



**BETWEEN ACTION AND INACTION: MOTIVATIONS
AND BARRIERS IN TURKISH CONSUMERS'
RESPONSES TO THE ISRAELI BOYCOTT
MASTER'S THESIS**

Asia M. S. Abu Sleem

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**BETWEEN ACTION AND INACTION: MOTIVATIONS AND BARRIERS IN
TURKISH CONSUMERS' RESPONSES TO THE ISRAELI BOYCOTT**

Asia M. S. ABU SLEEM

Master Thesis

Public Relations and Advertising Department

Advisor: Asst. Prof. SEZGİN ATEŞ

Anadolu University

Graduate School

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Asia M. S. ABU SLEEM 's thesis titled " **BETWEEN ACTION AND INACTION: MOTIVATIONS AND BARRIERS IN TURKISH CONSUMERS' RESPONSES TO THE ISRAELI BOYCOTT**" was evaluated by the following jury on 25/08/2025 and in accordance with the relevant articles of the "Anadolu University Graduate Education Institute and Examination Regulation", in the Department of Public Relations and Advertising Program. It was accepted as a Master thesis.

<u>Committee Member</u>	<u>Title-Name and Surname</u>	<u>Signature</u>
Member (Advisor):	Dr. Öğr. Üy. Sezgin ATEŞ	
Member:	Dr. Öğr. Üy. Haluk AKARSU	
Member:	Doç. Dr. Ezgi EYÜBOĞLU	
		
	Director of Graduate Education Institute	

ÖZET

EYLEM İLE EYLEMSİZLİK ARASINDA: TÜRK TÜKETİCİLERİN İSRAİL BOYKOTUNA KATILIM VE KATILMAMA NEDENLERİ

Asia M. S. ABU SLEEM

Halkla İlişkiler ve Reklamcılık Bölümü

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Danışman: Dr. Öğr. Üyesi Sezgin ATEŞ

Bu niteliksel çalışma, Türk bireylerin BDS (Boykot, Yatırımların Geri Çekilmesi, Yaptırımlar) kampanyalarına katılım veya katılmama nedenlerini araştırmakta ve tüketici tutumlarını etkileyen sosyal, kültürel ve politik faktörlere odaklanmaktadır. Çalışma, BDS hareketine yönelik davranışların şekillenmesinde kurumların ve medyanın rolünü incelemektedir. Türkiye'nin çeşitli şehirlerinden farklı eğitim ve yaş gruplarından sekiz katılımcı ve sekiz katılımcı olmayan kişiyle yapılan 16 yarı yapılandırılmış görüşme kullanılarak, çalışma tematik analiz (Braun & Clarke, 2006) uygulayarak temel kalıpları belirlemektedir.

Bulgular, boykotu destekleyenlerin genellikle siyasi bilinç, insani ve dini değerler tarafından yönlendirildiğini ve özellikle Filistin'deki çatışma dönemlerinde sosyal medyanın etkisinde kaldığını ortaya koymaktadır. Buna karşılık, katılımın olmaması büyük ölçüde boykotun nasıl yapılacağına dair farkındalık eksikliği, boykotun etkisine dair şüphecilik veya siyasi ilgisizlikten kaynaklanmaktadır.

Sosyal medya, hashtag'ler, videolar ve farkındalık kampanyaları yoluyla boykot mesajlarını yaygınlaştırarak görünürlüğü ve halkın katılımını artıran güçlü bir mobilizasyon aracı olarak ortaya çıkmıştır. Çalışma, BDS aktivizmi için önemli bir örnek olarak Türkiye bağlamını öne çıkararak siyasi tüketicilik konusundaki anlayışı zenginleştirmektedir. Ayrıca, siyasi ve dini söylemlerin tüketici davranışları üzerindeki etkisine ilişkin diğer Müslüman toplumlarda karşılaştırmalı araştırmalar için zemin hazırlamaktadır.

Anahtar Sözcükler: Boykot, niyetli satın alma, tüketici aktivizmi, siyasal tüketicilik, dijital aktivizm

ABSTRACT

BETWEEN ACTION AND INACTION: MOTIVATIONS AND BARRIERS IN TURKISH CONSUMERS' RESPONSES TO THE ISRAELI BOYCOTT

Asia M. S. ABU SLEEM

Department of Public Relations and Advertising

Anadolu University, Graduate School, 2025

Advisor: Asst. Prof. SEZGİN ATEŞ

This qualitative study explores the motivations behind Turkish individuals' participation or non-participation in BDS (Boycott, Divestment, Sanctions) campaigns, focusing on the social, cultural, and political factors influencing consumer attitudes. It examines the role of institutions and media in shaping behavior toward the BDS movement. Using 16 semi-structured interviews; eight with participants and eight with non-participants from diverse educational and age backgrounds across different Turkish cities, the study applies thematic analysis (Braun & Clarke, 2006) to identify key patterns.

Findings reveal that those who support the boycott are often driven by political consciousness, humanitarian and religious values, and are influenced by social media, especially during times of conflict in Palestine. In contrast, non-participation is largely due to a lack of awareness about how to boycott, skepticism about its impact, or political disengagement.

Social media emerged as a powerful mobilization tool, amplifying boycott messages through hashtags, videos, and awareness campaigns, which boost visibility and public engagement. The study adds to the understanding of political consumerism by highlighting the Turkish context as a significant case for BDS activism. It also lays the groundwork for comparative research in other Muslim societies on the influence of political and religious discourse on consumer behavior.

Keywords: Boycott, buycott, consumer activism, political consumerism, digital activism

25/08/2025

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With all my gratitude,

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THE CONTENT

ÖZET	iii
ABSTRACT.....	iv
ETİK İLKE VE KURALLARA UYGUNLUK BEYANNAMESİ.....	v
STATEMENT OF COMPLIANCE WITH ETHICAL PRINCIPLES AND RULES.....	vi
ETİK KURUL BELGESİ BEYANNAMESİ	Error! Bookmark not defined.
ÜRETKEN YAPAY ZEKÂ KULLANIM BEYANI	viii
DECLARATION OF GENERATIVE ARTIFICIAL INTELLIGENCE USAGE .	ix
THE CONTENT	x
LIST OF TABLES	xii
LIST OF FIGURES	xiii
1 INTRODUCTION	1
1.1 Problem	1
1.2 Purpose of Study	2
1.3 Research Question.....	2
1.4 Limitations	3
1.5 Operational Definitions	4
2 LITERATURE REVIEW	5
2.1 Theory of political consumerism	5
2.2 Consumer Boycotts	6
2.2.1 Boycott types	9
2.2.2 Boycott Motivations	15
2.2.3 The Connection between Consumer Boycotts and the Media.....	21
2.3 Theory of Digital Activism	22
2.3.1 Definition and Historical Background.....	22
2.3.2 Forms and Typologies of Digital Activism	23
2.3.3 Tools and Strategies in Digital Activism.....	23
2.3.4 Challenges and Limitations	24

2.3.5 Digital Activism and Consumer Boycotts	24
2.3.6 Israeli-Related Boycotts and Digital Mobilization	25
2.4 Israeli–Turkish Relations and Consumer Boycott Behavior	27
3 METHODOLOGY	29
3.1 Research Design	29
3.2 Population and Sampling Strategy	31
3.3 Data Collection Procedures	32
3.4 Data Analysis	35
3.4.1 Coding and Theme Development	38
4 FINDINGS.....	41
4.1 Participation in the Israeli Boycott.....	43
4.1.1 Moral Outrage and Ethical Responsibility	43
4.1.2 Religious Duty and Commitment	44
4.1.3 Collective Action and Solidarity	45
4.1.4 Social Media as a Catalyst.....	45
4.1.5 Challenges and Barriers for Participants	46
4.1.6 Perceived Inefficacy of Individual Action	46
4.2 Non-participation in Israeli Boycott.....	47
4.2.1 The Effect of Social Media.....	47
4.2.2 Lack of Clear Information	48
5 CONCLUSION, DISCUSSION AND IMPLICATIONS.....	53
5.1 Conclusion.....	53
5.2 Discussion	55
5.3 Implications.....	57
5.3.1 Theoretical Implications	57
5.3.2 Practical Implications	58
5.3.3 Policy Implications.....	59
REFERENCES.....	60
CV.....	

LIST OF TABLES

	<u>Page</u>
Table 4.1. Participants, Themes, Key Insights, and Example Quotes	
From Interviews.....	42
Table 4.2. Non-Participants, Themes, Key Insights, and Example Quotes	
from Interviews.....	43



LIST OF FIGURES

	<u>Page</u>
Figure 2.1 Consumer boycotts reasons.	13
Figure 3.1 The research methodology and design for A Qualitative Study on Participation and Non-Participation in Israel Boycott Campaigns Among Turkish Adults.	29
Figure 3.2 Research sample: Inclusion and exclusion criteria sample selection.	32
Figure 3.3 Interview Questions for Participants in the Boycott Campaign.	33
Figure 3.4 Interview Questions for Non-Participants in the Boycott Campaign.	34
Figure 3.5 Summary for research data analysis procedure based on Braun and Clarke’s six recursive phases.	36
Figure 3.6 The included subthemes in each domain of coding process.	40

1 INTRODUCTION

In this section, the research problem is first presented, followed by a statement of the research purpose and the research questions developed based on the stated purpose. Next, the importance of the research topic and its contribution to the field are discussed, and the significance of the research is presented accordingly.

1.1 Problem

In recent years, political consumerism has emerged as a significant form of civic engagement, enabling individuals to express political and ethical values through their purchasing behavior (De Zúñiga et al., 2014). Among the different expressions of this phenomenon, consumer boycotts have gained widespread attention, especially in reaction to global political conflicts (Copeland & Boulianne, 2020). One prominent example is the boycott of Israeli goods in protest of the Israeli government's treatment of Palestinians. Although Turkey is not directly involved in the conflict, the boycott has found strong support among Turkish consumers, often motivated by religious beliefs, political ideologies, and humanitarian concerns (Celik, 2023).

Despite the increasing visibility of such movements, scholarly research has largely concentrated on the motivations of active participants, often overlooking those who are aware of boycott initiatives but choose not to engage (Sen, 2024). This narrow focus limits a more nuanced understanding of political consumerism as a social practice and overlooks the broader range of public responses that surround these movements

This research seeks to address these gaps by exploring both the motivations of Turkish individuals who participate in the boycott of Israeli products and the reasons why others consciously abstain from joining. By analyzing these two perspectives, engagement and disengagement, this study aims to contribute to a more comprehensive and contextually grounded understanding of political consumerism in non-western societies.

1.2 Purpose of Study

The primary purpose of this qualitative research study is to investigate the boycott movement targeting Israel and to explore the motivations of Turkish participants engaging in this form of political consumerism. This research aims to provide a nuanced understanding of the factors that drive individuals to participate in boycotts against Israel, shedding light on the complex interplay between personal beliefs, socio-political context, and collective action.

By delving into the motivations of Turkish participants, this study seeks to uncover the underlying values, attitudes, and perceptions that shape their engagement in the boycott movement. By employing qualitative research methods, such as in-depth interviews and thematic analysis, this study aims to capture the rich narratives and experiences of individuals involved in participating in the boycott of Israel, providing a more complete picture approach.

One of the second central aims of this study is to understand why certain individuals, despite being aware of the Israeli boycotts, choose not to participate. While much of existing literature on political consumerism emphasizes the motivations of active participants, the perspectives of non-participants remain largely underexplored. This study seeks to uncover the personal, social, and political factors that shape non-participation, including apathy, skepticism toward boycott effectiveness, lack of information, or practical barriers such as brand dependency or limited alternatives. By examining these disengagement rationales, the study aims to contribute to a more holistic understanding of consumer responses to boycott movements. It also aims to highlight how non-participation is not always rooted in indifference, but may reflect complex moral reasoning, structural constraints, or distrust in the actors promoting the boycott. This focus helps broaden the scope of political consumerism research by giving voice to those who choose not to act.

1.3 Research Question

In this context, the following research questions were developed:

1. How do Turkish consumers perceive the Israeli boycott? Why do they participate or not participate in the boycott?
2. What factors influence consumer participation in boycott campaigns?

3. How do consumers learn about boycott calls?
4. How does social media influence consumer boycotts?

1.4 Limitations

Even though, qualitative methods provide valuable insights into the individual motivations driving the boycott movement against Israel in Turkey and non-participation, this study has several limitations.

This study is designed to qualitatively explore the Israeli product boycott from the perspective of Turkish consumers by focusing on two distinct components: (1) the motivations of individuals who actively participate in the boycott, (2) the reasons for non-participation among those who are aware of the boycott but choose not to engage. The scope of the study is intentionally limited to the Turkish context, where the boycott has gained significant visibility, yet operates within a unique sociopolitical landscape not directly connected to the Israel-Palestine conflict.

There are several limitations that should be acknowledged. First, this is a qualitative study based on in-depth interviews, which aims to uncover rich, contextualized insights rather than produce statistically generalizable results. Second, the research focuses only on two key actor groups: boycotters, and non-boycotters. Other relevant stakeholders such as pro-Israel advocacy groups, Turkish policymakers, or commercial actors are outside the scope of this research. Third, the analysis is restricted to the Turkish setting, despite the fact that the Israeli boycott is a global phenomenon with varying motivations and manifestations across different countries.

Therefore, the findings should be interpreted within the specific political, cultural, and historical context of Turkey. Finally, the study is time-sensitive; it covers a fixed data collection period between April 15 and May 15, 2025, during which public opinion, geopolitical developments, or media coverage may have influenced participant perspectives. As such, the findings reflect a snapshot in time rather than long-term trends. Finally, as with any interview-based research, there is a possibility of social desirability bias, where participants may present themselves in a more favorable light, particularly given the politically sensitive nature of the topic.

Despite these limitations, the study offers important contributions to the literature on political consumerism by incorporating both participation and non-participation

perspectives, and by contextualizing the role of civil society in shaping boycott behavior in Turkey.

1.5 Operational Definitions

The following section provides an explanation of the definitions of some of the basic concepts that are frequently employed in the current research, and the manner in which these definitions are discussed within the research framework.

Boycott: “an attempt by one or more parties to achieve creation objectives by urging individual consumers to refrain from making selected purchases in the marketplace” (Friedman, 1999, p.4).

Political Consumerism: Political consumerism has been defined as an “individualized collective action” based on the decisions to “boycott” or “buycott” in which ethical, political and environmental concerns make up people’s preferences (Micheletti, 2003, p.34; Vázquez & Vicente, 2024, p.188).

Digital Activism: “The context of digital activism refers both to the digital technology that is used in a given activism campaign and to the eco-nomic, social, and political context in which such technology use occurs by Digital technology infrastructure-the combination of networks, code, applications, and devices that make up the physical infrastructure of digital activism” (Joyce, 2010).

