ANTECEDENTS OF FOREIGN BRAND BOYCOTTS AND ATTITUDES OF TURKISH CONSUMER

BY

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LIST OF ABBREVIATIONS

BOT:	Build Operate Transfer
COO:	Country of Origin
CPUSA:	Communist Party of the United States of America
CUP:	Committee of Union and Progress
ECtHR:	European Court of Human Rights
EU:	European Union
FDI:	Foreign Direct Investment
IBFAN:	International Baby Food Action Network
IGD:	Institute of Grocery Distribution
IPA:	Investment Promotion Agency
PETA:	People for Ethical Treatment of Animals
RPP:	Republican People's Party
UN:	United Nations
UNCTAD:	United Nations Conference on Trade and Development
USA:	United States of America

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ABSTRACT

This study examines the underlying causes that lead Turkish consumer to Boycotts. Xenophobia, hatred or strong dislike of foreigners, ethnocentrism, the belief that one's own culture is superior to the others, values, economic concerns, gender, and social media & internet all studied as the antecedents of foreign brand boycotts. The study supported by various literature, completed and ongoing boycott cases. According to literature review, society's welfare is the most important factor that defines its characteristics towards foreigners. High education and income level decrease society's ethnocentrism, xenophobia, nationalism and increase the tolerance for foreigners. Therefore, it is crucial for international companies to know the structure of the country in which they are operating in order to prevent boycotts. Also, following a locally integrated company structure is beneficial for international companies in the crisis time. A locally integrated company structure with a marketing scheme that includes clues from local values helps it to be accepted as a local company which adds value to local economy with its local workforce. On the other hand, traditional media monitoring should also include the monitoring of social media. All of the bad-mouthing campaigns and accusations for the company should be responded by the company's official channels in order to prevent further crises. The study shows that Turkish consumer is moderately ethnocentric and xenophobic, and gives importance to values. Furthermore, economic concerns are important factor for Turkish consumer in deciding whether to boycott or not to boycott a foreign brand. On the other hand, no significant differences found for gender's effect on participating in foreign brand boycotts. Besides Social media seems to be the optimum medium for creating public awareness and spreading boycott news.

Keywords: Consumer boycotts, anti-consumption, boycott behavior, consumer response, international marketing.

ÖZET

Bu çalışmada Türk tüketicileri boykotlara yönelten sebepler incelenmetedir. Ksenofobi, yabancılardan nefret veya korku, etnosentrizm, kendi kültürünün diğerlerine göre üstün olduğu inancı, değerler, ekonomik kaygılar, cinsiyet ve sosyal medya & internetin rolü yabancı markaların boykot edilmesinin öncülleri olarak araştırıldı. Çalışma çeşitli literatür, geçmişte olmuş ve hali hazırda sürmekte olan boykotlarla desteklendi. Literatüre göre, toplumun refah düzeyi yabancılara karşı tutumunu belirlemesinde en önemli faktör. Yüksek gelir ve eğitim düzeyi toplumun etnosentrizm, ksenofibi, nasyonalizimini azaltırken, yabancılara karşı olan toleransını artırır. Budan dolayı yabancı firmalar için çalıştıkları ülkenin yapısını tanımaları boykotları önlemek için kritik bir önem taşımakta. Ayrıca yerele entegre olmuş bir şirket yapısı kriz zamanlarında uluslararası şirketler için faydalı sonuçlar sağlar. Yerele entegre olmuş bir şirket yapısı ile birlikte izlenecek olan yerel değerlerden ipuçları taşıyan bir pazarlama şeması şirketin yerel ekonomiye yerel iş gücü ile değer katan yerel bir şirket gibi kabul edilmesini sağlar. Diğer taraftan, geleneksel medya takibi sosyal medya oratamlarını da takip edecek şekilde düzenlenmelidir. Firmaya yönelik olan bütün eleştiri ve suçlamaların firmanın resmi kaynakları tarafından ele alınması ve yanıtlanması olası krizlerin önüne geçilmesini sağlar. Çalışmaya göre Türk tüketici orta düzeyde ethnosentrik ve ksenofobik, ayrıca inandığı değerlere önem veriyor. Bununla birlikte, Türk tüketici için duyduğu ekonomik kaygı yabancı markaları boykot edip etmemesinde önemli bir faktör. Diğer taraftan, cinsiyetler arasında yabancı markaların boykot edilmesine katılımda önemli bir farka rastlanamdı. Ayrıca, sosyal medya farkındalık yaratmak ve boykot haberlerini yaymak için en uygun ortam olarak gözükmekte.

