

Factors Influencing Product Boycotts During Political Conflicts: Insights from Egypt

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Abstract: This study explores the psychological and sociocultural factors that influence the intentions of Egyptian consumers to boycott products perceived to support the Israeli occupation of Palestine. In response to the renewed violence in Gaza and rising geopolitical tensions, consumer boycotts have re-emerged across the Arab world as potent expressions of political and moral resistance. Although boycott behavior is increasingly important in Arab contexts, there is still a shortage of empirical research on the topic. This study employs the Theory of Planned Behavior (TPB) and moral psychology to develop a structural model that incorporates factors such as ethical idealism, ethical relativism, religiosity, ethnocentrism, consumer animosity, self-enhancement, perceived efficacy, and perceived legitimacy. A total of 353 valid responses were obtained through the deployment of a structured questionnaire and subsequently analyzed employing Partial Least Squares Structural Equation Modeling (PLS-SEM).

Study results indicate that eleven of the twelve hypothesized relationships were supported. Consumer animosity, ethnocentrism, religiosity, perceived efficacy, legitimacy, and self-enhancement have a significant influence on both attitudes toward boycott and behavioral intentions. Attitudes toward boycotts also had a direct and positive effect on intentions. However, ethical idealism was inversely related to boycott attitudes, implying a perception that such acts may be ethically insufficient. Ethical relativism was found to be statistically insignificant.

This study contributes a novel empirical model of boycott participation by integrating TPB with moral and identity-based constructs in a Middle Eastern context. It offers important implications for scholars, policymakers, and practitioners by revealing how moral conviction, social identity, and perceived impact drive political consumerism in conflict-affected societies.

Keywords: Religiosity, Ethnocentrism, Consumer animosity; Perceived efficacy, Ethical Idealism and Relativism.

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1. Introduction

Historically, consumer boycotts have served as an effective form of civic resistance, enabling individuals and communities to protest against perceived injustices by strategically withdrawing economic support. In the Egyptian context, boycotts hold profound socio-political significance, especially concerning the Israeli occupation of Palestine. Despite Egypt's formal diplomatic relations with Israel following the Camp David Accords, public sentiment has often diverged from state policy, manifesting in grassroots boycott campaigns that intertwine political opposition with religious and moral convictions (Podeh and Winckler, 2002; Takriti, 2019). As a collective action, boycotting involves deliberately abstaining from purchasing or endorsing specific products, services, or entities to express dissent and advocate for change. Although the term “boycott” originated during the late 19th-century Irish Land War, the practice has since evolved into a globally recognized tool for addressing political, social, and economic grievances (Friese, 2000).

The historical depth of boycotting behavior in Egypt extends from early nationalist struggles against British colonialism to contemporary activism. Past campaigns, such as the anti-British boycott during the 1919 Revolution (Abdalla, 1984) and the Arab League's coordinated economic boycotts against Israel (Feiler, 1998), highlight the enduring link between economic action and political sovereignty. Recent movements, especially those sparked by the renewed conflict in Gaza, continue this legacy by targeting brands and companies perceived to support Israeli state violence (ElGammal, 2025; Buheji, 2023). To understand these actions, we need to consider their historical context within a broader academic framework that charts the development of boycott strategies in Egypt. In a country with a well-established tradition of activism, boycotts have become a powerful means for citizens to express their concerns and advocate for change. Table (2) outlines a chronological classification of boycotts in Egypt, providing a comprehensive historical overview of economic, political, and social resistance strategies. These boycotts have historically been driven by various motivations: political, economic, and social. They have often emerged as responses to foreign policies or colonial legacies, targeting a wide range of entities, including consumer goods, multinational corporations, cultural events, and international sports platforms.

Empirical studies have shown that a complex mix of psychological and cultural factors influences consumer behavior in this area. These factors include religiosity (Al-Hyari et al., 2012), consumer ethnocentrism (Roswinanto and Suwanda, 2023), perceived efficacy (Halimi, D'Souza, and Sullivan-Mort, 2017), and consumer animosity (Pasryb and Munir, 2024). Together, these constructs contribute to the rise of identity-based political consumerism, where participation in boycotts becomes both an expression of self and a collective ethical stance (Abosag and Farah, 2014). Drawing on the Theory of Planned Behavior (TPB) and insights from moral psychology, this study examines the factors that drive boycott intentions among Egyptian consumers. It examines the impact of factors such as ethnocentrism, religiosity, consumer animosity, self-enhancement, perceived effectiveness, and moral values. The study also provides a comprehensive understanding of consumerism in Egypt, contributing to the

conversation on ethical consumption.

2. Literature Review

Captain Charles C. Boycott, a distinguished land manager, is credited with coining the term "boycott." In 1880, the Irish Land League launched a campaign to reduce rents by isolating Captain Boycott from his business and commercial contracts. This effort became known as a boycott. According to Friese (2000), "The term boycott emerged 120 years ago when a dispute occurred between Irish farmers and their British landlords." However, the practice dates back to the 14th century. Early examples include American colonists boycotting British goods during the Revolutionary War, abolitionists boycotting goods made by enslaved people, and, dating back to 1327, citizens of Canterbury, England, agreeing not to "buy, sell, or exchange drinks or victuals with the monastery" (Laidler, 1968; Smith, 2001). Therefore, the concept of boycotts is not a new subject of discussion. Conversely, boycotts have been happening for many years, allowing consumers to express their disapproval of companies' goods or actions through boycotts (Zack, 1991; Yuksel, 2013).

2.1. Boycott and Boycott behavior definition

The Oxford English Dictionary defines a boycott as "withdrawing from social or commercial interaction or cooperation with a group, nation, or person, intended as a protest or punishment." According to Friedman (1985), a boycott is described as "an attempt by one or several parties to achieve specific goals by pushing individual consumers not to purchase certain products on the market." This definition is widely accepted among academics. To further elucidate the term, Garrett (1987) articulated a boycott as "a concerted refusal to do business with a particular person or firm, to obtain concessions, or to complain about certain acts or practices by the person or firm." "Boycott relies on the idea that the consumer has the power to choose or not to choose products for unexpected reasons," as noted by Dobscha (1998). Boycotts can be defined as initiatives that urge individual consumers to abstain from specific purchases in order to achieve particular objectives (Friedman, 1999). Smith (2001) characterized a boycott as "an organized action leading to the withdrawal of as many people as possible from previously established relationships of a political, social, or economic nature." Furthermore, boycotting serves as a "means that allows consumers to influence the practices of firms which do not behave socially responsibly, by refraining from buying from these firms," as stated by Klein and Andrew (2003). The act of boycotting is perceived as a small-scale, peaceful protest against political, social, and economic inequalities in the marketplace, wherein consumers refrain from purchasing certain products (Sasson, 2016).

Beck (2019) asserted that "boycott behavior represents the consumer's decision to punish private companies or countries by avoiding selecting products or brands based

on social, political, or ethical considerations.” Activists have called for consumer boycotts to accomplish political, ideological, social, economic, ecological, and ethical goals (Friedman, 1999; Sen et al., 2001). Yang and Rhee (2020) suggest that boycotts can be seen as a collective attempt to challenge corporations and drive corporate change. According to Shaw and Newholm (2002), consumer boycotts are a well-documented catalyst for social and economic change, as they convey intense customer displeasure with a company. Consumer boycotts can be understood as a form of consumer resistance (Penaloza & Price, 1993; Klein, John, & Smith, 2002). Customers collectively impose social and economic pressure on the offending business as a form of payback (John and Klein, 2003).

In addition, a consumer boycott is considered a type of collective behavior that prevents market transactions, as its success depends on the constant participation of a large group of consumers (Sen et al., 2001). According to Abdul-Razak and Abdul-Talib (2012), a consumer boycott is an expression of animosity that leads to a refusal to make certain purchases in the market for various reasons, including political injustice, economic inequality, military violence, or a company’s reckless behavior. Another term for boycotting is anti-consumption behavior (Yuksel, 2013; Yuksel & Mryteza, 2009; Sen, Gurhan-Canli & Morwitz, 2001).

2.2.Types of Boycotts

Table (1) presents a chronological overview of boycott typologies, reflecting the evolution of academic thought on consumer activism as a tool for socio-political and economic change. It reveals a significant shift from purely economic tactics to morally and ideologically charged movements. For scholars, these examples not only map theoretical advancements but also offer pragmatic insights for analyzing modern campaigns, such as the MUI Fatwa-driven boycotts of Israeli products, which blend religious duty, political solidarity, and economic resistance.

Early classifications, such as Kaikati’s (1978) hierarchical framework of *primary, secondary, tertiary, and voluntary boycotts*, emphasized *structural mechanisms* and *direct economic disengagement*, particularly in geopolitical contexts like the Arab-Israeli conflict. These foundational categories highlight the tactical layering of boycotts, ranging from targeting offending entities directly to leveraging third-party networks—a strategy evident in historical campaigns against apartheid-era South Africa and contemporary movements such as BDS (Boycott, Divestment, Sanctions).

Neier’s (1982) “*reprehensible practices*, and *blacklist-type*” contextualizes boycotts as moral instruments. Friedman’s contributions from the 1980s to the 1990s marked a crucial shift in understanding boycotts as dynamic, purpose-driven phenomena. His 1985 distinction between *instrumental* (policy-focused) and *expressive* (symbolic) boycotts introduced a critical lens for evaluating intent versus impact, while his 1991 developmental stages (action considered to action taken) framed boycotts as a developing process rather than static acts. By 1999, Friedman expanded his typology to address causal diversity, categorizing boycotts by *mechanism*

(obstructionist, substitution) and *cause* (economic, environmental, or religious), thereby acknowledging the interplay between consumer agency and systemic issues such as labor exploitation or ecological harm.

This multidimensional approach anticipated later frameworks, such as Sen et al.'s (2001) emphasis on ethical control and Abosag's (2010) micro-macro scope differentiation, which highlighted the scalability of boycotts from individual brands to nation-state policies. The 21st-century classifications reflect the digitalization and ideological diversification of consumer activism. Koku's (2011) delineation of *traditional* versus *modern* communication channels underscores the transformative role of social media in amplifying boycott campaigns. Similarly, Cruz's (2013) *backlash* and *anti-consumerism* categories, alongside Balabanis' (2013) reason-based taxonomy, illustrate the growing alignment of boycotts with intersectional advocacy, from animal rights to climate justice.

Table (1) – Boycott types - Source: developed by the authors.