Motivation: The psychological processes that drive individuals to act in a certain way, including their needs, desires, goals, and values (Drawsheh, 2016).

2 LITERATURE REVIEW

2.1 Theory of political consumerism

It is claimed that the idea of political consumerism as a form of civic engagement in which individuals make political, environmental or moral judgments through consumption (buycotting) or refuse to consume products that are involved in unethical processes (boycotting) is continuously increasing (Stolle & Micheletti, 2013; Micheletti, 2003). Unlike the traditional politics which is mainly institutional (i.e. voting or campaigning), political consumerism is conducted in the marketplace and economic decisions are politicized. In that regard consumption no longer becomes an individual exercise, as it becomes a kind of mass fight. Historians justify a concept that this type of consumption is reorganized, and it is not a neutral action anymore, but a form of political power, which helps citizens to respond to the companies and organizations. Also, Atkinson (2015) illustrates a taxonomy of political consumers and by beginning with the morally motivated, as opposed to identity signaling or lifestyle/motivated, it well underlines that there are myriads of reasons to act as consumer activists.

Political consumerism has become more powerful and effective with the prevalence of digital transformation that has taken control of the society. Because of the introduction of social media and internet televisions, there is also a new possibility of consumers organizing around the issue of political/social life, informing, and taking collective action by the means of boycotts and buycotts. Ordinary people in real-time have turned to put pressure on companies through such instruments and hence turned consumer protest. According to Seyfi et al. (2023), digital engagement is an important factor and particularly where the generation Z is concerned, whose consumption and sustainability behavior is encouraged by being exposed to socio-political content on the Internet at any time.

Similarly, Boulianne and Copeland (2022) arrive at the conclusion that the digital media consumption has positive associations with political consumerism across Western democracies that produced the internet usage as an important source of civil society involvement. These forums reduce the price of transaction of activism, connect them well among themselves through networks and also lead to emergence of virtual communities with same desires. De Moor (2017) believes that it is possible to refer to the trend as lifestyle politics because a personal preference of individuals, be it in the sphere of

nutrition, clothing, or some way of travelling, have been receiving a political context, and became ongoing examples of civic virtue both on the web and in the real world.

The adoption of political consumerism may not be far or near as various psychological, social and ideological predetermining factors call the shots on the same. Kam and Deichert (2020) also emphasize the role of moral foundations in predicting the contribution of boycott behavior and buycott, thus, the subjects with rigid moral beliefs are more likely to be subjected into politically consuming. The second phase of the research that Hoffmann et al. (2018) under consideration dwells upon unravels deep into the question of simplicity and hedonism regulating the readiness of consumers to engage in such activism as a conclusion that political consumption largely depends on values, but it can also be influenced by pragmatic and emotional concerns. Political interest can also be a powerful prediction: educated and politically active persons will tend to be firm consumers (Dalton, 2017).

Besides it, there are negative and positive strategies of political consumerism which are best illustrated by boycotts and buycotts. Buycotts are considered the opposite of boycotts as, whereas the boycotts have been concerned with penalizing business based on its moral behaviour, buycotts concern the practices of positive encouragement of such companies which comply with the moral or political standards of an individual (Neilson, 2010; Copeland, 2014). Those two modes of activism are not merely opposite but express opposite logics of practice: challenging and affirming ones. Copeland (2013) states that boycotts and buycotts can apply to both protest and outrage but in the second one, there is more likely that they might be associated with the processes of identity and community building. They are the two motors of the political consumerism that in making the difference can present resistance and assertion in a cost-effective manner. In that regard, they turn the marketplace into a political territory of battle that values, identities, and ideologies coincide with the consumption. Among them, the most visible and the most analyzed type of political consumer activity can be considered boycotts. The following section engages into further description of consumer boycotts theory and in practice.

2.2 Consumer Boycotts

Consumer boycott is a volitional action of declining to shop in the country, brand, or company due to desire to show political (Friedman, 1999; Neilson, 2010), moral, environmental and social dissent. They may be considered as the manifestation of

political consumerism where the commonplace things done at the market are changed into something which can help them become the medium of civil defiance. In this paradigm, therefore, the discontentment of the consumers does not take a form of institutionalized politics, but rather at an individual or group stance of preferences in the marketplace (Hoffmann et al., 2018; Kam & Deichert, 2020). The reason why the boycotts are a distinctive form of consumer activism is that they have a delinquent nature (a lack of associated assistance to demonstrate outrage that is often fueled by moral indignation, injustice, or failure of policy either on the part of the corporations or the states) (Fernandes, 2020; Atkinson, 2015).

The boycotts have long history of being a part of social justice movements. Example of structural change is consumer choice where sugar was boycotted by the British in the 18th century because it was produced through slavery, and the Montgomery Bus Boycott that in turn was a part of the U.S. Civil Rights Movement (Copeland, 2014; Endres & Panagopoulos, 2017). Historical and contemporary consumer boycotts such as Greenpeace's opposition to Shell's planned disposal of the Brent Spar oil platform have demonstrated that reputational damage amplified by media scrutiny can compel corporations to alter their policies in response to public pressure (Huxham & Sumner, 1999). Similarly, protests against corporate misconduct involving firms like Texaco and Mitsubishi have underscored the role of organized resistance in challenging unethical practices and promoting accountability (Taylor, 2021; Patel, 2012). These cases illustrate that boycotts function not merely as symbolic gestures but as strategic instruments capable of influencing corporate governance, advancing environmental sustainability, and defending labor rights (Hoffmann and Müller, 2009).

The topicality of boycotts today is that boycotts are available and can be proposed as the democratic instrument of citizens who consider the alternative to the traditional pattern of political participation as the way of expression. Consumer boycotts enable consumers to give their values consideration when making decisions in the consumption market, particularly, in the scenario, under which they feel blighted or disenfranchised (Micheletti, 2003). They offer a pedestal whereby the consumers demand ethical conducts, social accountability and transparency. However, they must be effective based on several issues: the sense of legitimacy, the sense of agreement with personal moral code, pricing of entry, social support and structuring of the leadership. Referring to the

empirical data, one can say that the described aspects were overlapped with emotional inspiration and political construction, which contributed to raising or lowering the willingness to engage in the boycott activities (Beck, 2022; Elshaer et al., 2025).

Studies on consumer boycotts are important for individual consumers as well as consumer groups, institutions and brands. The first reason for this is that the rates of boycotting institutions/brands are increasing steadily and are projected to increase even more in the future (Friedman, 1985; Ateş, 2020). According to Chavis and Leslie (2009) boycott organizers are becoming more sophisticated and versatile and are using new technologies to more easily spread boycotts and put pressure on brands (Garrett, 1987, p.47; Ateş, 2020). Boycotts, on the other hand, have recently been supported by court decisions as a method of legal protest. In other words, court decisions recognize and support the right of consumers to boycott. Neglecting or ignoring boycotts by marketing strategists is also an important factor. Finally, boycotts of marketing policies it is also critical that it offers marketers a two-purpose challenge. The aim of the participants is to change the market policies of the brand, and this gives the brands a challenge as to whether the policies will be changed. On the other hand, the boycott is trying to disrupt the way the brand is trading. The brand needs to fight against this as well (Garrett, 1987, p.47; Ateş, 2020). Therefore, understanding the boycotts and consumers who participate in the boycott process is critical for brands and institutions to determine how to take a path in the fight against the boycott (Ateş, 2020).

The availability of the digital systems has reached hysterical proportions in causing the shift in the organization of boycotts, magnitude, and persistence. The more successful social media became, the more decentralized, individualized, and emotionally appealing boycotts took (Kozinets & Jenkins, 2022; Copeland & Boulianne, 2022). Formation of groups by simple posts on the net (viral posts), leveraging of influencers (Influencer-based mobilisation), and even a hashtag activist (#BoycottGoya, #StopHateForProfit) makes it possible to mobilise decentralized individuals into a distributed group to monitor and action in real-time (Liaukonyt et al., 2023). Online channels also decrease the barrier to participation, create echo chambers of moral solidarity, and have the effect of diffusing grievances rapidly, an effect that in turn leads corporate entities to respond, publicly and as rapidly, to grievances (Seyfi et al., 2023; Shepherd et al., 2024). Also, online activism enhances moral identity among the consumers, particularly those of the younger

generation who are more likely to engage in consumption as their personal and political identity manifestations (Jungblut & Johnen, 2022).

Finally, the untraditional form of the consumer boycotts has transformed the analog-era grassroots protests into the dynamic, mixed forms of digital resistance. Being a part of the wider range of political consumerism, they can be discussed as a potent instrument of civil society and civic responsibility. As a modality of ethical consumption boycotts remain significant in terms of their adjustability, symbolic significance and publicity. In the next section, the discussion shall narrow down in and deeper into mechanisms, organization, and psychological premise of consumer boycotts questioning the practical processes and mechanics of their mobilization and the impact they have on the corporate and political outcomes.

2.2.1 Boycott types

Consumer boycotts are a complex and everchanging example of consumer politics, a situation that changes because of the changing social, economic, and technological environments. Because they are mechanisms of both civic activism as well as market-based protest, boycotts are fueled by a broad range of ideological motives, tactical organizing patterns, and organizational designs, and anticipated results. An early work on the topic is that of Friedman (1999) in *Consumer Boycotts: Effecting Change Through the Marketplace and the Media* and is more so because it provides a seminal typology that has gained extensive use in recent studies of boycott behavior. The typology is also notable in the present-day period of online activism and international advocacy since it offers a very detailed system of sorting boycotts based on purpose, distance and type of targets of boycotts, modalities of organization, and motivational drives.

2.2.1.1 Geographic Considerations (Place and Time)

Boycotts also experience a great deal of variability regarding geographic location as well as in temporal framework. National campaigns are the most common, then local campaigns, and then less frequently occurring is international boycotts, state boycotts and region boycotts (Friedman, 1985). Nevertheless, the current increase in cross-border boycotts shows the rising tendency of the advocacy group, mainly in the environmental and animal rights genres, to internationalize their activities to address transboundary issues. Timewise boycotts may be categorized as short term, where they are done in a period of less than or up to a year, medium term which lasts between period of one to two

year, and long term which take more than two years. However, these differences tend to be unclear given that the start and endings of most boycotts are not straightforward particularly when the results are not as anticipated which makes formal termination to be politically sensitive hence rarely recognized. In addition, most boycotts are mobilized on a full-time basis though in some instances a part-time mobilization patterns such as the 1973 countrywide meat boycott have been witnessed thus indicating another time dimension that affects the dynamics of collective participation (Friedman,1999, p.8).

2.2.1.2 Boycott unity (or Completeness)

There is a difference in the extent of boycotts in the degrees of their commitment involved in the practice of boycotts, be it full-scale or partial boycotting. On average commodity boycotts are harder to apply and, in the cases, when consumer preferences are well rooted, this may be extremely hard especially when the product category has many brands. Less general campaigns, like brand-name or boycott of a single firm may be less difficult to maintain. Partial boycotts involve new elements of selectivity tendency either through setting of consumption levels or fixing of price and time constraints. An example of this is noted in the case of the 1970s coffee boycott where the organizers acknowledged that it was hard to entirely stop taking coffee and hence, they recommended a half decrease in daily intake. The partiality of time also came out in the 1973 meat boycott that was limited to Tuesdays and Thursdays. Such managed protocols not only ensure that their marketed party is not alienated by the familiar tendency to depend on vital commodities, but it also increases inclusiveness among the customers by reducing the subjective cost of conformance (Friedman,1999, p.9).

2.2.1.3 Boycott Supporting Groups (or Sponsors)

The boycott efforts have been carried by a broad spectrum of organizations, such as consumer advocacy organizations, labor unions, ethnic and racial minority organizations, religious groups, women rights movements and environmental organizations. Other acts include the concern in public health, anti-war activities, reproductive rights, animals, anti-pornography organizing and the combination of various social and political causes within coalitions (Friedman,1999, p.10).

2.2.1.4 Boycott Attitude (or Actions)

Boycotts eventually proceed in a series of intensifying activities that may start with a preliminary declaration, which boycotts are labeled as action-considered boycotts and advance towards successively bolder steps i.e. action-requested, action-organized, and eventually action-taken boycotts. Good Damage boycott, It is a progression of ever-increasing sacrifice toward a stated purpose and includes broadcasting interest in a cause to actively participating with the people by making demonstrations or picketing. A heavy portion of such campaigns are media-heavy, which most of the time are indicators of low organizational ability to carry out full-scale market disturbances. These are campaigns which are very strategic and attack in terms of image through press releases and coverage of these cases, but the reputation damage is not the short-run loss of money. In others, they may devolve into boycotts in the marketplace though they continue to have their roots in the media (Friedman,1999, p.11).

Other boycott typology differences are the differences between positive boycotts and negative ones. The former, which is like conventional consumer boycotts, is concerned with blacklisting products or the latter, often referred to under the term buycotts, encourages specific purchases in support of causes or favored entities, as in the case of union labelling or the so called buy American movement. Moreover, another, although not uncommon, modality is obstructionist boycotts in which barriers are put in the physical way inhibiting the access to specified goods or services. The disruptive strategy was exemplified historically through sit-ins, stand-ins, and clogs-ins, with the most famous ones involving civil rights sit-ins at segregated lunch counter and media accountability projects used against concerted ownership of the press. These strategies are not regular, but they serve to highlight the innovation and strategical versatility of repertoires of protest (Friedman,1999, p.11).

2.2.1.5 Boycott Acts (or Functions)

Boycotting acts have numerous purposes which include curious, instrumental, expressive, punitive and catalytic protest. Instrumental boycotts tend to force certain remedial steps in the targeted entities, whereas expressive boycotts are seen as mainly released on an emotional level, usually in small and symbolically intense campaigns as well that have generalized demands as the 1973 “Don’t Buy Anything Day”. Punitive boycotts have a mixture of expressive and instrumental characteristics in that they are revenge towards

irreversible corporate conducts that are intended to send a message of what consequences such corporate conducts may face in the future. Less frequently, catalytic boycotts are strategic actions to gain media coverage and provoke state action like when environmental grouping used boycotts to gain government attention in an effort to expose fraudulent corporate terms to put it under scrutiny. These functional differences underscore the multi-functional roles that boycotts can fulfill in terms of helping to shape the discourse of the public and institutional responsibility (Friedman,1999, p.13).

