkina Faso:

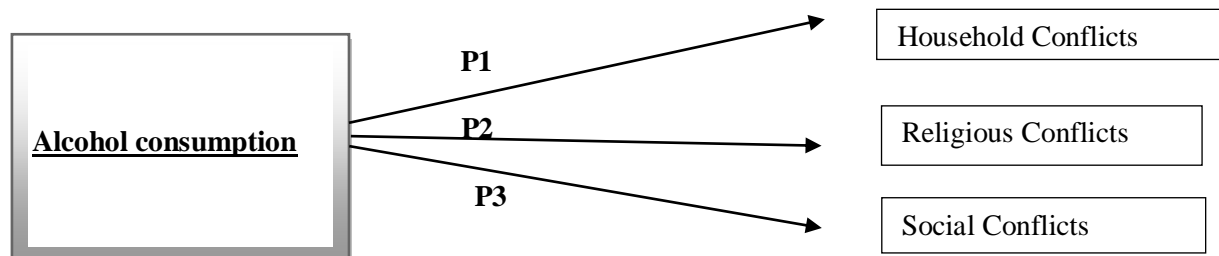
*“To stop the conflicts, one should drink but at a reasonable way.*

*It is not good to consume alcohol and to be drunk at the point that one does not control himself anymore.” Respondent 9 (Woman, Assembly of God, 20 Years Old).*

*“One should moderate the consumption in order to avoid conflicts and the manufacturer should reduce the percentage of alcohol in the drinks because it is difficult for people not to drink.” Respondent 14 (Man, International Center of Evangelisation, 42 Years Old).*

The research model in this research will then change after the present findings.



**Figure 4: Final Research Model**

(Source: Nasse, research model, 2018)

The consumption of alcohol in the context of Burkina Faso is something that is observable. It generates conflicts such as household conflicts, religious conflicts and social conflicts. Consumers of alcohol contribute to generate conflicts by an unethical consumption and by a lack of moderation. The present research also provides the different implications in relation with the findings.

### Findings and Implications.

It has been shown that alcohol consumption is at the base of household conflicts, religious conflict, and social conflicts. Thus, it is very useful for the authorities in Burkina Faso to put some measures to stop the counterfeit alcoholic beverages that are harm to the consumers. Some people died by drinking such counterfeit alcoholic beverages. Therefore, it is crucial for the political authorities and the religious authorities to involve themselves in sensitizing the consumers to moderate their alcohol consumption to avoid conflicts but also to keep their health. Some previous studies have shown that exaggeration in consumption is a source of diseases (Kunfaa, 1996; Cole, 2015; Nasse, 2018). Political leaders and managers should take some appropriate measures to tackle the counterfeit alcohol production, for instance by increasing the control but also by requesting some quality standards and norms in term of alcohol production and sales. For further the alcohol consumption by youth is often combined with some harmful products such as strong drugs and destructive substances (Picard-Masson, 2014; Nasse, 2018). The findings of this research imply that the governmental authorities include alcohol education as part of the curriculum in schools (Valentine, Jayne, Gould, and Keenan, 2010), to help sensitize the younger generation. It is also vital to tackle the alcohol consumption by the youth especially the teenagers with some appropriate measures to avoid some negative consequences that destroy the future generation. Finally, as in Africa management lacks innovation (Bourgoin, 1984) it is good for managers to set some good management strategies (Hafsi, Siagh, and Diallo, 2007; Ouédraogo, 2007) that respond to the need of the consumers, and that create an environment where conflicts prevention mechanisms are well monitored (Aasoglenang and Baataar, 2012) for a peaceful and sustainable development.

**Future research.**

It would be helpful not only to extend this research to other different research areas or to extend it to some other countries of West Africa, or to conduct it in other African countries to see whether the results are the same.

**CONFLICT OF INTERESTS**

The authors have not declared any conflict of interests.

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