Author(s)	Classification Basis	Boycott Type
Kaikati (1978)	By Purpose	Primary Boycott, Secondary Boycott, Tertiary Boycott, and Voluntary Boycott.
Neier (1982)	By Ethical Context	Reprehensible Practices, and Blacklist-Type
Friedman (1985)	By Purpose	Direct Boycott, Indirect (Surrogate) Boycott Instrumental Boycott and Expressive Boycott.
Friedman (1991)	By Stage of Development	Action-Considered, Action-Requested, Action-Organized, and Action-Taken Boycotts.
Friedman (1999)	By Mechanism	Obstructionist and Substitution Boycotts
Friedman (1999)	By Cause	Economic, Environmental, Religious, Minority/Relational, and Labor Boycotts.
Sen et al. (2001)	By Purpose	Economic/Marketing Policy, and Political/Social/Ethical boycotts.
Abosag (2010)	By Scope	Micro-Boycott, and Macro-Boycott.
Koku (2011)	By Communication Channels	Traditional and Modern Boycott.
Cruz (2013)	By Ideology	Backlash and Anti-Consumerism
Balabanis (2013)	By Reason	Human/Animal Rights, Environmental Protection, Health Concerns, Social/Political Issues.

2.3. Historical Background on Boycott in Egypt.

Table (2) effectively traces Egypt's anti-colonial boycotts from the Urabi Revolt (1879–1882) and the 1919 Revolution, demonstrating how nationalist movements used economic boycotts that functioned as resistance and pressuring mechanisms against the British colonial administration (Abdalla, 1984; Marsot, 2007). The significant boycott in Egypt dates back to 1882 during the British occupation. It was known as the "National Boycott Movement" or simply the "Boycott Movement." The movement was part of the broader struggle for Egyptian independence and sovereignty (Lockman, 1988). Takriti (2019) traces the earlier boycott movement to the anti-colonial struggle

against British rule, where Egyptians engaged in boycotting British goods as a form of resistance.

Following Egypt's independence, Arab League-led boycotts against Israel (1948–1979) played a pivotal role in expressing solidarity with Palestine and shaping regional political alliances. Initially, they were part of a broader regional effort to isolate Israel economically (Feiler, 1998; LeVine, 2005). However, following the Camp David Accords (1979), Egypt's policies shifted toward diplomatic normalization and economic liberalization under the Sadat and Mubarak regimes, leading to a decline in boycott effectiveness (Barnett, 1998; Podeh & Winckler, 2002; Yaqub, 2004). The emergence of political and consumer-driven boycotts since the 2000s reflects a shift in the dynamics of Egyptian activism. The rise of anti-normalization movements in the aftermath of the Arab Spring underscores persistent public opposition to diplomatic and economic ties with Israel, even as governments maintain formal relations (Kandil, 2015). This resistance has endured through initiatives like the Boycott, Divestment, and Sanctions (BDS) movement, which echoes ongoing grassroots dissent against normalization efforts, as highlighted by scholars such as Kandil (2015) and Al-Tahri (2020).

The boycott of Israeli products has earned significant scholarly attention. It underscores the role of religious and ethical motivations in shaping modern boycotts, notably in response to the Israeli-Palestinian conflict. Refendy (2022) examines the Islamic legal justification for boycotts in Indonesia, specifically as a form of resistance to Israeli policies. Highlights the Indonesian Ulema Council's (MUI) endorsement of boycotts as permissible under governmental approval, provided they align with collective Muslim advocacy (Refendy, 2022). The theological underpinnings of boycotts, termed *mahjur* in Islamic jurisprudence, derive from Qur'anic principles (Qur'an 4:5; 2:282) and historical precedents, such as the 1945 Arab League resolution against Zionist goods (BDS Movement, 2005). Contemporary iterations, including the Boycott, Divestment, and Sanctions (BDS) movement, reflect a globalized application of these principles, with religious identity serving as a primary motivator for consumer participation (Al-Qaradhawi, 2005; MUI, 2023). Sheikh Yusuf al-Qaradhawi's influential fatwa, which frames boycotts as a religious obligation (*fardh*), has been instrumental in mobilizing Muslim communities, including Indonesia's MUI, which issued Fatwa No. 83/2023 to codify support for Palestinian sovereignty through economic disengagement (MUI, 2023). The 2023 MUI fatwa-led boycott and 2024 consumer activism movements illustrate how Islamic legal rulings and religious obligations influence boycott decisions (Dajani, Lewaa & Fakhreldin, 2024).

Ultimately, given the economic implications, it is essential to document the financial impact of modern boycotts. The 2018 Al Jazeera report estimated \$11.5 billion in potential losses, and World Bank data showed a \$6 billion decline in intermediary exports (2014-2016), suggesting that boycotts remain a significant economic tool (Geweke, 2024). While Israel denies the severity of these movements, data from international financial institutions provide quantitative evidence of their market effects (Dajani, Lewaa & Fakhreldin, 2024). In response to geopolitical tensions, Egyptian citizens and organizations have initiated consumer boycotts against Israeli and American products. Djerdjerian (2003) examines grassroots campaigns in Alexandria, particularly targeting American and Israeli goods as a reaction to United States foreign policies in the Middle East. Not only economically or politically, but Egypt has also participated in boycotts within the sports and cultural sectors. Maharmeh (2023) examines Egypt's involvement in the sports boycott of Israel, an extension of the broader political hostilities in the region. Such boycotts have had significant implications for international sports events and diplomatic relations.

Table (2): Historical Boycotts in Egypt - Source: developed by the authors.

Author(s)	Type of Boycott	Country/Entity/ Product boycotted	Reason for boycott
Ahmed Abdalla (1984)	<i>Economic Boycott</i>	Britain — (<i>British goods</i>)	Economic pressure for independence during the 1919 Revolution.
Joe Stork (1988)	<i>Economic Boycott Erosion</i>	Israel	Economic liberalization under Sadat and Mubarak weakened anti-Israel boycotts.
Michael Barnett (1998)	<i>Diplomatic Normalization</i>	Israel	Following the Camp David Accords (1979), the country ended its participation in the Arab boycott.
Gil Feiler (1998)	<i>Economic Boycott</i>	Israel — (<i>Israeli goods</i>)	Solidarity with Palestine (1948–1979).
E. Podeh & O. Winckler (2002)	<i>Political Boycott</i>	Arab countries — (<i>Various goods</i>)	Egypt's strained relations with the Arab League following the 1979 peace treaty.
T. Djerdjarian (2003)	<i>Consumer Boycott</i>	USA & Israel — (American & Israeli products)	Protest against U.S. Middle East policies.
Keith Kyle (2003)	<i>Grassroots Economic Boycott</i>	Britain & France — (<i>British/French products</i>)	Response to the 1956 Suez Crisis and invasion.
Arthur Goldschmidt (2004)	<i>Nationalist Economic Boycott</i>	Britain — (<i>British goods</i>)	Anti-colonial resistance during the 1919 Revolution.
Salim Yaqub (2004)	<i>Anti-Normalization</i>	Israel — (<i>Diplomatic/cultural ties</i>)	Domestic opposition to peace with Israel post-1979.
Mark LeVine (2005)	<i>Arab League Boycott</i>	Israel — (<i>Israeli goods</i>)	Cultural-political opposition to Israel's policies.
Afaf Lutfi al-Sayyid Marsot (2007)	<i>Nationalist Economic Boycott</i>	Britain — (<i>British goods</i>)	Demand for independence during the 1919 Revolution.
M.L. Maurice Jr (2014)	<i>Economic Boycott</i>	USA — (<i>Coca-Cola</i>)	Anti-colonial, opposition to U.S. policies.
Hazem Kandil (2015)	<i>Sporadic Consumer Boycott</i>	Israel — (<i>Israeli goods</i>)	Public opposition to normalization post-Arab Spring.
A. Jarnagin (2016)	<i>Economic Boycott</i>	Israel — (<i>Israeli goods</i>)	Egypt's shift post-1979 peace agreement.
A.R. Takriti (2019)	<i>Political Boycott</i>	Britain — (<i>British goods</i>)	Anti-colonial resistance.
Jihan Al-Tahri (2020)	<i>BDS Movement</i>	Israel — (<i>Israeli goods/services</i>)	Solidarity with Palestine, opposition to Israeli apartheid.
I. Maharmeh (2023)	<i>Sports Boycott</i>	Israel — (<i>Sporting events</i>)	Political protest.
M.A.Z. Dajani, I. Lewaa, et al. (2024)	<i>Consumer Boycott</i>	Israel — (<i>Israeli goods</i>)	Response to 2023 Gaza War.

2.3.1. Factors Influencing Consumer Boycott Behavior

The authors systematically classified each variable influencing boycott behavior according to its conceptual foundation presented in Table (3). This classification reinforces a comprehensive framework and reflects a deeper understanding of how psychological, moral, social, and contextual forces influence consumer boycott behavior.

Cultural and ideological identity variables, ethnocentrism, consumer animosity, and religiosity are grounded in Social Identity Theory and Political Consumerism frameworks. These constructs reflect how cultural loyalty, historical resentment, and religious values inform negative attitudes toward foreign or ideologically incongruent brands. For instance, ethnocentric consumers perceive purchasing foreign products as morally wrong (Shimp & Sharma, 1987), while consumer animosity is driven by political grievances rather than product performance (Klein et al., 1998). Religiosity serves as a powerful moral compass, guiding consumers toward faith-consistent consumption patterns (Alam & Hossain, 2019).

Self-enhancement, classified under Self-related Motives, reflects the consumer's desire to project moral virtue and strengthen personal identity through ethical consumption. Drawing on Schwartz's Value Theory and self-concept literature, this construct explains why some consumers engage in boycotts to affirm and signal their ethical identity (Sen et al., 2001).

Subjective norms, legitimacy, and opinion leaders, drawn from the Theory of Planned Behavior and Social Norms Theory, capture social influence and normative beliefs. These variables reflect the extent to which societal approval, campaign credibility, and influential voices shape individual intentions. Boycotts framed as socially valid and endorsed by trusted opinion leaders often generate greater behavioral alignment (Delistavrou, 2022; Awaludin & Al-Khaidar, 2023).

A critical domain, Attitudinal and Moral Beliefs includes ethical idealism, ethical relativism, justice restoration, perceived egregiousness, and attitude toward boycott. These variables summarize internal moral logic and emotional triggers. Ethical idealism promotes consistent moral conduct (Revilla & Gallego, 2007), whereas ethical relativism emphasizes the fluidity of ethical judgments (LaFollette, 1991). Perceived egregiousness and the desire for justice restoration often incite boycott support due to perceived violations of moral norms (Klein et al., 2004; White et al., 2012). Central to this cluster is the attitude toward boycotting; the evaluative orientation mediates between these beliefs and intentions, directly aligning with the Theory of Planned Behavior (Ajzen, 1991).

Cognitive evaluations, encompassing perceived efficacy, counter-arguments, and boycott costs, relate to an individual's perceived control and reasoning. These constructs assess whether boycotting is seen as effective, burdensome, or logically justified. Efficacy enhances engagement (Lindenmeier et al., 2012), whereas counter-arguments and cost concerns reduce action despite moral agreement (Klein et al., 2004; Scheidler & Edinger-Schons, 2020).