2.2.1.6 Boycott Targeted Party (direct and /or Indirect)

Boycotts can also be classified depending on the connection of the targeted party with the offending party and this has separated the categories of direct boycotts (nonsurrogate) boycotts, and the so called indirect (surrogate) ones-where the targeted party tries to influence the offending party through a readily available intermediary (Friedman, 1985). The latter are frequently of transformational nature, recontextualizing political complaints into consumer marketplace politics and manifest in such actions like travel boycotts of cities or states with offensive policies and headquarters boycotts of companies situated therein. These travel boycotts as was experienced in the boycott in Miami after Nelson Mandela was rejected and the case in Iowa when baby Jessica was being boycotted is aimed at the mobilization of consumer response as leverage power to the political front. Also, primary boycotts approach the economic actors whose actions are obnoxious head-on, making secondary boycotts act against those who distribute such goods, typically through retailers, usually with the use of consumer education campaigns to affect business distribution chains. There is also a difference between boycotts against for-profit and non-for-profit organizations where the latter refer to any organization whose charitable connections does not match with the beliefs of the boycotting groups (Friedman,1999, p.14).

2.2.1.7 Consumer Boycott Reason

Consumer boycotts are powerful tools that people use to pressure companies and demand ethical behavior. These actions are essential in public relations and brand reputation management. According to Friedman (1999) and Ateş (2020), consumer boycotts allow individuals to express dissatisfaction and influence companies through their buying decisions. The reasons behind consumer boycotts are diverse and reflect different values and concerns. The most common reasons are summarized below in the Figure 2.1.

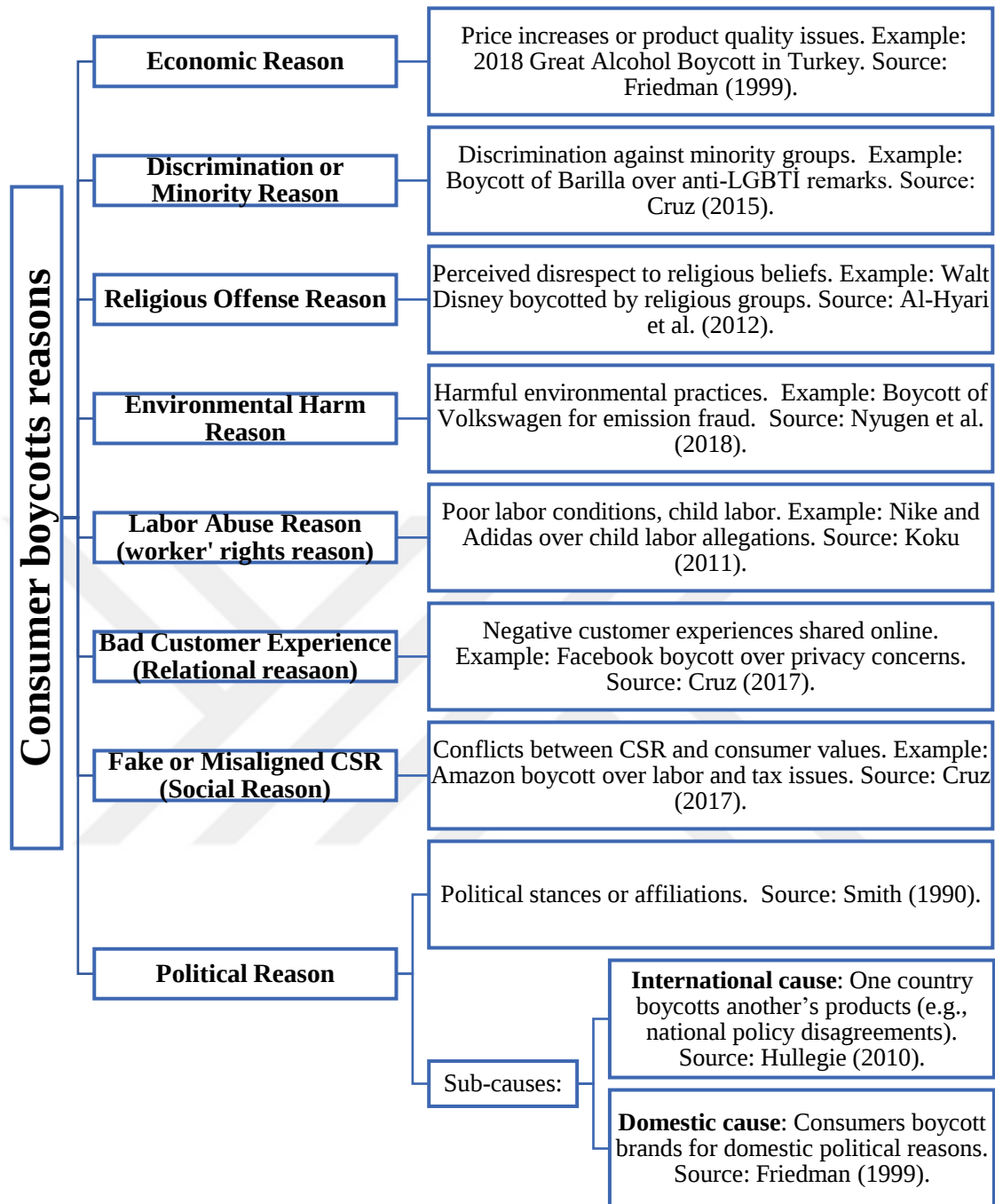


Figure 2.1. Consumer boycotts reasons (Ateş, 2020).

One of the major reasons for boycotts is consumer frustration with high prices or poor product quality (economic dissatisfaction reason). These boycotts are often driven by financial concerns. For example, in 2018, Turkish consumers boycotted alcohol products to protest rising prices (Friedman, 1999; Ateş, 2020). In addition, consumers may boycott a company if it is seen as promoting or tolerating discrimination. This is common among minority communities seeking social justice (discrimination or minority reason). A clear

example is the boycott of Barilla following anti-LGBTİ remarks by its leadership (Cruz, 2015; Ateş, 2020).

Moreover, when a company disrespects or ignores religious values, it can trigger a boycott (religious offense reasons). This often comes from religious communities who feel their beliefs have been harmed. For instance, several religious groups boycotted Walt Disney over content they viewed as offensive (Al-Hyari et al., 2012; Ateş, 2020). As well as the environmental damage caused by companies can also spark consumer boycotts (environmental reasons). These actions aim to push firms to adopt eco-friendly practices. A notable case is the boycott of Volkswagen after its emissions cheating scandal (Nyugen et al., 2018; Ateş, 2020).

Consumers also react to unethical labor conditions, such as child labor or unsafe work environments. Boycotts in these cases (**Labor Abuse Reason or worker' rights reasons**) aim to protect workers and improve working conditions. Nike and Adidas, for instance, were boycotted due to labor abuse allegations in their supply chains (Koku, 2011; Ateş, 2020). In addition, when consumers feel mistreated by a company, they may call for a boycott (**Relational reason**). Today, such calls often spread quickly via social media. A well-known case is the Facebook boycott, where users protested over data privacy issues and unethical practices (Cruz, 2017; Ateş, 2020). Furthermore, if a company's Corporate Social Responsibility efforts seem dishonest or conflict with public values, it can lead to a boycott (**Social Reason**). The Amazon boycott, due to concerns about labor rights and tax avoidance, is an example (Cruz, 2017; Ateş, 2020). In such cases, consumers seek genuine social commitment from brands.

Finally, the political opposition is another reason. Some boycotts are driven by political views, especially when companies support controversial political positions. These can be International Political Boycotts, when people boycott brands from countries whose policies they oppose. For example, boycotts may target companies tied to disputed foreign policies (Hullegie, 2010; Ateş, 2020). And Domestic Political Boycotts; when a company takes a side in local political debates, leading some consumers to boycott it while others show support (Friedman, 1999; Ateş, 2020). In facts, these politically motivated boycotts show how identity and beliefs shape consumer behavior. Companies involved in politics must be aware of the potential risks to their reputation (Smith, 1990; Ateş, 2020).

In summary, understanding the key reasons behind consumer boycotts is vital for public relations and advertising experts. These reasons ranging from economic concerns to political values, reflect what matters most to today's consumers. Companies that listen and respond carefully to these signals are more likely to maintain trust, loyalty, and long-term success.

2.2.2 Boycott Motivations

The study of the problem of consumer boycotts, in that matter, has turned out to be urgent in the event that we strive to define how and why consumers and other groups of people find it necessary to do protest behavior in the market. Boycotts are very sophisticated events and are not inclined activities economically but are rather well-rounded acts which rather project a very complex combination of personal ethics, mass desires, sense of power and social political identities. The analysis of these motives helps us to understand the emotional, strategy logic and social logics, which make boycotters engage in them (Friedman, 1999).

There is one radical motive, which is moral or expressive consumption, and under these consumers boycott to put forward soundings in making moral values and as a strategy of heightening their ethical persona. Boycotts are a performative site, and a performance of moral accounts that resonates. To support this argument, Aquino and Reed (2002), provide empirical data concerning the issue that when a person has good moral identity, he has high likelihood of engaging in morally correct acts that are associated with justice fairness and avoidance of harm. Consequently, the emotional reactions to feeling outraged about the perceived corporate misconducts or feeling proud of the uniformity of behaving in an ethical manner frequently drive the engagement of expressive boycotts.

There are other motivations besides the moral imperatives that rest on an instrumental reasoning that is consequence based and plays an important part in the judgment of the consumer decision. It is in this spirit that people get to take action when they believe that something is going to be different. As postulated by Sen et al. (2001), efficacy is also a major player in boycott campaigning. They have formed their model using the social dilemma theory taking into consideration elements including the probability of success, the social pressure rate and the price of entry. When the consumers believe they can have a more tangible effect and establish reputational damage to some company or a change in policy, they are much ready to take action. John and Klein (2003)

also consider boycotts as the collective action problem, and they admit that there are possibilities to create hesitation when the participant feels that his/her activity will not be accidentally observed or when he/she thinks that somebody will do his/her work. However, in case of a common opinion concerning success of the boycotted, there is provided a proved tendency to the high level of participation.

Also, there are prosocial and solidarity-motivated reasons that affect the decision of boycotting behavior. Not only are they pure individual or goal directed motives, but they are group oriented and directed to a duty of action towards humanity and emotional identification with something larger. Sometimes consumers choose to boycott in order to show their support to an oppressed group, enactment of a human rights campaign, as well as standing against institutional injustices. Motivational factors of such type are likely to be stimulated by high-value emotional media-related events in society, which are usually expressed in boycotts and signify an allegiance to a universal moral code. By trying to present the strength of influence of consumers as not only relying on the logical calculations, the article by Neilson (2010) presents the power as relying on the normative expectations and the readiness to perform the act according to the values, which at least are socially accepted. Fernandes (2020) also regards such values of a moral landscape as fairness, harm avoidance, and group loyalty as critical regarding such decisions concerning the boycott of affective architecture.

Finally, digital media have further augmented such incentives by enabling extremely fast dissemination of morality, emotional communication and stories of success. According to Kozinets and Jenkins, (2022), participatory media cultures provide consumer movements with the capacity to function as a global chat about which people can assist in achieving their missions regarding the value systems that people rely on. Such a variety of expressive, instrumental as well as prosocial logic is representative of the hybrid nature of political consumerism today.

In general, boycott intentions could be reported as expressive, instrumental, and prosocial purposes. Both answer to different but overlapping logics of action, in the closing of personal values, in the formation of an outcome, in a proclamation of solidarities with a cause. The forms and the methods of their expressivity during the flow of different boycott movements and cultures will further be considered in the following parts.

2.2.2.1 Instrumental Motivations

The instrumental boycotts could be defined as strategic in character: these boycotts are aimed at influencing specific changes in the given organization through the pressure that will be exerted on the consumers. Unlike the expressive boycotts the instrumental boycotts primarily as envisioned by the action of emotional release or calling of morals make tangible demands which are centered on changes of policies, price fluctuation or on labor enhancement (Smith, 1990).

Underpinnings of instruments are usually based on degradation of the environment or concerns of the health community. In this effort to control the corporate behavior, Nguyen et al. (2018) refer to the environmentally friendly consciousness and the health consciousness as the major reasons to conduct boycotts.

The intensity of a campaign and effectiveness communication also have an influence on the opinion of success of a boycott. In their article, Istianandar, et al. (2025) found a significant influence on the faith in the availability of the boycott caused by well-branded, high-visibility campaigns, i.e., high scores of the intention to participate. This research study has warranted the conclusion that perceived instrumentality is augmented by increased frequency of on-the-air and internet exposure and moral framing of a campaign and followed up by performance reliant on accessibility of substitutes and clarity in the long-term campaigning.

The other stimulator of instrumental boycott behaviour emerging is that of place-based solidarity. Research provided in 2024 indicated that collective identity, which align itself with geography or community, maximizes the incentive of the consumers to boycott with the intention of defending or demonstrating the interest of their group. Another local identity constituent is because it strengthens the instrumental motivators since they are associating their participation with the personal self-concept and their collective shared social values, and it stresses on the collective reputation and morality responsibility gauging that boycotter will undertake when they partake in such an exercise (Josiassen et al., 2024).

2.2.2.2 Non-Instrumental Motivations

The driving motive of non-instrumental boycotters is to pursue such an action with emotional, moral or symbolic motive instead of being targeted or policy change driven.

The boycotts serve as a platform where one can pose some kind of unrest, anger, or even moral indignation (Makarem et al., 2016). When set within a study, non-instrumental reasons (e.g. moral expression) are prone to be emotion intense as compared to strategic instrumental reasons. The authors also stated that the use of symbolic versus pragmatic behaviors in the ecological boycott context can be broadly applied to facilitate self-enhancement and meaning in-life motivations (Nguyen et al., 2018). That is how the non-instrumental boycotts can be valued in terms of psychological worth: one gained the moral identity that was (sometimes) affirmed, despite no evident policy change that could be anticipated.

Non-instrumental boycotts often serve to fulfill social identity needs, wherein individuals engage in collective action not primarily for material outcomes but to express alignment with a group's moral or ideological stance (Sen, 2024). In the context of Israeli boycotts, such actions have been interpreted as expressions of collective moral positioning, particularly when individuals perceive the target's behavior as violating shared ethical norms (Peled, 2019). These boycotts are driven by a sense of obligation to uphold the values of their reference group, reinforcing ingroup solidarity and moral coherence (Ishak et al., 2018). Identity-based boycotts are especially salient in ideological and cultural conflicts, where consumers mobilize not necessarily to effect direct change but to affirm their belonging and support for a moral constituency (Saka, 2024). This symbolic participation underscores the role of identity in shaping political consumerism, even when the tangible impact of the boycott is limited.

This is unlike instrumental campaigns that can be concluded after achieving the goals; in non-instrumental boycotts, they are likely to live even longer as it is symbolic. As indicated in vanishing boycott investigations, however, without the instance of a concentration of targets upon and/or institutionalization, any given form of this kind of a boycott may live longer than it is of much utility but stick about as declarations of identity (Lasarov et al., 2023). This kind of perseverance helps unify the society and maintain their position in the moral leadership even in the absence of material gains. At last, these boycotts are either individually and collectively taunts of moral identity and do not campaign towards some utilitarian alternative.