Anahtar Kelimeler: Tüketici boykotları, tüketim karşıtlığı, boykot davranışları, tüketici tepkisi, uluslararası pazarlama

1. INTRODUCTION

Although consumer activism begins with the history, the anti-consumption movements date back to the beginning of 1820s, the term "boycott" coined in 1880s by the Irish peasants who protested the exploitive British landlord named Charles Cunningham Boycott (Glickman, 2009). Friedman (1999) describes boycott as "an attempt by one or more parties to achieve certain objectives by urging individual consumers to refrain from making selected purchases in the marketplace". Various boycotts structured through the course of history. Some of them stemmed from political issues, some of them initiated from the malpractices of the companies. Some of them succeeded, so the demands of the boycotters fulfilled, some of them did not. For sure, whether a boycott succeeds or not, there is one certain point. The company that was boycotted always affected during, and even afterwards the boycott campaigns. Therefore, it is important to find and analyze the reasons that lead to boycotts for companies. Altıntaş, Bahar, Hans, Serkan and Harcar (2013) suggest that xenophobia, ethnocentrism, values and economic reasons may be the antecedents of foreign brand boycotts. Therefore, this research focuses on these topics as the factors that lead to boycotts.

Xenophobia is defined as "fear and hatred of strangers or foreigners or of anything that is strange or foreign" (xenophobia, n.d.). Xenophobic tendencies and their effects on anti-consumption of foreign products are discussed in various literature (Li, 2009; Altıntaş and Tokol, 2007) Xenophobic tendencies may originate from conflict among the countries (Pedahzur and Yishai, 1998; Shoham et. al., 2006; Amine, 2008), or historical background such as military conflicts or tensions among nations (Klein et al., 1998).

Ethnocentrism can be defined as "having or based on the idea that your own group or culture is better or more important than others" (ethnocentrism, n.d.). Studies show consumers' ethnocentric tendencies on their consumption preferences, more precisely how the ethnocentric behavior stimulates consumption or anti-consumption of some products. (Sharma & Shrimp, 1987, 1995; Rice and Wongtada, 2007) Ethnocentrism may affect consumers' perception and attitudes toward foreign products (Carvalho,

2003; Dmitrovic & Vida, 2010; Gotsbachner, 2001; Karasawa, 2002, Klein et al., 1998; Oberecker, 2008; Smith & Li, 2010; Verlegh, 2007). The exposure to foreign brands and products in the globalizing world is also another factor in the increasing consumer ethnocentrism in the market. (Nijseen & Douglas, 2008). By considering the fact that Turkish people are highly ethnocentric, it is important understand Turkish consumer's consumption habits from the perspective of ethnocentrism (Çilingir, 2014).

For the values, literature discusses religiosity level and its effects on consumption in the market (Esso and Dibb, 2004), religiosity and categorizing a brand in accordance with the brand's respect for religion as in-group versus out-group (Kalliny et al., 2011). Besides religion, culture affects the consumption practices in the market level. Norms affect perception toward foreign products in the local market (Jensen, 2008), and society's culture defines its consumption preferences whether the society religious or not (Choi et al, 2010). Norms, values (Farah and Newman, 2010) and religion (Kalliny et al., 2011) together may lead to boycotts.