Finally, environmental triggers, namely media and social media, play a pivotal role in real-time mobilization. These tools shape discourse, escalate perceived urgency, and create identity-driven narratives that fuel collective action (Farah & Newman, 2010; Syarif & Herman, 2024). This classification structure strengthens conceptual cohesion and aligns with major behavioral and moral theories. It enables researchers to investigate how multi-level variables converge to influence consumer decisions, providing a robust foundation for empirical testing and the design of effective campaign strategies

Table (3) Factors influencing Consumer Boycott Behavior- *Source: developed by the authors.*

Category	Variables	Definition	Theoretical Anchor	Rationale
Attitudinal/ Moral Beliefs	Ethical Idealism	Revilla & Gallego (2007): Belief that all moral actions should result in positive outcomes for others.	Moral Foundations Theory (Haidt, 2001); also Theory of Planned Behavior -TPB (as a central mediator)	Belief in universal morality fosters consistent pro-social actions like boycotting unethical firms.
	Ethical Relativism	LaFollette (1991): Belief that morality is context-dependent and not universal.		Situational ethics influence whether consumers justify or reject boycotts.
	Justice Restoration	White et al. (2012): Belief that boycott can correct injustice or rebalance power.		Moral drive to rebalance injustice is a key reason why individuals engage in punitive boycotts.
	Perceived Egregiousness	Klein et al. (2004): Degree to which corporate actions are seen as severely unethical or harmful.		Moral outrage from unethical corporate behavior leads to attitudinal alignment with boycott causes..
	Attitude	(Ajzen, 1991):Degree to which a person has a favorable or unfavorable evaluation or appraisal of the behavior in question.		Represents evaluative stance shaped by moral principles and emotional triggers influencing intention.
Cognitive Evaluations (Behavioral Control)	Perceived Efficacy	Lindenmeier et al. (2012): Belief that one's personal action can contribute meaningfully to change.	Theory of Planned Behavior (Ajzen, 1991)	Judgment on whether one's action will lead to change affects intention to participate.
	Perceived Boycott Costs	Scheidler & Edinger-Schons (2020): Perceived time, effort, and financial loss from avoiding a brand.		Perceived inconvenience or personal loss discourages behavior even with positive attitude.
	Counter- Arguments	Klein et al. (2004): Psychological rationales that prevent boycott participation despite agreement with cause.		Involves reasoning against participation despite agreement with the cause, reducing action likelihood.
Social Influence (Normative Beliefs)	Subjective Norms	Delistavrou (2022): Perception of social pressure to engage in or avoid behavior.	TPB: Subjective Norms; Social Identity Theory (Tajfel & Turner, 1986)	Social pressure from peers or the community shapes compliance with collective action.
	Legitimacy	Florencio et al. (2019): Perceived appropriateness or social acceptance of an action or entity.		Acts as a social cue; when campaigns are perceived as legitimate, peer validation drives behavior.
	Opinion Leaders	Awaludin & Al-Khaidar (2023): Influencers who shape consumer judgment and collective decisions.		Influencers mobilize public sentiment, especially in online or identity-based boycotts.
Cultural/ Ideological Identity	Ethnocentrism	Shimp & Sharma (1987): Belief that buying foreign products is morally wrong and harms the local economy.	Political Consumerism; Social Identity Theory	Reflects nationalistic identity and in-group preference, influencing negative attitudes toward foreign brands..
	Consumer Animosity	Klein et al. (1998): Hostility from past political, economic, or military conflicts affects buying behavior.		Driven by socio-political history and cultural resentment, leading to emotionally charged boycott behavior.
	Religiosity	Alam & Hossain (2019): Religious values inform moral consumption and ethical decision-making.		Rooted in cultural-religious identity and moral codes, shaping consumption aligned with faith.
Self-related Motives	Self- Enhancement	Schwartz (1992); Sen et al. (2001): Motivation to project moral superiority through public behavior.	Schwartz's Value Theory (1992); Self-concept theory	Motivated by personal image and moral superiority, boycotting enhances self-concept.
Environmental Triggers	Media & Social Media	Farah & Newman (2010); Syarif & Herman (2024): Channels that distribute information, create narratives, and frame brand image.	Agenda-setting theory; Networked Activism	Amplifies narratives, emotional engagement, and visibility of boycott campaigns. .

3. Conceptual Framework and Hypotheses Development

The current study investigates boycott participation's psychological and the current study examines the psychological and sociocultural drivers of boycott participation by applying the Theory of Planned Behavior (TPB) as a foundational framework. Developed by Ajzen (1991), the Theory of Planned Behavior (TPB) posits that behavioral intention, the most immediate predictor of action, is influenced by three key determinants: attitude toward the behavior, subjective norms, and perceived behavioral control. This theory has been successfully applied to understand various consumer behaviors, including ethical consumption and participation in boycotts (Yuksel & Mryteza, 2009; Lindenmeier et al., 2012).

Within the framework of the Theory of Planned Behavior (TPB), this study developed and tested twelve hypotheses to explore the relationships between different variables and their influence on attitudes and intentions to boycott. The research model, illustrated in Figure (1), integrates variables such as animosity, ethnocentrism, religiosity, self-enhancement, perceived efficacy, legitimacy, ethical idealism, and ethical relativism. The theory's strength lies in its adaptability; it accommodates affective and moral motivations, social influence, and rational decision-making. Particularly in boycotts where action is often framed as ethically charged and socially symbolic, the TPB helps decode the cognitive mechanisms that transform belief into activism.

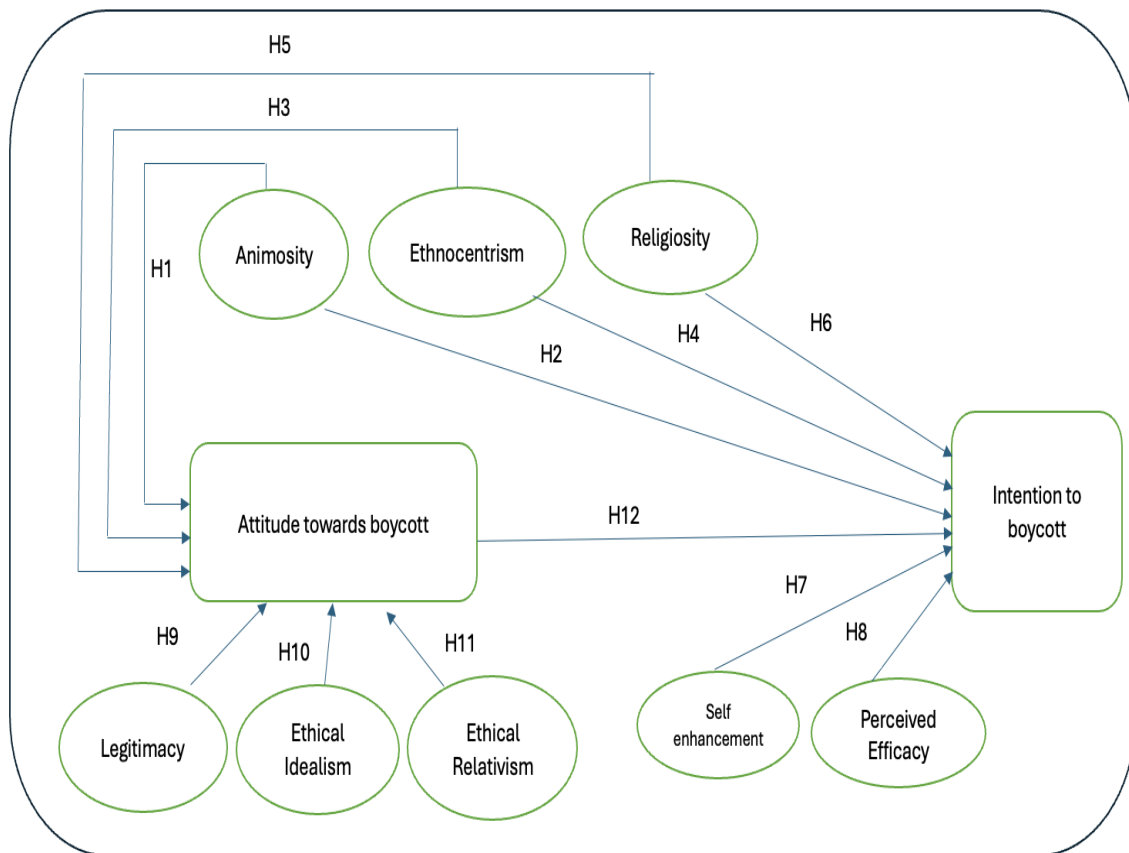


Figure 1 – The Conceptual Framework

3.1. Consumer Animosity, Attitude Toward Boycott, and Boycott Intention

Consumer animosity refers to enduring negative sentiments directed at a particular country, corporation, or brand, often arising from perceived political, economic, historical, or religious injustices. Initially described by Klein, Ettenson, and Morris (1998), consumer animosity refers to lingering feelings of dislike associated with past or current military, political, or economic situations, which distinguishes it from dissatisfaction, which typically arises from personal experiences.

Over the past two decades, animosity's dimensionality has undergone significant development. Klein et al. (1998) initially distinguished between war-related and economic animosity. Building on this, Jang et al. (2004) proposed categories based on stability (stable vs. situational) and scope (personal vs. national). Riefler and Diamantopoulos (2007) introduced dimensions such as religious and personal mentality animosity, while Nes et al. (2012) advanced a four-dimensional model encompassing military, political, economic, and personal animosities, with effect serving as a mediator of consumer intent. Empirical studies have consistently demonstrated that various forms of animosity (political, economic, or religious) either directly or indirectly influence consumer boycott intentions. For instance, Verma (2022) found that anti-China sentiment significantly motivated Indian consumers to boycott Chinese products, with regret as a mediating factor. Similar trends were reported by Palihawadana, Robson, and Hultman (2016) in Northern Vietnam, where animosity directly triggered boycotts. Furthermore, Kim et al. (2022) observed both direct and affinity-mediated effects of animosity on consumer actions.

The influence of animosity extends beyond emotional reactions, shaping evaluative judgments about boycotting. According to the Theory of Planned Behavior (Ajzen, 1991), attitudes are shaped by beliefs about the consequences of actions and the personal or moral values associated with them. Within this model, animosity acts as a precursor and a moralized emotional input, fostering supportive attitudes toward boycotts. These attitudes predict the consumer's readiness to engage in boycott activities. Several studies confirm that increased animosity leads to stronger boycott attitudes and greater behavioral intentions, including product avoidance, protest, and peer mobilization (Delistavrou et al., 2020; Klein et al., 2004). Animosity has been found to significantly suppress purchase intentions, encourage boycott participation, and reshape moral perceptions of products (Ettenson and Klein, 2005; Lee and Lee, 2013; Nijssen and Douglas, 2004). These effects are especially salient in politically and religiously sensitive contexts. Kim et al. (2022) illustrated animosity's pivotal role in mobilizing consumers toward boycott campaigns, a view supported by Abdul-Talib and Adnan (2017) and Smith and Li (2010), who also found animosity to be a powerful motivator across varying geopolitical settings.