The realization of the fact that non-instrumental motives are common, can be used in the practice of activist people as well as activist organizations. Campaigners that aspire to

use expressive motives on the basis of moral outrage or affirmation of identity, must first focus on emotional interaction rather than asking for a particular claim or show signs of performance. Conversely, non-instrumental boycotts place a company which might become a target in an emotional setting and adherence to policy is looked into as being unhelpful in the defraying of tension.

2.2.2.3 Punitive Motivations

Instrumental boycotts mostly focus on the accomplishment of certain policy change or certain modification of a firm-related action. Such boycotts aim at the manipulation of organizational practices by using consumer power to establish economic or reputation motives to change. The instrumental boycotts differ substantially with punitive boycotts as they are more focused on tangible results like enhancing labor standards, environmental practices, or corporate management. Whether instrumental boycotts work relies on the collective effectiveness of consumers to influence the targeted organizations by withdrawing support in a coherent manner whereby the hope is that the response will be the ability to expend some economic or political force. Nevertheless, the maintenance of such group activity inevitably leads to the manipulation of the issue of free riding and individual cost-benefit analysis when consumers compare their own sacrifices to their belief about the effectiveness of the boycott.

Conversely, punitive boycotts are a qualitatively different type of consumer activism, the main aim of which is not an instrumental change but rather the meting out of punishment to organizations and other institutions that are perceived to have done improper ethical things. Punitive boycotts are grounded on emotional reactions to the likes of anger, moral outrage and contempt and are also acts of civic indictment as they are symbolic to reestablish shared moral principles and not to directly make a policy change (Chiang, 2022; Chen et al., 2024). The boycotts act on social corrective power on the principle of public shaming and action of the third party, and such boycotts strengthen the social norms and disincentivize future abuse (Fehr et al., 2004). Performative and virus characteristics of such campaigns are enhanced by social media platforms that spread the reach and viral nature of emotions and campaigns. However, punitive boycotts have some major setbacks that include free riding, choice to not participate in boycotting because of skepticism or autonomy reasons, and the fact that superficial responses by companies have minimal effects (Jedicke et al., 2025; Shim et al., 2021). Their efficacy is based not

on economic interruption but also on their symbolic signification and the ethical pressure they can exert on the consumer communities highlighting the central role of emotional appeal, social authorization, and long-term collective behavior in the field of the struggle for consumer rights.

2.2.2.4 Non-Participation

Further insight into impediments to consumer reactions to boycott campaigns is also provided by the recent experiences of undertaking empirical studies based on prior research evidence including contributions by Yüksel (2013), referred to as the psychological and situational hindrances to ethical action, behavior, and practice in the long-term context. Though moral values or other emotional reasons like anger or solidarity might be the starting point, which makes people participate in the boycotts, whether a boycotting will be continued may depend seriously on credibility and efficiency of the boycotting activity (John and Klein, 2003; Sen et al., 2001). Individuals are likely to quit because the expectations of collective efficacy are lost because of the demise of campaigns that are no longer salient or are not perceived to bear fruits of labor.

The absence of the connection can be characterized in greater detail with the help of the concept of the attitude behavior gap that is over-researched in the sphere of consumer ethics. Although many customers reveal having strong ethical or political attitudes, they do not necessarily convert them into equivalent behavioral consequences just in case they may find it too inconvenient to incur expenses, modify their old patterns of consumption, or one or more alternatives of buying ethical goods lacks availability (Auger et al., 2007; Carrington et al., 2014). To exemplify, a human being may have a wish to advance the human rights or the Green Brigade in theory, but he or she has to conclude that he or she has no desire to be involved in the boycotting in terms of the convenience or price parameter.

It is worth noting that non-participation does not in any way mean indifference. Rather this is a choice process majorly economically oriented that is limited by practicalities and counterposed to emotional exchanges. It is likely that consumers may fear the inefficiency of the cause, that they may get emotionally exhausted by the regular exposures to the causes message or that they may fail to embrace the values between which they have been caught. Among the most common reasons of non-engagement there is the feeling that nothing could be done as well as the absence of prospects in the marketplace and

uncertainty of the campaign's authenticity according to the research by (Bray et al. 2011; Shaw et., 2016). These findings suggest that boycott nonparticipants are not really part of any motivation category, and therefore, should not be treated like a default motivation category, however they must be treated uniquely as motivation. Since, as Yuksel (2013) explains, the analysis of non-participants as a specific motivational group will allow social movements to appeal to more obstacles and a wider range of participants, increasing overall inclusiveness and effectiveness of boycott campaigns.

2.2.3 The Connection between Consumer Boycotts and the Media

The digital media, as well as the conventional media, has a long-standing role in directing the route of consumer boycott campaigns. Newspapers, television and radio played many roles similar to social media as the main medium where the voices of the activists were broadcasted to the audience before the creation of social media. That kind of news reporting and investigative reporting was the germ of drawing attention to wrong corporate behavior because it created the ethical framework within which the action of acting together was accomplished. Raising the flag of the unethical behavior, the traditional media led to the emergence of the discourse rigor in respect of the corporations, their role, and the right to boycotting, thereby initiating the way to legitimization and the popularity of boycotts (Albrecht et al., 2013; Sandikci & Ekici, 2009).

The power of social and digital media changed the sphere of boycott mobilization greatly. As these platforms are used, peer-to-peer real-time communication becomes a possibility, and the cost of organizing the collective action is altered dramatically, and boycott calls can go viral. Digital media do not merely serve information dispersion purposes; they are now also increasing the appeal to emotion notably one that has an appeal to anger, moral outrage, and a feeling of injustice (Makarem & Jae, 2016).

Symbolic power of digital campaigns is however not to be underestimated. The web pages create an echo chamber where the consumers reinforce the shared identities and values, and the trend had a tendency to influence boycotts in either political or ethical sense of integrity. Along with that, Aydin (2021) adds that social-media-issued boycotts are strongly affected by the consumer cynicism and skeptical approach towards the attempts of corporate social responsibility even further adding on to the divide of what the company says and what people think about it.

There are also traditional and social media interactions that also determine the long term and effectiveness of boycotts. As soon as digital campaigns are adopted by mainstream media, it gets exponentially bigger, providing a sense of legitimacy and urgency to boycott narratives. On the other hand, repetitive or sensationalized media without follow-up story may result in media fatigue and fewer people following up on the story as time goes. Messages, and particularly those that are framed around social justice or violations of ethics are particularly important in how effective a petitions campaign stays off the ground or disappears in the chatter of internet communications (Albrecht et al., 2013; Sandikci & Ekici, 2009). Overall, media is not an awareness channel but a constituent part of contemporary boycott relations. Consumer boycotts, too, grow more dependent on the strategic combination of framing in the media, emotional appeal and congruency between the narrative of the campaign and the ethical self of the would-be campaign subject population.

2.3 Theory of Digital Activism

2.3.1 Definition and Historical Background

Digital activism can be defined as the application of digital technologies including mainly the internet, social media and mobile applications in organising, mobilisation and increasing the political and social movements (Shah et al., 2013, P.2). It has appeared along with the spread of web-based tools in the late 1990s and early 2000s and was preceded by previous manifestations of computer mediation connected to processes of global justice and anti-globalization (Joyce, 2010; Earl & Kimport, 2011). These were the new forms of protests, which replaced the physical gatherings and use of leaflets by using the internet, through petitions, email groups and discussion boards.

According to Shirky (2011), the digital tools have played the transformational role in broadening access to politics in terms of less-organizational cost and providing the decentralized coordination. Early activism on the internet used to be focused on the use of email and websites that would remain basically unchanging, but as Web 2.0 came about, there emerged a more dynamic and interactive approach that involved an opening of the process that was eventually dubbed by Bennett and Segerberg (2012) as the logic of connective action. This reasoning explains the difference between digital activism and a conventional group action where individuals are allowed to organize around individually tailored materials without formal leadership and institutional affiliation.

2.3.2 Forms and Typologies of Digital Activism

The efforts of digital activism can be enumerated in numerous shapes, namely, e-petitions, hash tagging campaigns, online protests, crowdsourced journalism, hacktivism, on-line boycotted activities, etc. Informational, dialogical, and performative activism is distinguished making references to the awareness creation based on the idea of the content sharing strategy, community-building through such webs as Reddit, and doing activism through profile filters or personal statements (Kavada, 2020).

Tufekci (2017) speaks of a continuum of levels of veil, coordination and longevity, and that lies between the ad hoc, temporary type of activism, such as the viral tweet, and the long-term campaigns like #MeToo or #BlackLivesMatter, that integrate the online movement into the protest on the street. Similarly, Gerbaudo (2012) makes it clear that it is vital to note what is described as choreographed spontaneity that is enjoyed through the process of orchestrating the timing and framing of the activist activities on the platforms of digitalization although this gives the impression of decentralization.

2.3.3 Tools and Strategies in Digital Activism

There is an array of new tools available to the activists who utilize them to disseminate campaigns and mobilize protests. Social network platforms such as Twitter, Facebook, Instagram, and TikTok are very important nodes in the perspectives of narratives, appeals to feelings, and viral amplification (Poell & van Dijck, 2015; Theocharis & Lowe, 2016). Typical approaches are:

- Such things as **hashtag activism** (e.g., #BoycottGoya or #StopHateForProfit) to gain visibility of movement;
- Easy-to-understand presentation of the problems on infographics, memes, or short videos;
- Online petitions on websites such as Change.org or Avaaz.org to put pressure on institutions.
- Networked peer support, when users inspire each other with the help of shares, likes, and comments (Bennett, 2005; Makarem & Jae, 2016).

These tools operate in algorithmically powered systems where emotionality, shareability and attention cycles register big points, so virality gets to be a key metric of success.

2.3.4 Challenges and Limitations

Despite being founded on the democratic efforts, the digital activism has several regrets. The most prominent one of them is slacktivism the performative character of being an activist resulting in ritualistic actions and is not directly correlated to the outcomes (Albrecht et al., 2013). Moreover, the boundary conditions can also be provided by algorithmic filtering, where it leads to an echo chamber that reinforces the already assumed set of beliefs and not to a diversified discussion (Tufekci, 2017). The threats are digital repression, surveillance and censorship in the platforms and online harassment particularly to the activists who operate in authoritarian environments (Earl & Kimport, 2011).

Moreover, the transitory nature of the digital space discloses the fact that campaigns decay unless they are supplemented by fresh information, feelings or scandals in the press. It constitutes a structural bottleneck to the long-run goals of advocacy, or of translating online indignation to tangible change of policy (Gerbaudo, 2012).

2.3.5 Digital Activism and Consumer Boycotts

One of the most significant points of intersection between moral economy and networked protest thus occurs with digital activism and consumer boycotts. The social media facilitate the organization to boycott campaigns, influence the corporate malpractices and propagation of mass fury like a virus (Kozinets & Handelman, 2004; Sandikci & Ekici, 2009). It is not surprising that such digitally backed campaigns like #GrabYourWallet and #BoycottNestle resulted because digital networks have been able to allow decentralized reputational harms and economic pressure to be mounted to companies.

Liaukonytė et al. (2023) reveal in their research of the #BoycottGoya movement that such description and visibility of digital boycotts do not always lead to a significant behavioural change. But, as a rule, the element of digital penetration is applied in concert with the emotional appeal of the framing, peer-based validation, and the media multiplied voice, which allows one to reach an economic or political audience (Makarem & Jae, 2016; Aydynyt 2021).

Finally, to conclude everything, digital activism presents opportunities and constraints of modern boycotting movements. It is particularly successful in relation to the aspects of real-time responsiveness, cost effective mobilisation and emotional connection, but

superficiality of interaction, algorithmic checks and balances, and questions of sustainability are among its problems, too. This complex ecosystem is critical information to the academic and activists who would like to mobilize digital to create a meaningful political consumerism.

2.3.6 Israeli-Related Boycotts and Digital Mobilization

Acting as the land borders tussle of power, the Israeli-Palestinian warfare commenced with the birth of Israel State in 1948 and the ensuing expiry of Palestinians whose continuation has remained over the years based on wars, rebellions, unsuccessful peace talks and eruption of the occasional conflict (Saaty et al., 2015). The occupation of West Bank and Gaza in 1967, Oslo Accords in the 1990s, and never-ending Israeli settlements growth are also known as critical events that have led to a global debate on justice, human rights, and sovereignty (Shikaki, 2023). These trends had led to the emergence of political consumerism in different countries where boycotts grew to be a powerful tool of solidarity with the Palestinians that the international civil society is offering on a global level and employed to target Israeli bodies and institutions.

The boycotting, divesting and sanctioning (BDS) is one of the brightest representatives of this sort of transnational activism and it was officially proclaimed in 2005 as the beginning of the action by the Palestinian civil society. BDS campaign invites the whole global community to exercise its non-violent financial influence and force the Israeli nation to comply with the world law to stop the occupation and the discrimination of the Palestinians besides acknowledging the right of the Arab people in Israel. Research by Baumgart-Ochse (2019) indicates that BDS has been patronized by grassroots movements, scholarly organizations, and religious groups; most of which frame their activism in tandem with demands of global human rights.

Experimental data will show us the way these boycotts have reverberated among the consumers in Muslim dominant countries particularly at the time when the confrontation is the highest such as the current war between 2023 and 2024 between Gaza and the world. With the help of the Turkish case, Avci (2024) demonstrates that religiosity, the political ideology and perceived efficacy of the consumer as a consumer group strongly influence the boycott intentions towards the products of the Israeli labeled products. In line with this argument, Nurfaedah et al. (2025) elaborate on how Instagram and Tik Tok became the most crucial means by which social media mobilized people in Indonesia to boycott

like activities in boycotting lists and the symbolic stories of the habit of solidarity because of war-related contents that are spread through social media. Such internet strategies are not just keeping the pace, but they also create transnational moral communities.

As part of a globalized perspective, Marfleet (2018) points out that the effects around developing the feeling of solidarity with the battles over there as a result of the local boycotts is indeed a manner of encouraging individuals to put forward the terms of their consumption in the guise of solidarity. This is also in line with earlier reports by Rose & Rose (2008) who in chronicling the coming-to-be of academic boycotts as a means of protest against the normalisation of occupation report also on certain complaints appearing in European circles of intellectual opinion concerning the latter phenomenon. The voices in the BDS movement also become larger because Wiles (2013) shows that people who comprise the movement do not only see their efforts as a response but that they are all part of a greater scheme of decent action grounded on the ideas of anti-colonialism and human rights advocacy.