Consumer animosity, attitude toward boycotts, and boycott intentions form a sequential psychological process. Animosity is the emotional and ideological foundation; attitude is the evaluative lens; and intention reflects behavioral resolve. Contextual evidence further underscores the psychological impact of animosity. In Malaysia, widespread hostility toward Israel, rooted in solidarity with Palestine, has prompted extensive boycotts, often targeting surrogate brands perceived as aligned with Israeli interests, despite low consumer awareness of the brands' actual origins (Abdul-Talib and Abdul-Latif, 2015). Similar findings by Khan et al. (2019) and Salma and Aji

(2023) observed that political and religious provocations, such as offensive remarks about religious figures, spark boycott intentions among Muslim consumers. Based on this framework, the following hypotheses are proposed:

H₁: Consumer animosity positively influences consumer attitude toward boycotts in Egypt.

H₂: Consumer animosity positively influences consumer boycott intention in Egypt.

3.2. Ethnocentrism, Attitude towards Boycott and Boycott Intention

Consumer ethnocentrism represents a deeply ingrained psychological and sociocultural disposition that significantly influences consumption choices, particularly during international conflict or sociopolitical tension. It refers to the belief that purchasing domestically produced goods is morally justified and economically beneficial, whereas buying foreign products is potentially unfortunate to national welfare and cultural identity (Shimp and Sharma, 1987). Rooted in the Greek term *ethnos*, meaning "nation" or "people," ethnocentrism captures in-group loyalty and a tendency to view out-group products or practices through a critical lens (Rossiter and Chan, 1998). Moreover, the influence of ethnocentrism on decision-making is well-established across diverse contexts. Consumers with strong ethnocentric beliefs tend to reject foreign goods even when those products offer superior quality or performance (Alsughayir, 2013; Rahmawati and Muslikhati, 2016). This aversion is not purely functional; it is grounded in moral reasoning, framing foreign consumption as disloyal or harmful to national interests. Supporting this, Lee et al. (2017) and Sarkar et al. (2020) showed that ethnocentric consumers exhibit heightened resistance to foreign brands, particularly in environments characterized by geopolitical strife or historical animosities.

Ethnocentrism naturally extends to boycott behaviors. It fosters resistance to foreign products and the broader political and cultural systems they symbolize. Boycott campaigns, therefore, serve dual purposes: they function symbolically to affirm national identity and practically to defend the domestic economy. Balabanis et al. (2001) demonstrated that ethnocentric beliefs intensify moral support for such boycotts, particularly when framed as expressions of patriotic solidarity. Ethnocentrism is associated with the Theory of Planned Behavior (Ajzen, 1991), which posits that attitudes are critical precursors to behavioral intention. Moral imperatives and a perceived duty to protect national integrity among ethnocentric consumers shape these attitudes. Accordingly, boycotting becomes more than just a consumption choice; it transforms into an ethical stance rooted in loyalty and collective responsibility. Sharma et al. (1995) confirmed that individuals with strong national identification are more likely to endorse boycott actions. In addition, these attitudes are reliable predictors of behavioral intention. When ethnocentric values align with positive attitudes toward boycotts, consumers are more likely to engage in such actions (Delistavrou et al., 2020). This relationship becomes especially salient in situations marked by diplomatic tension or cultural antagonism, where consumer choices serve as expressions of civic resistance. However, ethnocentrism is not uniformly distributed across cultures. For instance, Indonesian consumers have displayed moderate to high levels of ethnocentrism, prompting local firms to rebrand domestic products with foreign-sounding names to increase their market appeal (Kompas, 2008). Conversely, younger, globally oriented consumers in Singapore and India tend to exhibit lower ethnocentrism, often associating foreign products with modernity, prestige, and cosmopolitan identity (Lim, 2002; Varma in Arı and Madran, 2011). Similarly,

Garmatjuk and Parts (2015) observed low ethnocentric tendencies among Estonian consumers of skincare products, indicating that globalization influences consumer ideologies in diverse ways.

Broadly, consumer ethnocentrism, attitudes toward boycotts, and boycott intentions empower a coherent psychological sequence. Ethnocentrism provokes identity-driven and moral considerations, which inform positive boycott attitudes and subsequently influence behavioral intentions. Based on this framework, the authors proposed the following hypotheses:

H₃: Consumer ethnocentrism positively influences consumer attitude toward boycotts in Egypt.

H₄: Consumer ethnocentrism positively influences consumer boycott intention in Egypt.

3.3. Religiosity, Attitude Toward Boycott, and Boycott Intention

Koenig et al. (2012) define religion as a structured set of beliefs, rituals, and values that connect individuals to a transcendent reality. Scholars have long recognized religiosity as a central driver of moral decision-making, particularly in contexts involving ethical or politically sensitive consumption. Within this framework, religiosity refers to the degree to which individuals internalize and act upon religious teachings on a daily basis (Petersen and Roy, 1985).

In consumer research, religiosity has regularly been associated with ethical consumption practices, particularly boycotting behaviors motivated by moral or faith-based reasoning. For highly religious consumers, purchase decisions extend beyond economic utility and serve as expressions of spiritual and ethical alignment. When firms violate religious values, whether by supporting unjust regimes, promoting immoral practices, or disrespecting sacred beliefs, religious individuals are more likely to reject their products (Alam and Hossain, 2019; Salma and Aji, 2023).

Several studies support the predictive role of religiosity in shaping attitudes toward boycotts and intentions to participate in boycotts. For instance, Nazlida et al. (2019) and Dekhil et al. (2017) found that intrinsic and extrinsic religiosity positively influence the willingness to engage in boycotts grounded in religious beliefs. Similarly, Roswinanto and Suwanda (2021) demonstrated that religiosity enhances positive attitudes toward boycott campaigns perceived as morally justified within a religious framework, indicating that religiosity primarily operates through attitudinal mechanisms. Individuals who perceive boycott behavior as congruent with their religious and/or moral obligations are likely to adopt a favorable evaluative stance. This attitude significantly increases the likelihood of boycott intention, defined as the deliberate decision to avoid certain products due to ethical or religious reasons. Studies in Muslim-majority contexts by Abdul-Talib and Abdul-Latif (2015) and Farah and Newman (2010) confirm that religiosity strongly predicts positive boycott attitudes and actual consumer participation.

These findings align with the Theory of Planned Behavior (TPB; Ajzen, 1991), which emphasizes the critical role of attitudes in predicting behavioral intention. Therefore, religiosity is a consistent antecedent of boycott attitudes and intentions across diverse contexts. Husaeni and Ayoob (2025) observed that religiosity influences both ethical orientations and intention to boycott, while Roswinanto and Suwanda (2023) highlighted the role of intrinsic religiosity in fostering religious animosity as an emotional factor that further drives boycott intention. Similarly, Muhamad, Khamarudin, and Fauzi (2019) emphasized that religious motivation influences boycott behavior through interconnected mediators, including attitudinal beliefs and perceived

social expectations. Religiosity rarely acts in isolation. Awaludin et al. (2023) noted that religiosity may not directly influence boycott intention; it often interacts with other psychological drivers, such as ethnocentrism or perceived behavioral efficacy, to shape consumer outcomes. This highlights a more complex interplay, where religiosity contributes to the ethical framing of consumption but is embedded within broader networks of identity, social norms, and emotional cues.

In sum, religiosity, attitude toward boycott, and boycott intention form an integrated framework of moral consumer behavior. Religiosity informs ethical interpretation, which shapes attitudes and drives action. A strong link exists between spiritual identity and market choices in religious societies. Based on this framework, the following hypotheses are proposed:

H₅: Religiosity positively influences consumer attitude toward boycott in Egypt.

H₆: Religiosity positively influences consumer boycott intention in Egypt.

3.4. Self-Enhancement and Boycott Intention

Self-enhancement is a core psychological motive that reflects an individual's desire to maintain or enhance a favorable self-image. It is closely tied to perceptions of moral worth and social validation and plays a substantial role in shaping ethical consumer behavior (Alicke et al., 1995). As Leary (2007) explains, self-enhancement involves strategically amplifying one's positive traits and downplaying shortcomings, particularly in moral and social domains.

Self-enhancement serves both internal and social purposes within consumer activism, particularly in the context of boycotting. John and Klein (2003) argue that consumers may engage in boycotts to avoid feelings of guilt, such as distancing themselves from companies associated with child labor or unethical conduct, and to affirm their internal moral coherence. In parallel, the desire for external approval drives individuals to conform to collective ethical standards, especially in communities where such behavior earns social recognition. Klein et al. (2004) highlight this duality by pointing out that boycotting is a symbolic act through which consumers assert their moral integrity and social alignment. Satya et al. (2020) suggest that participation in boycotts is frequently driven by concerns about public judgment, particularly in tightly knit or digitally connected environments where moral behavior is visible and easily evaluated. Validation from like-minded peers—whether offline or online—reinforces ethical posturing. As Klein et al. (2004) emphasize, admiration from others solidifies boycott behavior as a form of moral self-presentation.

Importantly, this phenomenon is not culturally confined. Sedikides et al. (2003) and Falbo et al. (1997) demonstrate that self-enhancement operates across individualistic and collectivist cultures. In collectivist societies, norms rooted in shame and guilt intensify the pressure to conform publicly to moral expectations (Friedman, 1985; Witkowski, 1989). Consequently, boycotting can serve as a means of fulfilling communal obligations and safeguarding social reputation.

Boycotts are conducive to self-enhancement because they offer a low-cost, obvious means of signaling moral conviction. Unlike “buycotts,” which often involve complex product substitutions, boycotts are simpler acts of refusal that symbolically distance the consumer from unethical entities (Li, Kirmani, and Ferraro, 2024). Ginder and Kwon (2020) support this notion, noting that online boycott campaigns are frequently driven more by image projection than political efficacy.

Scholars support the role of self-enhancement in boycott intentions. For instance, Khraim (2022) found that Jordanian consumers were more likely to engage in boycott

behavior when it reinforced their moral self-concept. Similarly, Sari and Games (2024) observed that self-enhancement was a prominent driver of ethical consumption among young consumers in ideologically charged environments. Even when individual actions appear negligible, the symbolic value of aligning with one's principles is enough to justify participation. Nadler and Jeffrey (1986) highlight that avoiding self-blame and social disapproval significantly motivates consumers to engage in morally expressive behaviors.