Overall, Israeli-Palestine conflict can also be listed among the most representative sphere of the consumerism in the contemporary political environment. Boycotting of Israeli goods, services and institutions does not transcend the boundary of withdrawal of transactions rather, it is a means of a systematized civic engagement in the world politics. This type of campaign continues to affect consumer morality as well as rhetoric and calculus of present-day business and academic institutes of the world.

However, despite the sense of moral and technological momentum of the art of boycotting Israel, there are indications that the prudent implementation of the movement in Türkiye remains at a decentralized and weak level. Even though emotional commitment to Palestine is the norm, when destinies of inexplicable war increase, this type of idiomatic commitment has never been realized into long term consumer activities. According to Yuksel (2013), there lies a mental conflict in character between the morality ideal and marketplace behavior that is enslaved by personal tendencies in buying and the computation of the quality of the commodity and the meager selection, held by the Turkish consumer.

Moreover, Carrington et al. (2014) mention that the ethical purpose may not necessarily translate into the ethical consumption especially when the campaigns are not conducted consistently and in a systematic fashion. To these testimonies, we can add the example

by Sandikc and Ekici (2009) who show how political causes that lead the rejection of brands in Muslim countries like Turkey are inevitably undermined by the discrepancies in customer identity and real purchase behavior. The even more damaging effect in the long run is that a combination of the transient nature of digital outrage, the consumer indifference, and a lack of a feeling of efficacy undermine adherence (Bray et al., 2011). Thus, the boycotted movements within the Turkish civil society have not been so effective because of lack of coherent lead, infrastructural support and institutional power. Therefore, boycott have become a part of the Turkish civil society that have no real material justification. The ambivalence between the will and the action is the key to comprehend the power of digital activism and political consumerism in a general geopolitical volatile environment.

2.4 Israeli–Turkish Relations and Consumer Boycott Behavior

Israeli-Turkish relations have experienced severest swings over the past twenty years where they have slowly turned upgrading their relations in the 1990s which were strategic to surmounting political wrangles in 2010s and the years that followed. Such occurrences have taken their far away strides in causing a massive impact on the Turkish popular opinion and the resultant production of numerous waves of products boycott against Israel products and the organization believed to be Pro-Israeli state. The dissatisfaction of the population in Türkiye has been raised especially in the case of Israeli military attack in Gaza as the overwhelming reaction towards the incident of the day 7 October and in the events of military turbulence that occurred historically not so long ago in 2023-2024. The recent empirical study by Uğur et al. (2024) confirms that large parts of Turkish society may be regarded as sympathetic to the Palestinian cause, and the general mass responds positively to the aggressive activities of Israel and supports the idea of using consumer-based responses to the state aggression, among which the boycotting potential should be mentioned. These are not merely emotional as they are determined by the political ideologies, religious groupings and perception of justice.

Avci (2024) bases on this political history and outlines the psychological and social conditions that guided the way the Turkish consumers were to boycott. According to his information, hostility to Israel, sense of moral responsibility and perceived effectiveness of boycott are good predictors of boycott participation. It is compatible with the theories of political consumerism that are more general and focus on moral identity and what can

be understood as a perceived moral ability to influence. Continuing the investigation of the improvement of the boycott behavior basing on social media use in Türkiye, Cevher (2024) identifies that Twitter and Instagram are platforms that ensured the catalyzing role in the mobilization of consumer behavior, narrative of resistance buildup, and perceived efficacy levels high due to the interactive real-time activity. All this research confirms the fact that boycotts in the Turkish case are not just the form of consumer judgment but the extension of some deep-seated political and ethical beliefs, which establish the reality of the Israeli Palestinian conflict.

The above literature review is relevant for the current study, which uses case-based approach to study boycott business in Türkiye Dynamic. Another implication of the study is that it attracts the involvement of political context and consumer behaviour by examining boycott behaviour in the matter of Israel Palestine. Therefore, the paper implies the implication of the combination of geopolitics and digital activism with moral economy. It is also a natural way of linking up with methodology whereby I contextualize the succeeding case study to that of a transforming political and social environment.

3 METHODOLOGY

As mentioned before, this research aims to investigate and discover the motivation for the Israeli boycott campaign and how this campaign is being promoted and how it was affected the adult population in Turkey. Accordingly, this research will perform a qualitative-based approach by applying a thematic analysis technique for an in-depth interview. This approach will answer the research questions. For that, this chapter provides a fully detailed methodology, including research design, sampling strategy, data collection methods, and data analysis techniques.

3.1 Research Design

This study employs a qualitative research design to investigate the motivations and barriers influencing Turkish consumers' responses to the Israeli boycott campaign (see Figure 3.1). The aim is to understand how the boycott is promoted, what drives individuals to participate or refrain from participating, and how these factors impact the adult population in Turkey. The data is collected from a in-depth interview with participants and non-participants with the Israeli boycott campaign among adult Turkish consumers.

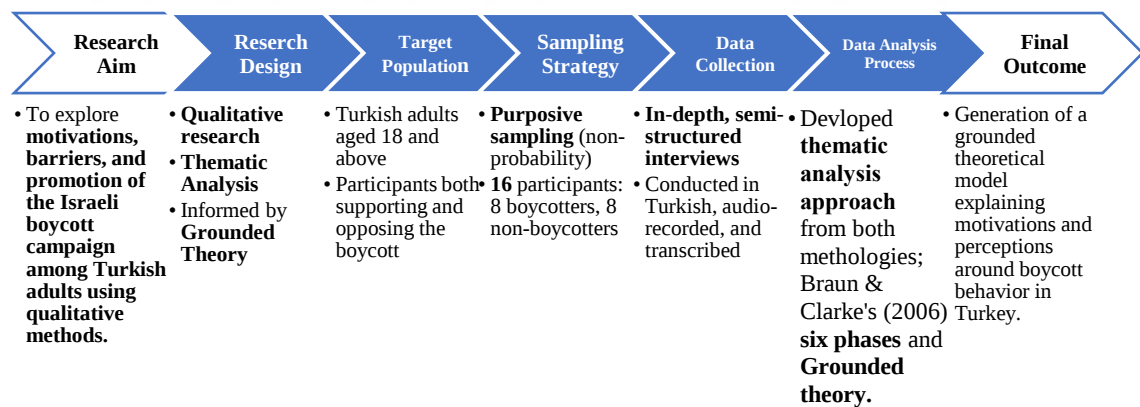


Figure 3.1. The research methodology and design for A Qualitative Study on Participation and Non-Participation in Israel Boycott Campaigns Among Turkish Adults.

According to Olafson et al. (2014) and Lim (2025), the qualitative approach is appropriate for a deeper investigation of personal beliefs, attitudes, and experiences that cannot be captured through numerical data alone. In addition, according to Lochmiller (2021), this is a powerful approach for exploring complex phenomena, as it allows researchers to analyze rich, detailed datasets. This method emphasizes understanding underlying meanings and patterns within the data.

One of the most widely used techniques for analyzing qualitative data is thematic analysis. Braun and Clarke (2006) applied a thematic analysis technique to identify recurring patterns and themes in qualitative data in psychology research; they justified this approach because it provides a broad and cohesive overview of the dataset. Christou (2022) also mentioned that this technique is particularly valuable for summarizing large volumes of qualitative data and presenting key insights in a clear and organized manner. Furthermore, Mousa et al. (2025) and Dalakas et al. (2023) used interviews and thematic analysis to examine consumer responses to brand strategies during boycott movements on social media. Similarly, Kalu and Bwalya (2017) emphasized that qualitative research is suitable for exploratory studies and for examining new or poorly understood social phenomena, particularly when the researcher seeks to understand human behavior from the participant's point of view.

Based on that, the researcher decided to use a qualitative approach with a thematic analysis technique for data analysis, due to its suitability for this research objective and type of data. The thematic analysis also used as the primary analytical method for identifying, analyzing, and interpreting patterns or themes within qualitative data. In addition, in-depth interviews will be conducted with selected participants to gather detailed insights. These interviews will help the researcher capture rich, contextual information directly from individuals who have engaged with or responded to the boycott campaign in some way.

This study will apply grounded theory principles during the application of thematic analysis, where, according to this theory, the theoretical knowledge is directly based on data practices (Strauss & Corbin, 1998). The use of grounded theory was chosen because it produces an inductive knowledge of the subjective meanings that can be ascribed to participation or non-participation in boycott campaigns in Israel amongst the adults in Turkey. Accordingly, this research is not designed to test existing hypotheses but to generate new insights based on participants' perspectives. The used approach allows for flexibility and openness, enabling the researcher to adapt to the evolving nature of the data as it emerges during the research process. The qualitative design also helps ensure that the voices of participants are central to the analysis, providing a nuanced understanding of their motivations and perceived barriers.

Overall, the qualitative research design, supported by in-depth interviews and thematic analysis, is well-matched to the objectives of this study. It offers a scientifically sound framework to explore how Turkish consumers perceive, respond to, or resist the Israeli boycott campaign.

3.2 Population and Sampling Strategy

According to the objective of this research and design, the targeted population is Turkish adults aged 18 and above. In fact, this age group was selected based on ethical and legal standards, as individuals over 18 are considered capable of giving informed consent and making independent decisions as citizens. That, adults are more likely to engage in political and social issues, making them a suitable group for examining motivations and barriers related to participation in the Israeli boycott campaign. Their ability to express personal values, political opinions, and consumption choices makes them an ideal sample for exploring political consumerism (Miles, Huberman, & Saldaa, 2014).

To select participants, a non-probability purposive sampling technique was used to intentionally choose individuals based on inclusion criteria that summarized in **Error! Reference source not found.**, which selected based on the research objective (criteria relevant to the research topic) (Etikan et al., 2016). In this case, 16 participants were recruited; 8 participated in the Israeli boycott and 8 were non-participated. In fact, this two groups help compare differing perspectives and behaviors related to the campaign. Plisiecki and Kwiatkowska (2024) mentioned that the purposive sampling is especially effective in qualitative studies because it focuses on information-rich cases that provide deeper insights rather than statistical generalizations. Alos, the goal is to understand the experiences and motivations of individuals with diverse views and levels of engagement (Glaser & Strauss, 2017).



Inclusion Criteria

Participants were selected based on the following criteria:

- **Age:** Must be 18 years of age or older.
- **Residency:** Must currently reside in Turkey.
- **Language:** Must be fluent in Turkish to ensure effective communication during interviews.
- **Awareness:** Must have prior knowledge or awareness of the Israeli boycott campaign.
- **Willingness:** Must voluntarily agree to participate in the study and provide informed consent.
- **Diversity of Views:** Must either support (participate in) or oppose (not participate in) the boycott campaign to ensure variation in perspectives.



Exclusion Criteria

Individuals were excluded from participation if they met any of the following conditions:

- **Underage:** Individuals below 18 years of age.
- **Language Barrier:** Individuals who do not speak Turkish fluently.
- **Lack of Awareness:** Individuals who are unaware of the Israeli boycott campaign.
- **Unwillingness:** Individuals who refuse to participate or decline to give informed consent.
- **Mental or Cognitive Impairment:** Individuals unable to participate meaningfully in the interview process due to cognitive or psychological limitations.

Figure 3.2. Research sample: Inclusion and exclusion criteria sample selection.

3.3 Data Collection Procedures

The research relied on the interviews in a semi-structured and in-depth format (see Figure 3.3 and Figure 3.4). A free interview protocol was chosen to frame these interviews with the idea to enable the participants to explain their experiences and help the researcher to further question an arising issue (Kvale & Brinkmann, 2009).

The recruitment was done publicly. The identified non-boycotters were approached in international coffee chains (e.g., Starbucks) that may be regarded as the representatives of the global consumer culture. The main methods of boycotters were persons in their public religious centers or regions of political activism. Before each interview, participants were asked whether they engaged in the boycott to ensure the correct interview guide was applied.

All interviews were audio-recorded using the Voice Memos app on an iPhone 16 with consent, conducted in Turkish, and lasted approximately 30–50 minutes. The recordings were later personally transcribed and translated for analytical purposes while preserving original meanings and expressions.

In this thesis, in-depth interviews will serve as the primary data collection method due to the nature of the research topic, which requires a deep understanding of individuals' experiences and contextual realities. This approach aligns with the goals of qualitative

research, which emphasize interpretation and deep analysis over statistical generalization.

Part 1: Interview Questions for Participants in the Boycott Campaign

This part aims to provide an in-depth understanding of individuals' perceptions and motivations for participation or non-participation in boycott campaigns, their sources of information about campaigns, and the social, moral and personal factors that influence their decisions.

Section 1: General Perceptions and Participation Experience

1. How would you define boycott campaigns?
2. Are you familiar with boycott campaigns against brands that support the Israeli occupation?
3. Have you participated in such a campaign before? If not, what prevented you from doing so?

Section 2: Factors and Motivations Influencing Participation

1. What are the most important reasons that motivate you personally to participate in Israel boycott campaigns (e.g. religious, political or moral reasons)?
2. Does the social media affect your decision in joining the boycott?
3. To analyze the role of the media in creating or promoting public opinion for a boycott.
4. Would a leadership or organization in a boycott campaign increase your participation? Why?

Section 3: Sources of Information and Media Influence

1. Where do you usually get information about Israel based brand boycott campaigns (social media, news sources, religious organizations, circle of friends...)?
2. What kind of messages, visuals or media content influences and mobilizes you the most?
3. Has there been a boycott campaign that deeply affected you? What made that campaign special and effective?

Figure 3.3. Interview Questions for Participants in the Boycott Campaign.

Part 2: Interview Questions for Non-Participants in the Boycott Campaign

Objective: This section seeks to understand the perceptions, barriers, and influencing factors behind individuals' non-participation in boycott campaigns against brands supporting the Israeli occupation, including their media exposure and personal or social reasons for choosing not to engage.

Section 1: General Perceptions and Awareness of Boycott Campaigns

1. How would you define boycott campaigns?
2. Are you aware of any boycott campaigns against brands that support the Israeli occupation?
3. What are your general thoughts about such boycott campaigns?

Section 2: Reasons for Non-Participation and Influencing Factors

1. Why have you not participated in any boycott campaigns? (e.g. lack of interest, disbelief in impact, lack of knowledge, difficulty in identifying brands, inconvenience, etc.)
2. Do you believe individual actions like boycotts can make a difference? Why or why not?
3. Are there specific personal, social, political or religious reasons that influence your decision not to participate?
4. How do your surroundings (friends, family, community) view boycott campaigns? Do their views influence your stance?

Section 3: Media Exposure and Trust in Campaigns

1. Where do you typically receive information about political or social campaigns (including boycott calls)?
2. Have you seen media content or social media messages encouraging boycotts? If yes, how did you respond?
3. What kind of messages or campaign styles might make you consider joining a boycott in the future?
4. Would the presence of a credible leadership, religious authority, or institution leading a boycott campaign make you reconsider participating?