Self-enhancement motivates consumers to act in ways that align with their personal and social moral standards, thereby maintaining ethical consistency and public legitimacy. At long last, boycott participation emerges not only as a political or economic act but also as a means of psychological affirmation and social self-representation. Based on this framework, the following hypothesis is proposed:

H₇: Self-enhancement positively influences consumer boycott intention in Egypt.

3.5.Perceived Efficacy and Boycott Intention

Perceived efficacy refers to a consumer's belief in the capacity of a specific behavior, in this case, a boycott, to produce meaningful, desired outcomes. Within ethical and political consumerism, perceived efficacy is one of the most robust predictors of intention to engage in boycotting behavior. When individuals believe that their participation in a boycott can generate social, political, or economic change, their motivation to act increases significantly. The construct draws on Bandura's (1997) social cognitive theory, which posits that self-efficacy is a key determinant of motivation and persistence in goal-directed actions. In consumer activism, perceived efficacy refers to the belief that an individual's or a group's participation in boycotts helps disrupt or correct unjust or immoral practices. Without this belief, even consumers who feel morally outraged may become apathetic or disengaged from the issue.

Recent empirical findings highlight the vital role of perceived efficacy in predicting the intention to boycott. For instance, Awaludin and Al-Khaidar (2023) demonstrated a strong relationship between perceived efficacy and support for boycotts targeting firms aligned with geopolitical agendas, particularly those related to the Israel–Palestine conflict. Shin and Yoon (2018) found that collective efficacy, the belief that coordinated, large-scale participation can lead to significant outcomes, increases individuals' motivation to participate in boycotts, especially on high-stakes or emotionally charged issues. Emotional and cognitive mechanisms work in a cycle whereby the perception of personal or collective efficacy helps convert abstract concern into concrete action. Avci (2024) found that Turkish consumers were significantly more likely to engage in boycotts against firms that supported Israeli interests when they believed such actions would be practical. Park and Jang (2024) extended these findings to the tourism sector, noting that emotional cues, such as guilt and national identity, often interact with efficacy beliefs to enhance boycott commitment. Efficacy enhances the moral framing of the boycott itself. When consumers believe a boycott can produce meaningful outcomes, it is often redefined as justified and necessary. Salma and Aji (2023) and Wang, Chang, and Chen (2021) demonstrate that under conditions of high efficacy belief, boycotting behavior is perceived not only as a political gesture but also as a morally effective strategy for justice or resistance.

In brief, perceived efficacy is crucial to boycott intention, particularly when accompanied by emotional commitment and alignment with group identity. It transforms latent moral concerns into intentional behavior by giving individuals a sense

of agency and optimism about their social impact. Based on this framework, the following hypothesis is proposed:

H₈: Perceived efficacy positively influences consumer boycott intention in Egypt.

3.6. Legitimacy, Ethical Relativism, Idealism, and Attitude toward Boycott

Ethical orientations, such as ethical relativism and ethical idealism, as well as perceived legitimacy, play a crucial role in shaping consumer attitudes toward boycott behavior. These moral frameworks shape how individuals perceive corporate misconduct and assess the legitimacy of consumer protest actions.

Ethical relativism is grounded in the belief that moral judgments are contextually determined and shaped by cultural, social, and situational influences rather than universal principles (LaFollette, 1991). In contrast, ethical idealism is based on the conviction that moral actions should benefit all involved and that harm can and ought to be avoided entirely (Forsyth, 1980). Idealists rely on absolute ethical standards of justice, equity, and human dignity. In consumer decision-making, this orientation informs a strong moral evaluation of corporate behavior, particularly when such behavior contradicts universally accepted ethical norms. Beyond individual moral philosophy, legitimacy emerges as a key moderator in determining consumer support for boycotts. It refers to how an action or campaign is viewed as ethically justified, socially credible, and endorsed by trusted actors (Palacios-Florencio et al., 2019). Legitimacy influences the public's perception of whether a boycott is morally warranted and socially acceptable.

In consumer behavior, ethical orientations significantly shape how individuals interpret corporate conduct and respond to boycott movements. Ethical relativism, for instance, affects consumers' moral evaluations by encouraging context-dependent judgments. Rather than adhering to fixed moral standards, relativistic individuals assess business practices and boycott legitimacy through flexible, culturally influenced perspectives.

According to the Theory of Planned Behavior (Ajzen, 1991), beliefs about the consequences and moral desirability of behaviors, such as boycotting, shape attitudes toward these behaviors. However, for relativists, such evaluations are fluidly shaped by prevailing narratives, situational context, or perceived intent. This moral flexibility can lead to ambivalent or conditional approval of boycott actions. As a result, two consumers exposed to the same ethical controversy may arrive at divergent conclusions driven by their respective cultural and moral lenses. Empirical studies support this variability. For instance, Forsyth (1992) and Revilla and Gallego (2007) found that ethical relativism may diminish the intensity of moral outrage, thereby weakening sustained engagement in collective protest. Although relativism fosters tolerance and openness, it can also diminish the perceived urgency of addressing ethical transgressions. In culturally diverse or politically fragmented societies, relativistic consumers may acknowledge wrongdoing yet hesitate to adopt decisive moral positions, leading to inconsistent support for boycott efforts.

In consumer behavior, ethical orientations significantly shape how individuals interpret corporate conduct and respond to boycott movements. Ethical relativism, for instance, affects consumers' moral evaluations by encouraging context-dependent judgments. Rather than adhering to fixed moral standards, relativistic individuals assess business practices and boycott legitimacy through flexible, culturally influenced perspectives. According to the TPB (Ajzen, 1991), attitudes toward behaviors like boycotting are shaped by beliefs about the consequences and moral desirability of those behaviors. For relativists, however, such evaluations are fluidly shaped by prevailing

narratives, situational context, or perceived intent. This moral flexibility can lead to ambivalent or conditional approval of boycott actions. As a result, two consumers exposed to the same ethical controversy may arrive at divergent conclusions driven by their respective cultural and moral lenses. Empirical studies support this variability. Forsyth (1992) and Revilla and Gallego (2007) found that ethical relativism may diminish the intensity of moral outrage, thereby weakening sustained engagement in collective protest. Although relativism fosters tolerance and openness, it can simultaneously reduce the perceived urgency of acting against ethical transgressions. In culturally diverse or politically fragmented societies, relativistic consumers may acknowledge wrongdoing yet hesitate to adopt decisive moral positions, leading to inconsistent support for boycott efforts.

By contrast, ethical idealism reflects a moral orientation grounded in universal principles such as justice, fairness, and harm avoidance (Forsyth, 1980). Idealists tend to interpret boycotts not as optional or symbolic gestures but as ethical imperatives in response to perceived injustice. Again, within Ajzen's (1991) framework, their attitudes are shaped by strong evaluative beliefs rooted in personal responsibility and social justice. Unlike relativists, idealists apply consistent moral reasoning, which increases the likelihood of endorsing boycott campaigns. Shaw et al. (2005) and Revilla and Gallego (2007) affirm that ethical idealism is positively associated with support for ethical consumption, including boycotts. For these individuals, refraining from participation may even be viewed as a form of ethical complicity, thereby reinforcing their commitment to action. This moral steadfastness contributes to the formation of explicit, positive attitudes and enhances the likelihood of consistent participation in boycotts.

Crucially, beyond individual moral beliefs, the concept of legitimacy also plays a central role in shaping consumer responses to boycott initiatives. Legitimacy refers to the extent to which a campaign is perceived as socially acceptable, ethically justified, and supported by credible actors (Palacios-Florencio et al., 2019). Within the Theory of Planned Behavior, legitimacy influences attitudes and subjective norms by clarifying the ethical framing of the behavior, thereby shaping perceptions of its acceptability. When boycotts are perceived as legitimate—due to transparent motives, alignment with societal values, and endorsement by trustworthy sources—they are more likely to elicit favorable evaluations and behavioral support. Empirical evidence underscores this connection. Florencio et al. (2019) found that legitimacy enhances positive attitudes when boycotts are embedded in coherent ethical narratives and publicly validated. Similarly, White et al. (2012) demonstrated that legitimacy increases emotional engagement and minimizes resistance by resolving ambiguity around moral justification. Conversely, campaigns lacking transparency or ethical coherence often provoke skepticism among consumers who share the underlying concerns (Soong, 2024; Ochionuoha, 2024). Legitimacy acts as a moral amplifier, transforming passive moral concern into active behavioral commitment. It strengthens attitudinal support and facilitates social consensus around the acceptability of boycott actions. Based on this framework, the following hypotheses are proposed:

H₉: Legitimacy positively influences consumer attitude toward boycott in Egypt.

H₁₀: Ethical idealism positively influences consumer attitude toward boycott in Egypt.

H₁₁: Ethical relativism positively influences consumer attitude toward boycott in Egypt.

3.7. Attitude Toward Boycott and Boycott Intention

Ajzen (1991) posits that such attitudes are shaped by beliefs regarding the likely outcomes of behavior and the value placed on those outcomes. In consumer boycotts, attitude toward boycotts refers to an individual's evaluative judgment about participating in a boycott campaign that is either favorable or unfavorable. These beliefs may include the perceived ethical justification of the boycott, its instrumental effectiveness, or its symbolic value in signaling moral opposition (Sen et al., 2001; Florencio et al., 2019). On the other hand, **boycott intention** is a consumer's stated willingness or plan to engage in boycott behavior. Within the TPB framework, intention is the immediate antecedent of actual behavior and is influenced by attitudes, subjective norms, and perceived behavioral control (Ajzen, 1991).

In the boycott literature, intention is operationalized through self-reported likelihood of avoiding a product, advocating for the boycott among peers, or shifting allegiance to alternatives (Friedman, 1999). Political consciousness, identity-based alignment, and perceptions of consumer efficacy can enhance the conversion of attitudes into intentions (Delistavrou, 2022). Thus, the attitude toward boycotting serves as a crucial intermediary, transforming abstract ideological or emotional values into tangible behavioral intentions. Understanding this connection is vital for organizations, policymakers, and activist movements aiming to comprehend or influence political consumerism.

Empirical studies persistently reveal that favorable attitudes toward boycott behavior strongly predict a consumer's intention to act. Individuals who view boycott actions as morally appropriate or aligned with their identity or social values are more likely to support and experience them (Palacios-Florencio et al., 2021). This is further amplified under conditions of high moral intensity, such as perceived corporate wrongdoing or injustice, which strengthens the link between attitudinal conviction and behavioral intention (Klein et al., 2004). These attitudes are multifaceted, encompassing affective (emotional), cognitive (belief-based), and behavioral (dispositional) dimensions (Palacios-Florencio et al., 2019). Emotional triggers, such as moral outrage or ethical disgust, often lead to pro-boycott attitudes, particularly when consumers encounter political, religious, or humanitarian violations (Abdullah & Anuar, 2024). In this sense, attitude acts not only as personal evaluation but also as social and moral expression. Based on this framework, the following hypothesis is proposed:

H₁₂: Attitude toward boycott positively influences consumer boycott intention in Egypt.