Figure 3.4. Interview Questions for Non-Participants in the Boycott Campaign.

3.4 Data Analysis

The research data was analyzed using a developed thematic analysis approach from both Braun and Clarke (2006) methodology and Grounded theory-based methodology (Charmaz, 2014). The first one (Braun and Clarke's (2006) methodology) includes 6 phases summarized in Figure 3.5, while the second methodology (Grounded theory based methodology) (Charmaz, 2014); which attempts to unravel the meanings of people's interactions, social actions, and experiences. In other words, these explanations are grounded in the participants' interpretations or explanations. For example, a company with a high attrition rate that has not done any research on this area before may choose grounded theory to understand key reasons why people choose to leave (Charmaz, 2014).

In fact, this combined analytical approach allowed for a structured, yet flexible examination of the data, facilitating the emergence of a theory that is grounded in the lived experiences of participants while ensuring systematic transparency and rigor in identifying key thematic patterns. The integration of these two qualitative methodologies was critical for capturing both the depth and complexity of individual perspectives regarding political consumerism and boycott behavior.

Thematic analysis provided a robust procedural scaffold for coding, organizing, and interpreting qualitative data, while grounded theory enabled the researcher to go beyond mere description by theorizing underlying social processes and motivations. This dual approach was particularly appropriate given the study's aim of exploring the nuanced factors that drive Turkish adults to either engage in or abstain from boycott movements targeting Israel-associated brands.

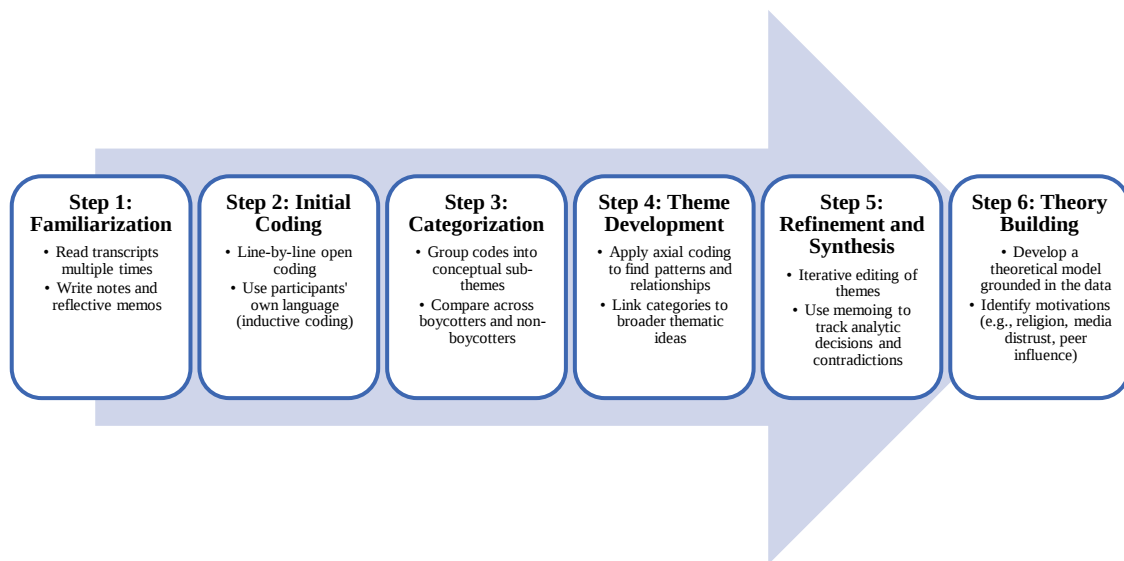


Figure 3.5. Summary for research data analysis procedure based on Braun and Clarke's six recursive phases.

The analysis was conducted manually using Python versions 3.7 and followed Braun and Clarke's six recursive phases (refer to Figure 3.5):

1. **Familiarization with the Data:** The researcher immersed themselves in the data by repeatedly reading the interview transcripts, which were transcribed verbatim from audio recordings conducted in Turkish. At this phase, notes regarding the first margin were put down, and a reflective memo was written, which was aimed at capturing any new ideas, emotional responses, and relevant insights put forward (Dey, 2003; Lochmiller, 2021). Such a move was necessary to gain an initial direction of the narratives of participants and achieve an intuitive sense of the depth and texture about the material.
2. **Initial Coding:** The constant comparative method was used to come up with line-by-line open coding on each transcript (Strauss & Corbin, 1998). The coding was inductive to a large extent, and it is based on the words and phrases that the participants themselves use, so the authentic representations of the worldviews of the participants were possible. Through this process, certain motivations, social processes, issues of morality, and emotional reactions of boycotting naturalized this phenomenon. Codes were maintained as short and as accurately descriptive as possible making them retain the original notion of the participants.
3. **Categorization and Pattern Identification:** Upon generation of the codes, they were explored on conceptual grounds and placed into larger sub-themes. These

sub-themes were regular trends that came up in the interviews, this included, media distrust, religious obligations or requirements, perceived futility and institutional legitimacies. When comparing the codes across and within the groups of participants (boycotters and non-boycotters), the presence of convergence and divergent perspectives were identified (Miles, Huberman, & Saldana, 2014). This step also entailed coming up with visual data displays and codebooks to sustain the analytical steadiness.

4. **Theme Development:** With axial coding, the researcher comparatively looked at links between things in categories and rearranged the information in different forms to investigate how codes related with each other, in other, larger contexts (Strauss & Corbin, 1998). As a case in point, issues of moral responsibility, among other themes became revealed to overlap media discourses and religious impact to create a web of meaning to the boycott conduct. Axial coding was used to find out the elements of causal conditions, intervening variables and consequences of actions/inactions of participants in the boycott scenario.
5. **Theme Refinement and Synthesis:** These themes were condensed in an iterative process of projecting the categories into an addition-deletion-aggregation system, with coherence-frequency-explanatory power criteria. Continuous comparison of cases and thematic memos gave the researcher the opportunity to discover outliers, contradictions, and differences across the accounts of the participants. This stage made this possible since themes were analytically unique but collectively composed coherent story, which answered the research statements. Memoing employed in this stage a lot was able to capture analytic decisions and that which was theoretically sensitive (Saldaña, 2021).
6. **Theory Construction:** The last stage of the analysis was the synthesis of the themes into a substantive theoretical framework that elucidated on the social, moral and contextual reasons that guided the Turkish adults in choosing to either join or avoid boycotting movements. This theory is not predetermined but evolved during the iterative analysis of the data as is expected on the principles of the grounded theory. The last model focused on the motivational channels including religious solidarity, distrust in institutions, fatigue which is created by the media,

and this impact produced by peer networks and was able to provide a contextualized description of political consumerism in Turkey.

During analysis, several tools, which exist in Python version 3.7, were utilized in line to facilitate consistent coding and transparency in the thematic analysis. This involved the creation of code books, building matrix plots, and the creation of the visual maps through the *pandas* (McKinney, 2010), *matplotlib* (Hunter, 2007), and *network* (Hagberg, 2008) libraries which are free and open-source tools installed using Python's package manager. These tools enabled the discovery of recurrent patterns when comparing interviews and allowed the revelation of the interrelation between different themes. Reflexive memos were carefully kept describing changes through the interpretive insight, theoretical sensitivity, and researcher positionality. This critical and iterative pattern provided depth and structure in the analysis to formulate a coherent and empirically based framework that reflects various motivations, views, and experiences of people toward the boycotts of Turkey in the given period of this study.

3.4.1 Coding and Theme Development

The analytical stage of this study was initiated by transcribing manually all the interview recording together with the fact that during this stage all the interview objectives were achieved not only because the narrations of the participants were recorded correctly; more so, it was also the stage when the researcher got to immerse himself into the research data. This immersion forms vital base in qualitative analysis, where the researcher is able to get general overview and gut feeling of the material before he/she can proceed to reach formal coding stage. Transcribed excerpts were then read and re-read linearly and thematically many times to get a grip of the context, tone, and shades in the responses. This recurrent reading of the textual data allowed establishing the earliest patterns, emotional signals, and the repeating strands of the story, which led to more profound categories of analysis.

The coding was inductive in nature adhering to the principles of grounded theory and thematic analysis. Instead of using a preselected coding scheme or theory-based lens, the researcher used the codes to serve in front of him/her thanks to the data. Such inductive approach helped to keep the analysis within the participants and the referential in their own words, views of life, and life experiences. This strategy that focuses more on the

emic (insider) perspective allowed the uncovering of the culturally situated meanings and the socio-political interpretations not only of boycott participants but also of non-participants.

The initial coding produced a broad and wide range of codes that were distinct with sensible phrases and perceptions that were presented by the respondents. These involved statements of moral and ethical accountability, demonstrations of religious obligation, political conscience, end support with Palestinian, media pressure and statements on individual, as well as institutional reaction. Other codes were ambivalence, doubt regarding the effectiveness of boycott, powerlessness, and practical-oriented problems of consumer dependency. To get a complete picture of the narratives both semantic codes (those actually expressed) and latent codes (codes with the additional psychological or ideological connotations) were produced.

After the first coding had been done, other similar codes became accumulated into conceptual groupings that shared deeper thematic similarities. In this process we were not just clustering similar ideas, but interrogating the interrelationship between ideas, how one idea can build upon or contrast with or contextualize another. Then, cross-case comparison was carried out to draw a line between patterns which were common to both groups of the participants and between those which were peculiar either to the participants of boycotts or to those who did not participate in boycotts. The comparative strategy introduced an analytical richness and facilitated us in bringing out main areas of convergence and divergence that enhanced the interpretive validity of the study.

The categories were revised and reconsidered several times as they became more refined as the entire dataset became available. Thematic boundaries were made clear, paralleled ideas were summarized, and repetitive themes were shed. In this process, the internal consistency and adequacy in describing the accounts of the participants were measured regarding each of the themes to evaluate whether they were coherent or not. What came out of this thematic reduction was the formation of two broad domains, which constituted the surging forces that led to the Turkish consumer reaction over the Israeli boycott:

1. Motivational and Emotional Drivers Behind Boycott Participation

2. Barriers and Justifications for Non-Participation

Each domain was composed of a constellation of subthemes; summarized in Figure 3.5.

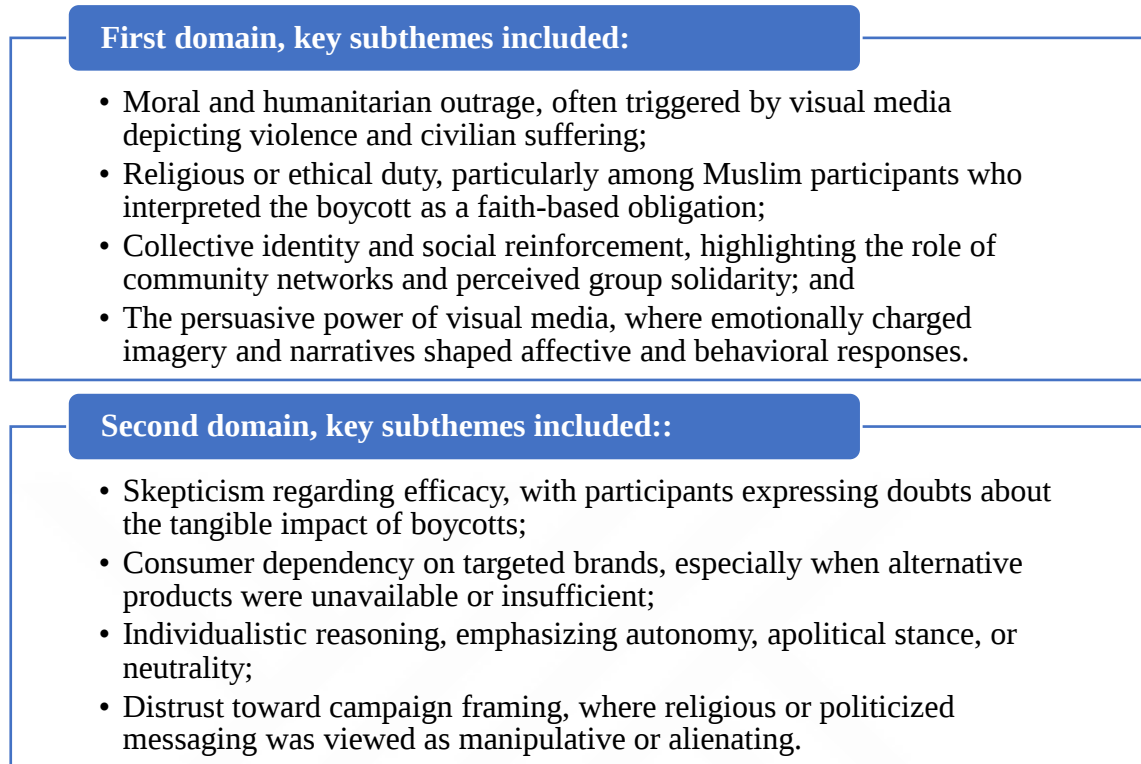


Figure 3.6. The included subthemes in each domain of coding process.

These themes comprised a multidimensional analytic perspective that encompassed the interaction between psychological, cultural, moral, contextual variables, which influenced the attitude of the Turkish citizens to the boycott. This thematic arrangement was not only useful in directing the interpretation of information but also the fundamental framework of Chapter Four in which each theme is formed within the context of the larger body of work and theoretical models supporting the perspectives of political consumerism and collective action.

4 FINDINGS

The thematic results of qualitative research as based on the concept procedure with semi-structured interviews among the Turkish adult population that are discussed in this chapter. This study tried to understand the perceptions of the masses on the one hand and the individual motives, and rationalization of their actions on the other hand, in respect to boycott campaigns of Israeli products and Israeli companies in particular. The information analyzed in this chapter was a result of selecting only the participant stories, as presented in the transcript interviews answers, and then performed a detailed series of inductive thematic analysis. They did not impose any external theoretical frameworks or secondary data sources on the interpretation, nor did they pull the analysis away and onto another platform; the interpretation was essentially the voices and experiences of the participants themselves, and this resulted in a true and data-driven comprehension of the phenomenon which was under focus.

The selection of respondents was done purposely and groups that were selected included two groups; those who openly participate in the Israeli boycott and, those who regardless of the campaign's awareness, still do not take part in it. With such a comparative structure, balance between the supporting and opposing arguments could be done. The data resulted in seven emerging themes through the iterative coding process, the construction of themes, and refinement of the interpretation. These themes begin to explain the perceived benefits as well as the perceived costs that result in people not joining boycott campaigns beside the underlying motivation that leads the same people to join boycott campaigns.

The discussion finds that there is a dense interdependence that exists among emotional, moral, religious, social, and pragmatic factors and point to the psychological and cultural orientations of political consumerism in Turkey. These themes are elaborated below and with relevant quotations and analysis given to exemplify the realities of life, rationality of thoughts and the circumstantial forces that impact the choices of individuals in regard to Israeli boycott.

The findings in Table 4.1 reveal that participants' engagement in the Israeli boycott is primarily driven by moral and humanitarian concerns, with vivid imagery of Palestinian suffering ;especially involving children ,evoking a strong sense of moral obligation. Social media emerges as the dominant source of boycott information, where emotionally charged videos and images significantly enhance motivation. Many participants stress the

importance of collective action, noting that boycotts are impactful only when undertaken on a large scale. Additionally, some participants frame their involvement as a religious duty, aligning their actions with Islamic principles and solidarity with fellow Muslims.

Theme (Participants)	Key Insights	Example Quote
Moral & Humanitarian Concerns	Strong emotional reactions to the suffering of Palestinians, especially children, drive participation. Often described as a moral obligation to act.	“When I saw those images from Gaza, especially of the children, I felt I couldn’t just sit and watch without doing something.”
Social Media Influence	Social media (Twitter, Instagram, YouTube) is the main source of boycott information; videos and images amplify emotional engagement.	“A short clip on Instagram of families in Gaza had more impact on me than any article I ever read.”
Collective Action Importance	Participation is seen as effective only when many people join; emphasis on unity and scale.	“If it’s just me, it won’t matter but when the whole community joins, companies start to notice.”
Religious Motivation	Some view boycott participation as a religious duty aligned with Islamic principles.	“As a Muslim, it’s my duty to avoid supporting those who oppress our brothers and sisters.”

Table 4.1. Participants, Themes, Key Insights, and Example Quotes from Interviews

The findings in Table 4.2 indicate that non-participation in the Israeli boycott is shaped by several key barriers. Many respondents express perceived inefficacy, believing that individual actions cannot meaningfully influence corporate or political outcomes. Practical constraints and ingrained consumption habits further limit engagement, as participants find it difficult to change preferred brands or locate viable alternatives. A

lack of reliable information also emerges as a significant deterrent, with conflicting or unclear boycott lists creating uncertainty. Additionally, some respondents cite political context disengagement, arguing that government-level trade relations with Israel undermine the perceived value of personal boycotts.

Theme (non-participants)	Key Insights	Example Quote
Perceived Inefficacy	Belief that individual boycotts cannot impact corporate or political actions.	“I don’t think my personal choice to stop buying from them will change anything.”
Practical Constraints & Habits	Difficulty changing purchasing habits or finding alternative products.	“Even if I wanted to boycott, the products I use are everywhere and I can’t find good substitutes.”
Lack of Reliable Information	Uncertainty about which brands are linked to Israel; inconsistent or unclear boycott lists.	“I see so many different lists online, and half of them contradict each other.”
Political Context Disengagement	Distrust in national or international political outcomes reduces willingness to act.	“If our own government still trades with them, what difference will it make if I stop buying their products?”

Table 4.2. Non-Participants, Themes, Key Insights, and Example Quotes from Interviews

4.1 Participation in the Israeli Boycott

In this study, five main motivations for boycott participation were identified among Turkish consumers. The most prominent of these is moral outrage and ethical responsibility, which is often rooted in humanitarian concerns and reinforced by exposure to emotionally powerful media content.

4.1.1 Moral Outrage and Ethical Responsibility

Many participants expressed deep distress at the suffering of Palestinians particularly children and framed their participation in the boycott as both a moral duty and a

humanitarian necessity. These sentiments were frequently amplified by images and videos shared on social media, which participants described as emotionally overwhelming and action-inspiring.

"When I saw those videos of children crying under the rubble, I couldn't stay indifferent; I had to stop buying their products." (M, 25, Ankara)

"For me, this is about human dignity no matter the politics, it's about standing against cruelty." (Ö, 30, Sakarya)

"Social media shows us the truth. When I see the suffering, I feel it's my responsibility to act, even if it's just by boycotting." (Y. 18, Adana)

These descriptions explain how ethical responsibility serves as both an emotional and a rational boycotting motive. Although a few attendees reflected that they had doubts regarding the quantifiable effect that the boycott would have, they noted the significance of the action as a statement of unity and moral judgment.

4.1.2 Religious Duty and Commitment

Participation in boycotts was positioned by some participants as a religious requirement, in addition to being a moral or political option. This approach tended to combine humanitarianism with Islamic values, making the boycott a sign of faith-based opposition. Some of the interviewees directly mentioned religious teachings, religious responsibility before God and unity with fellow Muslims as central motivators.

"As a Muslim, I cannot support those who harm our brothers and sisters; it's my duty to stop buying their goods." (K, 29, Konya)

"This is not only politics, it is a religious responsibility—Allah will ask us what we did for the oppressed." (Ş, 30, Konya)

"The Prophet taught us to stand with the oppressed; for me, boycotting is part of that Sunnah." (L, 22, Afyon)

These quotes prove that, in the case of these participants, boycott action is entrenched in religious belonging and ethical responsibility. The decision to avoid buying some goods is conceived as a means of accomplishing the Islamic aims of justice and solidarity, thus religious task becomes an indivisible component of the decision making process of them.

4.1.3 Collective Action and Solidarity

Several participants emphasized that boycotting works when there is mass coordinated action not an individual one. They considered their efforts as a contribution to some greater cause that encompassed the sense, both on national or global scale, of solidarity with the Palestinian cause. This shared framing cemented a feeling of belonging to a bigger moral community and supported their need to be involved in it.

"If we all act together, it will send a strong message alone, I can't do much, but together, it matters." (D, 35, Aydın)

"When I see millions sharing the same boycott list, I feel proud to be part of something bigger." (C, 25, Eskişehir)

"It's not just my choice; it's our collective stance against injustice." (O, 40, Hatay)

These accounts underline that solidarity and collective impact play a decisive role in motivating participation. For these individuals, the boycott is not merely a personal ethical choice but a shared commitment that amplifies its political and moral significance.

4.1.4 Social Media as a Catalyst

Social media emerged as a primary driver for awareness and mobilization in the boycott movement. Participants described how platforms like Twitter, Instagram, and YouTube exposed them to emotionally charged images, videos, and personal stories from Gaza, which played a decisive role in their decision to join or support boycott efforts. For many, these online spaces were not only information sources but also rallying points for collective action.

"I only learned which brands to avoid from Instagram stories without social media, I wouldn't even know about the boycott." (H, 33, Izmir)

"The videos I saw on Twitter made it impossible for me to ignore what was happening." (Ü, 35, Istanbul)

"Social media creates unity; when everyone shares the same boycott list, it feels like we're one big family." (F, 44, Istanbul)

These narratives show that social media is not simply an information channel it is an emotional and organizational catalyst. It amplifies moral outrage, facilitates rapid

dissemination of boycott targets, and fosters a sense of immediate collective solidarity among geographically dispersed supporters.

4.1.5 Challenges and Barriers for Participants

Even committed boycotters reported facing practical and informational challenges that limited their ability to fully engage. These ranged from difficulty identifying boycott-compliant products, to the inconvenience of altering established shopping habits, to a perceived lack of organizational support. In some cases, participants expressed frustration at inconsistent or unclear boycott lists circulating online.

"Sometimes I don't know which brands are really connected; there's so much conflicting information." (H, 22, Kocaeli)

"It's hard to change everything you buy overnight some products don't have easy alternatives." (B, 45, Konya)

"The lists keep changing, and without clear guidance, it's easy to make mistakes." (N, 19, Eskişehir)

These accounts reveal that logistical and informational barriers can weaken sustained participation, even among those who are morally and politically committed to the boycott. Addressing these obstacles through clearer communication, better verification of brand involvement, and accessible alternatives—could strengthen the movement's long-term effectiveness.

4.1.6 Perceived Inefficacy of Individual Action

A notable share of participants expressed scepticism about the impact of their personal boycott efforts. While many supported the boycott in principle, they doubted whether an individual's refusal to purchase certain products could meaningfully affect large multinational corporations or alter political realities. This perception often coexisted with moral outrage, creating a tension between conviction and perceived futility.

"I don't think my single action will change anything these companies are too big." (R, 19, Istanbul)

"Even if I stop buying, millions of others still do; it feels like a drop in the ocean." (M, 30, Sakarya)

"Unless the boycott is massive and organized, one person's choice won't make a difference." (A, 44, Antalya)

These reflections illustrate how perceptions of inefficacy can undermine sustained engagement, even among individuals who strongly identify with the moral and humanitarian aims of the boycott. For these participants, collective action is essential for impact, but the absence of such scale reduces their motivation to continue individual efforts.

4.2 Non-participation in Israeli Boycott

In this section, the focus shifts to non-participation in the Israeli boycott, highlighting the diverse reasons why some Turkish consumers choose not to engage despite often expressing moral sympathy for the cause. Interview data reveals several recurring themes: practical constraints and entrenched consumption habits that make switching brands difficult; religious or political perspectives that do not align with boycott strategies; uncertainty or lack of clear, reliable information about which brands to target; perceived inefficacy of individual action in producing tangible results; and logistical or informational challenges faced even by those willing to participate. Together, these findings underscore that non-participation is not solely a matter of indifference but often stems from structural, informational, and perceptual barriers that shape consumer decision-making.

4.2.1 The Effect of Social Media

For some non-participants, social media played an ambiguous or even discouraging role in shaping their views about the boycott. While they acknowledged that platforms like Twitter and Instagram increased visibility of the cause, they also pointed out that the overwhelming flow of conflicting information, unverified claims, and emotionally charged content sometimes led to confusion or disengagement. A few noted that repetitive exposure to graphic imagery could result in emotional fatigue rather than mobilization.

"I see a lot on social media, but I can't always tell what's true and what's exaggerated." (H, 28, Istanbul)

"After a while, the same shocking images lose their effect it's like people get numb." (Ş, 33, Eskişehir)

"Too many different boycott lists are shared online; I don't know which one to follow." (C, 53, Izmir)

These insights suggest that while social media is a powerful tool for awareness, it can also contribute to information overload, confusion, and even disengagement among potential participants. Clear, consistent, and verified messaging may be necessary to convert awareness into sustained action.

4.2.2 Lack of Clear Information

A recurring barrier to boycott participation was the absence of clear, reliable, and up-to-date information on which brands and companies were linked to Israel or its supporters. Many respondents expressed frustration with inconsistent boycott lists, conflicting claims across social media, and the difficulty of verifying information. This uncertainty often led to hesitation, as participants feared unintentionally supporting targeted companies or wrongly avoiding neutral ones.

"Every list says something different how can I know which one is correct?" (N, 22, Izmir)

"I need proof before I stop buying something; hearsay is not enough for me." (H, 34, Sakarya)

"It's not that I don't care; I just don't want to act without being sure of the facts." (Ç, 46, Izmir)

These findings highlight that information credibility is central to mobilization. Without standardized, transparent, and regularly updated boycott guidelines, even sympathetic consumers may remain inactive due to uncertainty.

4.2.4 Perceived Inefficacy of Individual Action

Many non-participants believed that individual boycotts have little to no tangible impact on the economic or political power of multinational corporations or the Israeli state. Even when they morally supported the boycott in principle, this perception of futility discouraged active involvement. Some expressed that only large-scale, collective efforts could create meaningful change, and without such unity, personal actions felt symbolic at best.

"One person not buying doesn't matter these companies won't even notice." (E, 19, Eskişehir)

"If the whole country did it, maybe it would work, but alone, it's pointless." (S, 22, Istanbul)

"I support the idea, but I don't think my small action will make any difference." (K, 25, Izmir)

These responses show that perceptions of inefficacy act as a significant demotivator. Addressing this belief may require campaigns to emphasize collective results and demonstrate concrete outcomes of past boycotts.

4.2.5 Challenges and Barriers for Participants

Even among those willing to participate in the boycott, several practical and contextual obstacles limited the scope or consistency of their actions.

Participants described difficulties in maintaining the boycott over time, especially when targeted products were widely available, affordable, and of preferred quality. Some also mentioned social and familial pressures, where others around them did not share the same level of commitment, making adherence more challenging.

"Sometimes I have no choice but to buy from these companies it's not easy to avoid them completely." (A, 34, Antalya)

"My family doesn't follow the boycott, so it's hard to keep it up at home." (S, 26, Istanbul)

"Over time, you lose track of which products are okay, and which are not." (B, 22, Konya)

These accounts show that sustaining boycott participation often requires more than moral motivation; it depends on structural support, accessible alternatives, and collective adherence within social networks.

The qualitative findings from the interview data are compared with the key themes and theoretical insights discussed in the literature review. This comparison highlights where the empirical evidence supports, challenges, or extends existing scholarly work on political consumerism, boycotts, and digital activism.

The interview results reveal that moral outrage particularly in response to perceived injustices and human rights violations in Palestine was the dominant driver for boycott participation. The participants would mention empathy of victims, in particular of children, in many different variations as the main driving emotional agent with most of them mentioning shocking images and personal testimonies shared in social media.

This is very closely related to what Micheletti and Stolle (2007) claim which is that political consumerism is often supported by ethical beliefs instead of the consideration of material self-interest. On the same note, Neilson (2010) observes that an act of perceived moral offence may act as the key catalyst towards entrenched boycott participation. The overarching emotional salience of visual victimization reported in the interviews is not unique, but this has already been noted in other reports suggesting that moral shocks can quickly galvanize the emotions of the audience, even on the part of persons who have seldom engaged in politics in the past.

During the interviews, they revealed that the main source of information in boycott campaigns through social media platforms was the use of Twitter, Instagram, Facebook and YouTube. Respondents emphasized that visual materials and graphic images were more efficient mobilizing sources than verbal messages and that online activities gave the possibility to spread the information linked to the boycott quicker after the major geopolitical events.

This forms evidence to the connective action framework elaborated by Bennett and Segerberg (2012) that centred around the digital networks in facilitating the broad participation and not necessitating the use of hierarchical command structures. Tufekci (2017) also highlights the possibilities of participation thresholds to decrease by means of social media, so that people could do a political action with minimal formal coordination. The post-October 2023 intensification of boycott action, which some of the participants explained by viral online campaigns, resembles other instances of digitally enabled activism found in literature.

Another large number of non-participants echoed the sentiment that it was believed that individual boycotts have little to no impact on corporate or political practices. Another group complained that it was hard to find out which products they should not consume, or that changing their consumption patterns was inconvenient. These answers align with the Friedman (1999) conclusion that the notion of efficacy is a determinant of success of

boycotts. Yuksel (2013) also observes that even morally driven boycotts can be compromised by logistical obstacles, e.g. availability of the product and clarity of information.