4. Methodology

4.1. Data Collection and Sampling

In the last quarter of 2024 and the first quarter of 2025, a study was conducted among Egyptian consumers to examine the factors influencing boycotts of products linked to the Israeli Occupation. Using a structured and self-administered online survey based on Google Forms, shared and distributed by many social media platforms such as Facebook, X, and LinkedIn between September 2024 and February 2025. For this study, data were collected using non-probability sampling methods, specifically convenience and snowball sampling techniques. These methods have been successfully employed in previous studies, particularly in political consumerism and ethical consumption (e.g., Klein et al., 2004; Sen et al., 2001; Abdul-Latif and Abdul-Talib, 2022; Ibrahim et al., 2025) due to their efficiency in identifying potential samples and effectiveness in achieving higher participation rates and responses within a shorter period, in addition, to uncover attitudinal and motivational dynamics. Initially, the survey was developed in English and then translated into Arabic by two professional,

bilingual Egyptian translators in collaboration with the researchers. According to guidelines recommended by researchers such as Brislin (1986) and Hair et al. (2010), the translation process began with a forward translation into Arabic, followed by a blind back-translation into English to confirm readability, simplicity, and linguistic equivalence.

After eliminating the inadequate questionnaires, a total of 353 usable responses were obtained for analysis. Demographic characteristics of the sample included a near-equal gender split (51% male, 49% female), and the age distribution indicates a predominantly young population, with most participants falling within the age range of their twenties and thirties (58 %). This suggests that the sample is primarily composed of youth, likely reflective of a university and early-career demographic. Additionally, in terms of educational level, at least 43% of the respondents were college students, with an additional 21 % holding a bachelor's degree and 23% having a master's degree. Notably, 13% of the respondents had achieved a doctorate or professional degree, which is relatively high in proportion. This suggests a highly educated sample, which may influence attitudes or behaviors examined in the main study. Therefore, the heterogeneity related to diverse educational backgrounds and varying age levels adds robustness to the attitudinal insights gleaned from the data.

4.2. Measurement items

All scale items used in the current study were frequently employed in previous research on consumer behavior due to their high levels of reliability and validity. The questionnaire consists of 56 statements, each presented on a five-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). Precisely, the consumer animosity construct was measured using a six-item scale developed based on the scales by Klein et al. (1998) and Ettenson et al. (2005). Ethnocentrism was measured using eight items from the well-known scale by Shimp and Sharma (1987). Furthermore, the measurement scale items for religiosity were adapted from Weber et al. (2016) and Deb and Sinha (2015), while four items were used to assess self-enhancement, as reported by Klein et al. (2004). On the other hand, Self-efficacy was examined following Awaludin and Al-Khidar (2023) using four items. The scales of Ethical Idealism (7 items), Ethical Relativism (4 items), and Legitimacy were created by adjusting the scales proposed by Florencio et al. (2019). For the assessment of attitude toward boycotting participation, eight items combined and adapted from previous studies either in the field of boycotting or outside this context (Kim et al., 2022; Hamzah et al., 2019; Ajzen, 1999) to assess intention toward boycotting participation four statements were modified from Kim et al., 2022; Hamzah et al., 2019; Ajzen, 1999 to elicit respondents' intentions to avoid buying products supporting Israeli Occupation.

5. Analysis and Results

According to Anderson and Gerbing (1988), there are two steps to assess the proposed model, utilizing partial least squares (PLS) structural equation modeling with SmartPLS 3.3. PLS-SEM is a composite-based method of structural equation modeling that constructs composites as linear combinations of their pointers, which then serve as proxies for the underlying conceptual variables (Hair et al., 2021, p. 624). Unlike the covariance-based approaches, PLS-SEM mitigates normality dependencies (Hair et al., 2021). Additionally, it can handle complex model structures with relatively small sample sizes, typically less than 250 (Reinartz et al., 2009). Given that the sample size for the current study is 353, which exceeds the recommended threshold for PLS-SEM, this method is well-suited for the analysis. Additionally, this approach is suitable for

this study, whose aim is to develop a model that explores the key drivers of boycotting participation.

5.1.Measurement model

Validity and reliability tests were conducted to evaluate the measurement model. A factor loading cut-off of a value of 0.6 was used, as recommended by both Bagozzi et al. (1988) and Awang et al. (2015), to determine the appropriateness of the measurement items. Hence, most of the items were retained, except those with factor loading less than the benchmark value of 0.6, which were omitted from the initial set of items. Consequently, one item related to animosity, two items related to ethnocentrism, and one item related to attitude towards boycott were excluded from further analysis. Furthermore, composite reliability (CR), Cronbach's alpha, reliability-coefficient (ρ_a) and average variance extracted (AVE) were tested, and the cut-off values for each of these measures were determined as 0.7, 0.7, 0.7, and 0.5, respectively (Hair et al., 2021; 2017). As highlighted in table (1), the findings of CR, AVE, ρ_a and Cronbach's alpha were consistent with and exceeded the guidelines. For instance, the estimated value for Cronbach's alpha varies from 0.833 to 0.949, indicating the reliability of the data. In contrast, all the composite reliability values exceeded the threshold value of 0.7, ensuring their reliability despite the variation in these values. The average variance extracted (AVE) for all constructs exceeded the 0.5 threshold value (Fornell and Larcker, 1981), ranging from 0.599 to 0.868, indicating high internal consistency and convergent validity (Jöreskog & Sorbom, 1993). Additionally, another indicator, known as ρ_A , is confirmed, where all constructs surpass the value of 0.7, indicating high reliability.

On the other hand, discriminant validity was assessed using the Fornell-Larcker criterion, as suggested by Henseler et al. (2015) for variance-based structural equation modeling (SEM). Discriminant validity was confirmed by comparing the square root of the AVE with the correlation among latent variables (Fornell and Larcker, 1981). Table (4) reveals that the square roots of the AVE for each construct exceeded the correlation coefficients, affirming discriminant validity. In fact, the results of the measurement model tests demonstrated satisfactory item reliability and construct validity, providing sufficient evidence to proceed with the analysis and evaluate the structural model. The measurement model is graphically reported in Figure 2.

Table 4. Construct reliability and validity

Constructs	Items	Loadings	α	Rho_A	CR	AVE
<i>Animosity</i>	ANIM1	0.914	0.933	0.951	0.950	0.792
	ANIM2	0.958				
	ANIM3	0.902				
	ANIM4	0.905				
	ANIM5	0.759				
<i>Ethnocentrism</i>	ETHNO1	0.743	0.866	0.871	0.899	0.599
	ETHNO2	0.823				
	ETHNO4	0.767				
	ETHNO6	0.787				
	ETHNO7	0.732				
	ETHNO8	0.788				
<i>Religiosity</i>	RG1	0.841	0.941	0.948	0.952	0.740
	RG2	0.931				
	RG3	0.883				
	RG4	0.844				
	RG5	0.878				
	RG6	0.783				
	RG7	0.853				
<i>Self Enhancement</i>	SE1	0.928	0.919	0.936	0.943	0.807
	SE2	0.777				
	SE3	0.919				
	SE4	0.959				
<i>Perceived Efficacy</i>	PE1	0.954	0.949	0.952	0.963	0.868
	PE2	0.958				
	PE3	0.886				
	PE4	0.926				
<i>Ethical Idealism</i>	Eth. Ideal1	0.866	0.915	0.917	0.934	0.672
	Eth. Ideal2	0.919				
	Eth. Ideal3	0.860				
	Eth. Ideal4	0.866				
	Eth. Ideal5	0.848				
	Eth. Ideal6	0.666				
	Eth. Ideal7	0.675				
<i>Legitimacy</i>	LEGIT1	0.862	0.833	0.845	0.888	0.666
	LEGIT2	0.775				
	LEGIT3	0.769				
	LEGIT4	0.853				
<i>Attitude toward boycott</i>	ATT1	0.825	0.918	0.937	0.933	0.667
	ATT2	0.831				
	ATT3	0.870				
	ATT4	0.762				
	ATT5	0.857				
	ATT6	0.772				
	ATT8	0.795				
<i>Intention to boycott</i>	INT1	0.929	0.945	0.946	0.960	0.859
	INT2	0.939				
	INT3	0.916				
	INT4	0.922				

Notes: α : Cronbach's Alpha, **CR:** Composite Reliability, **AVE:** Average Variance Extracted. **Source:** Authors' work

Table 5. Discriminant validity: Fornell-Larcker criterion

	Animosity	Attitude	Ethical Idealism	Ethical Relativism	Ethnocentrism	Intention to boycott	Legitimacy	Perceived Efficacy	Religiosity	Self enhancement
Animosity	<i>0.890</i>									
Attitude	0.680	<i>0.817</i>								
Ethical Idealism	0.704	0.609	<i>0.820</i>							
Ethical Relativism	0.749	0.644	0.797	<i>0.894</i>						
Ethnocentrism	0.691	0.696	0.811	0.775	<i>0.774</i>					
Intention to boycott	0.751	0.717	0.823	0.773	0.759	<i>0.927</i>				
Legitimacy	0.580	0.526	0.574	0.640	0.547	0.561	<i>0.816</i>			
Perceived Efficacy	0.675	0.600	0.863	0.749	0.690	0.800	0.561	<i>0.931</i>		
Religiosity	0.763	0.660	0.867	0.866	0.755	0.844	0.621	0.842	<i>0.860</i>	
Self enhancement	0.758	0.647	0.810	0.822	0.748	0.818	0.518	0.816	0.845	<i>0.898</i>

Notes: The italic values on the diagonal are the square root of the AVE and others are correlations of the constructs.

Source: Authors' work.

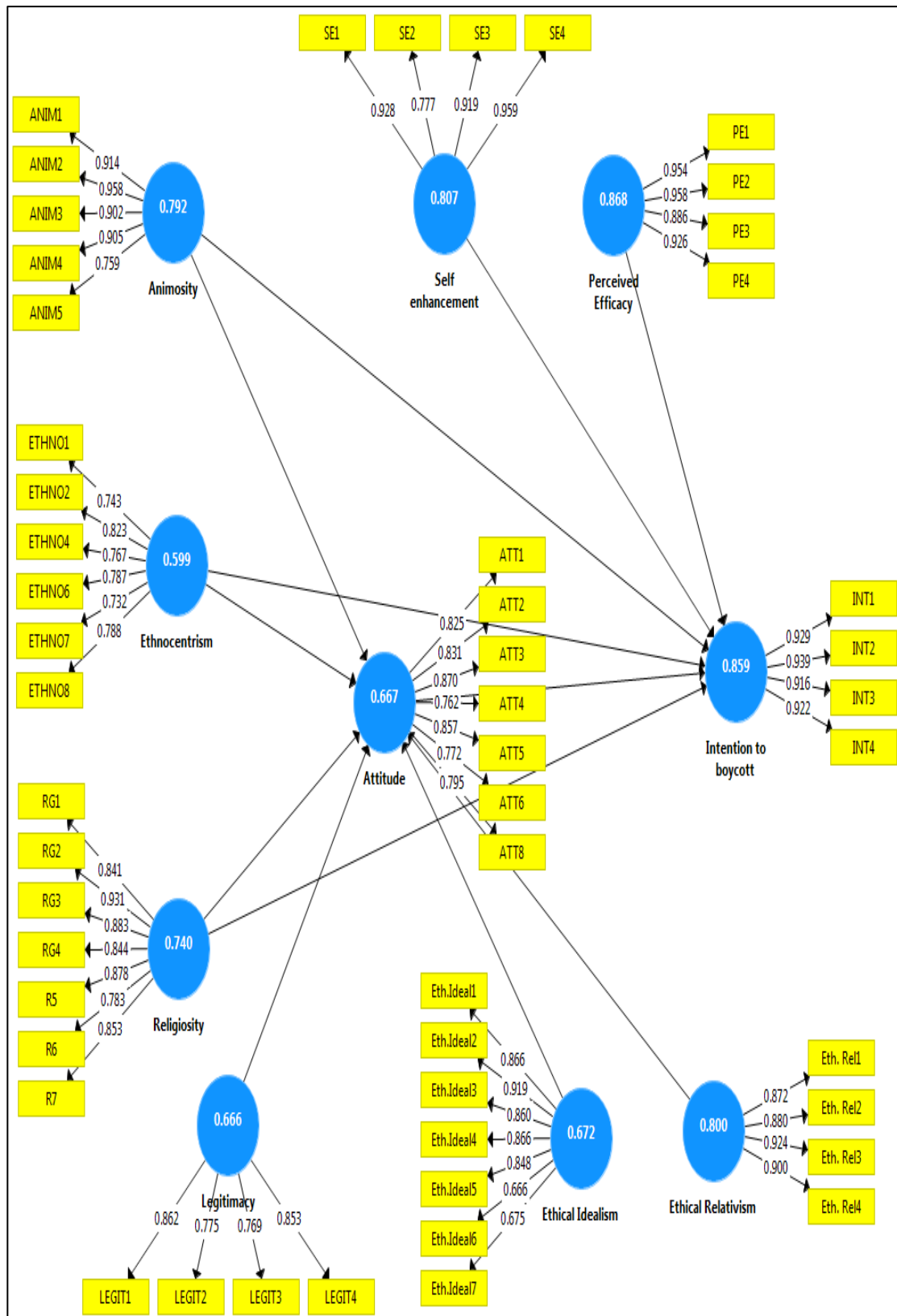


Figure 2. Measurement model results

5.2. Structural model:

Before evaluating the structural model relationships, the variance inflation factors (VIFs) of the predictor constructs were assessed to check for collinearity issues in the entire sample. As shown in Table (6), all VIF values range between 1.53 and 3, remaining below the threshold of 3.3 (Kock, 2015), indicating that the data in this study did not suffer the collinearity problem. Otherwise, the bootstrapping technique with 5,000 bootstraps, as estimated in SmartPLS, was employed in this study, following the recommended steps outlined by Hair et al. (2019_{a, b}) and Wang et al. (2024). Evaluation indicators include the coefficient of determination (R^2), predictive relevance (Q^2), effect sizes (f^2), the significance of path coefficients, and the model fit.

According to the coefficient of determination (R^2), the explained variance in the endogenous constructs was used. The results show that the model explains 57% of the variance in attitude towards boycott participation and 79.4% of the variance in intention to boycott participation. Hence, these findings demonstrate strong effects and provide a considerable explanation for the model. On the other hand, to assess the predictive relevance, the blindfolding procedure was examined through the Stone-Geisser test (Q^2) (Wang et al., 2023). According to Hair et al. (2019_a), Q^2 values greater than zero indicate significant predictive relevance. The findings show that Q^2 of attitude toward boycott participation was 0.354 and Q^2 of intention to boycott participation was 0.674, indicating a predictive validity for the model. Furthermore, the (f^2) effect size measures the impact of a specific exogenous variable on the endogenous variable within the model. Based on Cohen's (1988) research, cut-off values of 0.35, 0.15, and 0.02 describe large, medium, and small f^2 effect sizes, respectively. According to the current results, the effect size value of all path coefficients indicates medium and significant effects. Table (3) reveals that the three largest effect sizes are from ethnocentrism toward intention to boycott ($f^2 = 0.351$), attitude toward intention to boycott ($f^2 = 0.350$), and ethnocentrism toward attitude to boycott ($f^2 = 0.331$). In contrast, ethical relativism has a medium effect size ($f^2 = 0.101$) on attitude toward boycott.

Moreover, to test the statistical significance of path coefficients, bootstrapping analysis was conducted using SmartPLS to compute t-values (Hair *et al.*, 2012 and 2019). Table (6) and Figure (3) present the path coefficients, t-values, and results of the hypothesis tests.

The results revealed that animosity was significantly associated with attitude ($\beta = 0.302$, $p < 0.001$) and intention to boycott ($\beta = 0.092$, $p < 0.05$). Likewise, ethnocentrism significantly influenced attitude ($\beta = 0.440$, $p < 0.001$) and intention to boycott ($\beta = 0.114$, $p < 0.05$). Also, religiosity was found to have a positive effect on attitude ($\beta = 0.233$, $p < 0.05$) and intention to boycott ($\beta = 0.272$, $p < 0.001$). Additionally, self-enhancement has a statistically significant impact on the intention to boycott ($\beta = 0.164$, $p < 0.05$). Perceived efficacy also significantly influences intention to boycott ($\beta = 0.192$, $p < 0.001$). Further, legitimacy is found to have a significant association with the attitude towards boycott ($\beta = 0.098$, $p < 0.05$). Moreover, the correlation of ethical idealism with the attitude towards boycott is statistically significant ($\beta = -0.188$, $p < 0.05$). Notably, the negative beta indicates an inverse relationship between ethical idealism and attitude towards boycotts. On the other hand, Ethical relativism did not significantly influence attitude towards boycott ($\beta = -0.038$, $p > 0.05$). Finally, attitude towards boycott was significantly related to intention to boycott ($\beta = 0.174$, $p < 0.001$). Accordingly, **H1, H2, H3, H4, H5, H6, H7, H8, H9, H10**, and **H12** are statistically accepted, while **H11** is not statistically supported.

Finally, to evaluate model fit, two criteria are used: the standardized root mean square residual (SRMR) and the normalized fit index (NFI). According to Henseler et al. (2016), SRMR measures the difference between the observed correlation matrix and the correlation matrix implied by the model. Hair et al. (2019_a) and Henseler et al. (2015) recommended that a SRMR < 0.1 indicated a good fit. The SRMR value in this research model is 0.069; thus, this value implies a satisfactory and good model fit. Also, NFI calculates the proposed model's Chi² value and compares it to a baseline model (Schuberth et al., 2023). Values of NFI greater than 0.9 represent an acceptable model fit (Fornell and Larcker, 1981; Hair et al., 2019_b). Thus, the NFI value obtained in this research model is 0.931, demonstrating a good model fit.