In this research study, some of the participants indicated using unofficial, crowd-sourced brand lists, which they considered inconsistent or not reliable. This confirms previously documented findings that information asymmetry may be a severe obstacle to lasting consumer activism.

The interviews complemented the hypothesis by showing that there were religious and political reasons that were at play with participation. The engagement in boycotting was framed by some of the respondents as a religious obligation and some stated clearly that this was a direct response to the government of Turkey aligning itself with Israel. Some of the respondents even reported that diplomatic ties at the state level discouraged their own involvement due to political inconsistency or uselessness.

Stolle et al. (2005) and Klein et al. (2004) have reported that national identity and the geopolitical environment could make a difference in boycott behavior, even though these aspects do not always receive coverage within the frameworks related to moral-consumerism. In the present research, the concept of political context was found to be quite salient, which would indicate the necessity to consider these variables in future studies more systematically.

Doubt about the influence of isolated individual action was another theme to reoccur throughout the interviews. Numerous respondents emphasized that the success of boycotts relies on large-scale collective action over long-term time. The finding is in line with Stolle et al. (2005) who posit that the outcome of political consumerism depends on attaining a critical mass of participants.

The interviewees' emphasis on coordination and scale also reflects the dynamics observed in high-profile global boycotts, where the perceived legitimacy and visibility of the movement can amplify both its economic and symbolic effects. However, this study adds to the literature by showing how such perceptions can discourage initial participation if individuals believe collective momentum is lacking.

Overall, the findings strongly support the literature's emphasis on moral outrage, social media influence, and collective action as key drivers of boycott participation. They also

confirm that perceived inefficacy, information gaps, and logistical challenges can limit engagement. However, the interviews contribute new empirical nuance by revealing the greater-than-expected salience of national political context and religious framing in shaping individual decisions within the Turkish setting.

Chapter 4 presents the thematic analysis of interview data, offering a detailed exploration of the motivations, enablers, and barriers influencing Turkish consumers' participation or non-participation in the Israeli boycott movement. The chapter is divided into two major sections: participants and non-participants, each supported by thematic tables and illustrative quotes.

For participants, the findings reveal that engagement is largely motivated by moral and humanitarian concerns, with graphic media depictions of Palestinian suffering, particularly involving children, triggering strong emotional responses and a moral obligation to act. Social media plays a critical role as the main source of boycott-related information, amplifying awareness and emotional engagement through impactful videos and images. The significance of the collective action is underlined, and the respondents believed boycotts to be possible only in large-scale form. It is also performed in the shape of religious obligation, as it is presented to some as a duty that is based on Islamic principles and solidarity to the oppressed.

In non-participants, four barriers are outstanding: the analysis reveals. The feeling of inefficiency makes most people question whether individual action matters and consumption patterns and practical limitations reduce good intentions or allow people to make consecutive purchasing decisions. Unreliable information represented by mixed boycott lists makes a situation uncertain and destructive to engagement confidence. There is also the emergence of the political context disengagement, with some of the respondents agreeing that further trade of Israel by the government interferes with the possible effectiveness of individual boycotts.

The chapter shows that both participant and non-participant decision-making process are conditioned by the combination of moral, informational, and contextual factors; however, the abundance or the lack of emotional triggers, available information, and perceived collective efficacy play a crucial role in individual choice. The results reveal that boycott behaviour is a complex combination of individual conviction, social factors and structural barriers.

5 CONCLUSION, DISCUSSION AND IMPLICATIONS

5.1 Conclusion

The findings of this study provide a nuanced understanding of the drivers and barriers shaping Turkish consumers' participation in the Israeli boycott movement. The qualitative evidence indicates that moral and humanitarian concerns, social media influence, collective action perceptions, and religious motivations play a significant role in participation, while perceived inefficacy, practical constraints, lack of reliable information, and political context disengagement are dominant factors in non-participation. When compared with the literature reviewed in earlier chapters, these results both reinforce and expand upon established knowledge.

Our analysis shows that many participants view boycott participation as a moral imperative, primarily driven by empathy towards Palestinians, especially children, and outrage over perceived injustices. This aligns closely with the moral-political consumerism framework outlined by Micheletti (2003) and Stolle et al. (2005), which emphasises ethical motivations as a cornerstone of politically motivated consumption. Similarly, Neilson (2010) found that humanitarian crises often catalyse consumer activism by personalising distant conflicts. In our data, emotional triggers often delivered via media serve to transform passive sympathy into active boycott behaviour, echoing Cherrier's (2007) findings on the moral transformation of consumption habits.

The role of social media emerged as a central enabler of participation, with platforms such as Twitter, Instagram, and YouTube providing both informational and emotional content. These findings corroborate the work of Bennett and Segerberg (2012) on "connective action," where personalised digital communication fuels decentralised activism. Our participants' emphasis on visual media impact aligns with Tufekci's (2017) argument that emotionally charged imagery in digital activism accelerates mobilisation. However, compared to earlier studies in the literature review (e.g., Poell and van Dijck, 2015), our results suggest that in the Turkish context, social media is not only a mobilisation tool but also a primary source of boycott intelligence, underscoring the absence of alternative trusted channels.

Participants frequently stressed that boycotts are only effective when widely adopted, reflecting findings in Friedman (1999) and Klein et al. (2004) that collective participation is a key determinant of perceived boycott efficacy. This perception is reinforced by

historical examples reviewed in Chapter 2, such as the South African anti-apartheid boycott, where mass participation amplified political pressure (Baumgart-Ochse, 2019). Our findings, however, highlight a critical dependency: individual motivation is often contingent upon visible large-scale engagement, suggesting that in contexts where mass action is not apparent, participation rates may decline.

The framing of boycott engagement as a religious duty aligns with studies on faith-driven consumer activism, such as those by Rose and Rose (2008) and Nurfaedah et al. (2025), which identify religious identity as a strong motivator in Islamic contexts. In our findings, religious justification often overlaps with moral reasoning, indicating a blended motivational framework that reinforces commitment to the boycott cause. This dual moral-religious framing parallels the MUI fatwa influence discussed in the literature review, illustrating how religious authority can legitimise and amplify political consumerism.

Among non-participants, the belief that individual actions have negligible impact mirrors the “efficacy gap” identified in Klein et al. (2004) and Balsiger (2010). Consistent with Friedman’s (1999) argument, our respondents question whether isolated boycotts can influence multinational corporations or geopolitical realities. This scepticism is heightened by the perception that meaningful change requires coordinated mass participation an insight also supported by prior case studies on boycott failure due to fragmentation.

The practical barriers reported by our non-participants difficulty finding alternative products and entrenched shopping habits are consistent with the literature on behavioural inertia in ethical consumption (Carrigan & Attalla, 2001; Bray et al., 2011). As discussed in Chapter 3, convenience and product availability often outweigh ethical considerations, particularly when consumers perceive a high personal cost in altering purchasing patterns.

The absence of trusted, consistent boycott brand lists was a recurring theme, reinforcing the information asymmetry challenges noted by Micheletti and Stolle (2008) and Chatzidakis et al. (2011). In our context, contradictory online sources undermine confidence and create hesitation, which aligns with earlier findings that clarity and transparency in campaign targets are essential for sustained participation.

Finally, political disengagement rooted in scepticism towards national and international political will reflects Baumgart-Ochse’s (2019) findings on the interplay between state

policy and citizen activism. When participants perceive that their government continues economic relations with the boycott target, personal action is seen as symbolic at best. This barrier has not been extensively addressed in consumer boycott literature but is significant in contexts where state-level policy contradicts grassroots mobilisation.

In summary, our results affirm much of the existing literature while contributing additional context-specific insights. Moral/humanitarian concerns and social media influence remain consistent drivers of political consumerism, as identified in global studies, but in the Turkish case, religious framing and distrust in political institutions play equally critical roles. Similarly, barriers such as perceived inefficacy and practical constraints are well-documented, yet our findings underscore how political context and information reliability uniquely interact to discourage participation. This integrated understanding highlights the importance of designing boycott campaigns that leverage emotional engagement, religious legitimacy, and credible information dissemination, while also addressing structural and political barriers to maximise impact.

5.2 Discussion

The analysis of participation and non-participation in the Israeli boycott among Turkish consumers provides valuable insights into the interplay between moral conviction, social influence, religious identity, and structural constraints in shaping political consumerism. This discussion interprets the findings in light of the theoretical and empirical literature reviewed in earlier chapters, highlighting consistencies, divergences, and novel contributions.

Moral and Humanitarian Drivers: The predominance of moral and humanitarian concerns among participants reinforces the moral-political consumerism model described by Micheletti (2003) and Stolle et al. (2005), wherein ethical imperatives drive consumer choices beyond personal utility. Our findings align with Neilson's (2010) observation that humanitarian crises, when made personally salient, transform passive empathy into active resistance. The emphasis on the suffering of Palestinian children mirrors Cherrier's (2007) argument that emotional identification with victims can catalyse sustained consumer activism. Notably, this study extends prior literature by situating such moral motivations in the context of an ongoing, high-profile geopolitical conflict where visual media exposure intensifies emotional responses.

The Role of Social Media in Mobilisation: Social media's function as both an emotional amplifier and an information hub is consistent with Bennett and Segerberg's (2012) concept of "connective action," where personalised digital communication facilitates decentralised mobilisation. While earlier studies, such as Tufekci (2017) and Poell & van Dijck (2015), acknowledge social media's ability to spread information, our participants emphasised its role as a primary and trusted source of boycott intelligence a point less prominent in Western contexts where multiple credible channels coexist. This reliance on social media in Turkey suggests a higher degree of digital dependency for political consumerism but also indicates vulnerability to misinformation and disinformation.

Collective Action Perceptions and Efficacy: The perception that boycotts are only effective when broadly adopted reflects the collective efficacy principles discussed by Friedman (1999) and Klein et al. (2004). Similar to the anti-apartheid movement case reviewed by Baumgart-Ochse (2019), our participants linked personal action to visible large-scale mobilisation. However, unlike in some historical cases where leadership structures coordinated participation, our findings suggest that contemporary mobilisation is largely self-organised via digital platforms. This absence of central coordination may explain why collective efficacy is both a motivator for participants and a barrier for non-participants who see limited evidence of mass engagement.

Religious Framing and Legitimacy: Religious duty emerged as a potent motivator, particularly among Muslim participants who framed boycott engagement as an extension of Islamic ethical principles. This finding supports Rose and Rose's (2008) and Nurfaedah et al.'s (2025) work on religious consumer activism, as well as the role of the MUI fatwa in legitimising boycott actions. Compared to the literature reviewed in Chapter 2, our results indicate a deeper integration of religious and moral reasoning, suggesting that in contexts with strong religious identity, faith can function both as a motivational anchor and a source of sustained commitment.

Barriers to Participation: The barriers identified among non-participants perceived inefficacy, practical constraints, unreliable information, and political disengagement closely mirror patterns found in prior boycott literature. The perceived inefficacy resonates with the “drop in the ocean” mentality described by Klein et al. (2004) and Balsiger (2010), while practical constraints reflect the behavioural inertia documented by Carrigan & Attalla (2001) and Bray et al. (2011). The lack of reliable information parallels Micheletti and Stolle’s (2008) findings on the necessity of clear and credible target lists for sustained activism. Notably, political disengagement whereby continued government trade with Israel diminishes perceived boycott value is less explored in prior literature and may represent a context-specific barrier in countries where state policy openly contradicts grassroots sentiment.

Intersection of Motivation and Barriers: A notable contribution of this study is its illustration of how the same factor can act as both a motivator and a deterrent depending on context. For instance, collective action motivates participants who perceive high engagement yet discourages non-participants when large-scale mobilisation is not visible. Similarly, social media empowers participants through access to information but fosters disengagement among non-participants wary of misinformation. These dualities suggest that political consumerism operates along a continuum shaped by perception, trust, and resource accessibility.

Contribution to Literature: Compared to the literature reviewed, this study adds three main contributions:

1. It integrates religious framing as a central, rather than peripheral, component of boycott participation in a Muslim-majority national context.
2. It highlights political disengagement as a distinct barrier linked to state-level economic policy, an area underexplored in previous consumer boycott research.
3. It emphasises the digital dependency for boycott mobilisation in contexts where alternative trusted information channels are limited.

5.3 Implications

5.3.1 Theoretical Implications

The findings from this study reinforce and extend several theoretical models of political consumerism discussed in Chapter 2. First, the strong presence of moral and humanitarian

motivations among participants provides empirical support for Micheletti's (2003) and Stolle et al.'s (2005) frameworks, which position moral obligation as a key driver of consumer activism. However, by demonstrating the integration of religious duty into this moral framework, our results suggest that in religiously affiliated contexts, the conceptual boundaries between ethical and faith-based motivations are more fluid than previously theorised. This aligns with Rose & Rose (2008) and Nurfaedah et al. (2025) but extends their findings by showing that religious framing not only legitimises boycotts but can sustain participation despite practical challenges.

Moreover, the dual role of collective action perception as both an enabler and a barrier complicate existing models of collective efficacy (Friedman, 1999; Klein et al., 2004). Our study suggests that efficacy perceptions are highly contingent on visibility and communication within networks, a point not fully addressed in the literature. The reliance on social media also points to a possible evolution in Bennett & Segerberg's (2012) "connective action" theory, as Turkish consumers exhibit greater dependency on digital platforms for both mobilisation and legitimacy-building.

5.3.2 Practical Implications

The results offer actionable insights for civil society groups, religious authorities, and advocacy networks seeking to increase boycott participation. The emotional impact of visual content suggests that targeted, high-quality media campaigns could strengthen engagement, particularly if they blend humanitarian narratives with religious and ethical framing. Given that lack of reliable information is a major barrier, coordinated efforts to maintain transparent, regularly updated boycott lists could enhance credibility and lower the entry barrier for potential participants.

The finding that political disengagement undermines boycott motivation points to the need for advocacy strategies that link consumer action to tangible policy influence, such as highlighting past cases where boycotts led to measurable corporate or political change. Additionally, since practical constraints discourage participation, NGOs and activists could collaborate with alternative suppliers to improve access to substitute products, making boycott compliance more feasible.

5.3.3 Policy Implications

At a policy level, the study underscores the importance of institutional support for consumer activism in contexts where state policy and public sentiment diverge. While some participants expressed frustration at government trade relations with Israel, this tension could be mitigated if consumer rights frameworks formally recognised ethical and political choice in purchasing decisions. Transparency measures such as mandatory corporate disclosure of supply chain and trade affiliations would help address the information reliability gap identified in this study.

Furthermore, public institutions and educational initiatives could integrate media literacy training to help consumers critically assess boycott-related information circulating on social media. This could reduce the hesitancy caused by misinformation while preserving the mobilisation advantages of digital activism.

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