Figure 3 – Structural model

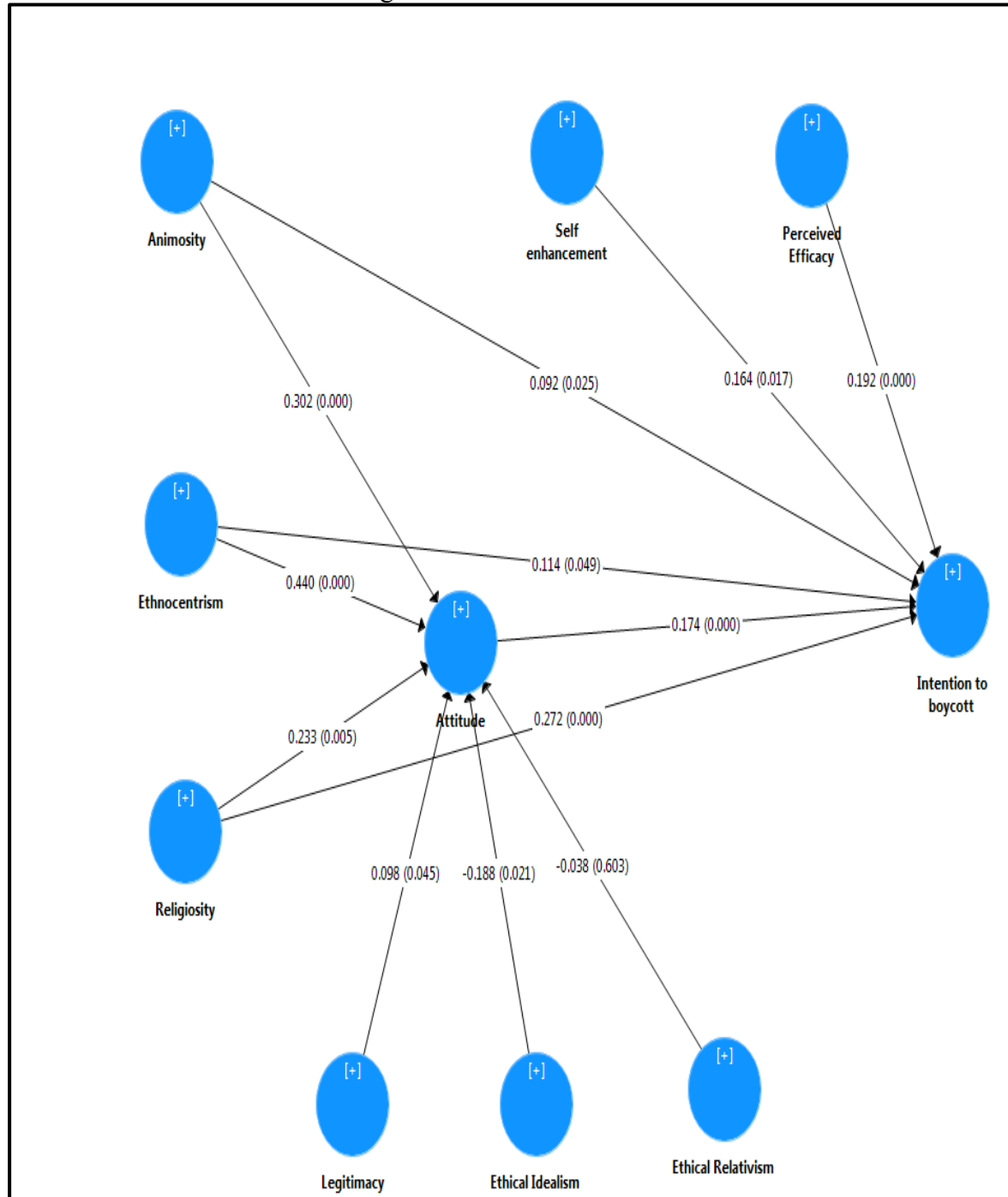


Table (6) f^2 , Path coefficients and significances

Path diagram	Std. Beta	Std. Dev	T statistics	VIF	P values	Effect size (f^2)	Decision
H1: Animosity -> Attitude	0.302	0.067	4.759	2.735	0.000***	0.179	Supported
H2: Animosity -> Intention to boycott	0.092	0.041	2.303	3.005	0.025**	0.116	Supported
H3: Ethnocentrism -> Attitude	0.440	0.075	6.103	2.482	0.000***	0.331	Supported
H4: Ethnocentrism -> Intention to boycott	0.114	0.058	2.072	2.983	0.049**	0.392	Supported
H5: Religiosity -> Attitude	0.233	0.086	2.941	1.532	0.005**	0.170	Supported
H6: Religiosity -> Intention to boycott	0.272	0.072	3.833	2.433	0.000***	0.167	Supported
H7: Self enhancement -> Intention to boycott	0.164	0.064	2.554	1.698	0.017**	0.158	Supported
H8: Perceived Efficacy -> Intention to boycott	0.192	0.049	3.892	2.985	0.000***	0.166	Supported
H9: Legitimacy -> Attitude	0.098	0.052	1.936	1.789	0.045**	0.113	Supported
H10: Ethical Idealism -> Attitude	-0.188	0.077	2.452	2.221	0.021**	0.116	Supported
H11: Ethical Relativism -> Attitude	-0.038	0.074	0.535	1.994	0.603(NS)	0.101	Rejected
H12: Attitude -> Intention to boycott	0.174	0.042	4.476	2.308	0.000***	0.365	Supported

Notes: ** $p < 0.05$, *** $p < 0.001$, NS: Not significant

Notes: f^2 represents the extent to which each construct is “useful” for the fitting of the model. Values of 0.02, 0.15, and 0.35 are considered small, medium, and large, respectively (Hair et al., 2019).

Source: Authors’ work.

6. Discussion and Contribution.

This study investigated factors influencing Egyptian consumers’ intentions to boycott products associated with the Israeli occupation, applying a comprehensive model grounded in the Theory of Planned Behavior (Ajzen, 1991) and moral psychology. The empirical findings essentially validate theoretical expectations, confirming the influence of key attitudinal, normative, identity-based, and efficacy-related variables. These findings are consistent with and enrich existing research on political consumerism, particularly in contexts of geopolitical conflict and collective resistance. The empirical results confirm support for 11 out of 12 hypotheses, with one rejected. These results both validate and challenge existing political literature.

Hypotheses (H₁ and H₂) confirm animosity's positive effect on attitude and intention to boycott. H₁: Consumer animosity → Attitude toward boycott was supported ($\beta = 0.302$, $t = 4.759$, $p < 0.001$). This finding confirms the central role of consumer animosity in shaping favorable boycott attitudes. It aligns with the foundational work of Klein et al. (1998) and, more recently, with findings from Verma (2022) and Palacios-Florencio et al. (2021), who highlighted the role of political hostility in mobilizing consumer resistance. In this study, animosity serves as the moral and emotional fuel for the development of pro-boycott attitudes. H₂: Consumer animosity → Intention to boycott was also supported ($\beta = 0.092$, $t = 2.303$, $p < 0.05$).

Animosity also influenced behavioral intent, as observed by Soong (2024) and Pratiwi et al. (2021), who found strong links between animosity and political action. Despite a relatively small coefficient, its significance reinforces animosity's affective and ideological influence in driving action.

Similarly, hypotheses (H3 and H4) regarding ethnocentrism: H₃: Ethnocentrism → Attitude toward boycott was supported ($\beta = 0.440$, $t = 6.103$, $p < 0.001$). Ethnocentrism had the highest effect size among predictors of attitude. This finding aligns with the work of Atilgan & Koken (2022) and Awaludin et al. (2023), who observed that ethnocentrism not only enhances product aversion but also strengthens attitudinal alignment with boycott campaigns, particularly when those campaigns are framed as patriotic or religiously motivated. Also, H₄: Ethnocentrism → Intention to boycott was supported ($\beta = 0.114$, $t = 2.072$, $p < 0.05$). The significant relationship supports theories that suggest identity-based motivations—rooted in cultural or religious nationalism translate into behavioral intent, as highlighted by Palihawadana et al. (2016) and Sharma et al. (1995).

Both hypotheses (H5 and H6) validated the dual impact of religiosity on attitude and intention. For H₅: Religiosity → Attitude toward boycott, the result was supported ($\beta = 0.233$, $t = 2.941$, $p < 0.01$), showing that religiosity significantly influenced attitudes, consistent with Roswinanto & Suwanda (2023), and Husaeni & Ayoob (2025), who argued that religious obligations enhance moral clarity and strengthen attitudes toward boycotting unethical or immoral behavior. H₆: Religiosity → Intention to boycott was supported ($\beta = 0.272$, $t = 3.833$, $p < 0.001$). This aligns with findings from Abdullah and Anuar (2024), indicating that religiosity directly translates into activism when religious norms align with sociopolitical grievances.

As for Self-enhancement, H7 was also supported, showing a relation to Self-enhancement → Intention to boycott ($\beta = 0.164$, $t = 2.554$, $p < 0.05$). This confirms prior findings (e.g., Pratiwi et al., 2021; Muhamad et al., 2019) that suggest boycotting is often driven by a desire for moral expression and social signaling. In collectivist societies like Egypt, boycotting can be a self-enhancing act of visible virtue. H8, linking perceived efficacy to intention, H₈: Perceived efficacy → Intention to boycott was supported ($\beta = 0.192$, $t = 3.892$, $p < 0.001$). Perceived

efficacy was a strong predictor of intention, supporting the findings of Shin & Yoon (2018) and Awaludin et al. (2023), who emphasized that belief in the impact drives engagement in ethical consumption and activism.

Hypotheses H9, H10, and H11, regarding legitimacy, H₉: Legitimacy → Attitude toward boycott was supported ($\beta = 0.098$, $t = 1.936$, $p < 0.05$). This confirms that perceived legitimacy plays a role in shaping positive evaluations of boycott efforts, echoing Palacios-Florencio et al. (2019) and Ochionuoha (2024), who argue that legitimacy fosters social validation and moral approval. Contrary to expectations, H₁₀: Ethical idealism → Attitude toward boycott was supported (inverse) ($\beta = -0.188$, $t = 2.452$, $p < 0.05$). Interestingly, this relationship was negative, revealing that ethical idealism *negatively* predicted boycott attitudes. This contradicts earlier studies (Revilla & Gallego, 2007; Forsyth, 1992) that associate idealism with ethical activism. It suggests that idealist consumers in Egypt may view boycotts as insufficient or symbolic, possibly perceiving them as lacking transformative potential. H₁₁ denoted H₁₁: Ethical relativism → Attitude toward boycott was not supported, as ethical relativism did not significantly influence attitudes ($\beta = -0.038$, $t = 0.535$, $p = 0.603$). This null effect contradicts Soong (2024) and Husaeni & Ayoob (2025), who found even modest influences of relativism. It may suggest that relativism has limited influence over collective ethical actions in highly moralized and religious societies.

Finally, H₁₂: Attitude toward boycott → Intention to boycott affirms the central TPB tenet that attitude toward behavior directly shapes intention (Ajzen, 1991), and consistent with Hamzah & Mustafa (2019), Yan et al. (2024), and Kim et al. (2022), the results reinforce that attitudinal evaluations are core pathways to action.

This study makes four key contributions to the academic literature and the practice of political consumerism. First, it offers theoretical advancement by integrating the Theory of Planned Behavior (TPB) with constructs from moral psychology and identity theory, providing a novel, empirically tested framework for understanding boycott behavior in Middle Eastern and Muslim-majority contexts. It demonstrates the synergy between rational decision-making, moral beliefs, and social identity in shaping political consumption. Second: Contextual Relevance: The paper fills a significant gap in boycott literature by focusing on Egypt, a context rich in political history but underexplored in consumer activism research. It provides new empirical data from a post-Arab Spring, religiously grounded, and socially mobilized population, broadening existing research's geographic and cultural scope. Third: Practical Insight: Through the identification of key motivational drivers such as animosity, religiosity, and efficacy, the study equips policymakers, civil society actors, and brands with actionable insights into what catalyzes or deters consumer resistance movements in times of geopolitical tension. Fourth: Critical Reevaluation of Moral Constructs: The findings challenge common assumptions by revealing that ethical idealism may not always support protest behavior and that ethical relativism

may be culturally inert in specific environments. This invites more nuanced conceptualizations of morality's function in politically engaged consumer behavior.

Limitations, Recommendations, and Areas for future research.

Although this study has made significant contributions, it has some limitations. For one, using a non-probability sampling approach may reduce how well the results apply to the general population. Also, relying on people's self-reported intentions rather than their actual behaviors could lead to a social desirability bias. Furthermore, the model doesn't account for subjective norms, a key concept in the Theory of Planned Behavior, which could provide more in-depth insights.

Based on the study's findings, several key recommendations are made for practitioners, policymakers, and researchers: For policymakers and advocacy groups: (1) Advocacy efforts should emphasize religious values, collective efficacy, and moral duty, as these strongly predict consumer support for boycotts (Husaeni & Ayoob, 2025; Abdullah & Anuar, 2024), and (2) Campaigns should tap into ethnocentric and identity-based narratives to reinforce nationalistic motivations for ethical consumption, as ethnocentrism proved a significant predictor of both attitude and intention. For Multinational and Local Businesses: (1) Crisis Sensitivity and Corporate Transparency: Firms operating in conflict-sensitive regions must be transparent about their affiliations and supply chains to avoid consumer backlash (Kim et al., 2022; Verma, 2022). Misalignment with socio-political sentiment can lead to brand abandonment, and (2) CSR Strategies with Legitimacy: Corporate Social Responsibility (CSR) initiatives must not only appear ethical but also be perceived as legitimate, as this enhances consumer acceptance and reduce boycott risk (Palacios-Florencio et al., 2019). For Future Research: (1) Extend the TPB Framework: Future research should integrate subjective norms and emotional intensity as mediating variables to enhance explanatory capacity (Ajzen, 1991; Hamzah & Mustafa, 2019), and (2) Longitudinal and Cross-Cultural Studies: Comparative studies across Arab, Asian, and Western contexts can help reveal how moral idealism and relativism operate differently under varying cultural and geopolitical pressures (Forsyth, 1980; Sedikides et al., 2003), and (3) Digital Mobilization Dynamics: Scholars should investigate how online activism and algorithmic amplification shape boycott participation, particularly in Gen Z populations.

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