For the economic concerns, local economies may perceive foreigners as a disruptive force (Baughn and Yaprak, 1996), and consumers tend to choose local economy's services and products over the foreign counterparts in order to strengthen the local economy while weakening the foreign economies (Lee et al., 2009; Akhter, 2009). Economic concerns in a local economy and the consumer's anxiety may end up with protest of foreign economies (Braunsberger and Buckler, 2011). Economic concerns also increase the animosity toward foreign economies (Klein et. al., 1998). In the market level, difficult economic situations create shifts in the consumer preferences, consequently consumers tend to consume less (Barda and Sardianu, 2010).

This research is composed of six parts. The first part, Introduction, describes the aim of the study and the importance of the study. Turkey's geopolitical importance in the area for the international companies and foreign direct investments (FDI) discussed in this part. Also a brief introduction about the change of marketing practices in the last decades introduced to the reader.

The second part is literature review. This part begins with the discussion of origins of boycott, causes that lead to boycotts and boycott in the world by mentioning

the real world cases of boycotts. The literature review also includes a separate section for boycotts that took place in Turkey and initiated by the Turkish consumer. Then, the antecedents of foreign brand boycotts analyzed. Four antecedents; xenophobia, ethnocentrism, value based and economic reasons profoundly analyzed by mentioning the literature from all over the world written by professors from various backgrounds. Social media, internet and gender also analyzed under the antecedents title in order to find their relation to boycotts if it exists. The literature review ends with the initial research model that describes the research questions.

The third part is methodology. The research approach describes the research as empirical and descriptive research. The study aims to explore the Turkish consumer's boycott tendencies for the foreign brands. A questionnaire developed by Altıntaş et al. (2013) used as the measurement instrument. The sample includes the students of Yeditepe University, mostly undergraduate level, and a total of 208 responses collected.

Findings are discussed in the fourth part. This part includes the tables and graphs about the responses, and their interpretations. The responses of boycotted sample and the differences to the responses between genders also included in this part. Furthermore, a detailed factor analysis to the questionnaire responses tries to formulate how to interpret the questionnaire items.

The fifth part is the discussion part. In this part, the findings of part four and the literature review compared and contrasted.

The last and the sixth part, concludes the research with the implications, managerial implications, and by suggesting further research areas. Also, the limitations of the research mentioned at the end of this part.

1.1 Aim of The Study

Understanding boycott trends of a society is important for the companies. Because, boycotts may harm the brand's image in an irrecoverable way. Although, through the history there is no such boycott that rolled a company out of the cliff, there

are many boycotts either caused trouble for companies in a financial way or diminished reputation of the company (Delacotte, 2009).

Although there are various resources for the boycotts in the foreign literature, boycotts were not examined thoroughly for the Turkish consumer by the academicians. The literature is very limited for Turkish consumer's boycott participation and boycott tendencies. There are only a few researches for the topic, and it needs to be enriched. Therefore, to understand the Turkish consumer's boycott trends, studies in the area should be supported.

Altıntaş et al. (2013) suggest that xenophobia, ethnocentrism, values and economic reasons may be the antecedents of foreign brand boycotts. The increase in the participation of consumers in the internet and social media's rise after the 2000s also may be the motivating factor in the participation of boycotts (Lovink, 2011). The influence and information spread in social networks may affect the consumers' behaviors. It may be one of the factors that people boycott products (Qualman, 2009). On the other hand, gender can also effect the participation in the boycott. Historically and evolutionally women are the ones who are inclined to do shopping, consumption, and taking care of families whereas men are related with production and masculinity. (Barda and Sardinau, 2010; Nielson 2010).

The aim of this study is to describe the main reasons of boycotts for the foreign brands in Turkey. Use of social media and participation in boycotts, xenophobia and consumer ethnocentrism, values, economic reasons and gender will be researched as main antecedents of boycotts. The insight that will be learned from this research will help to understand the boycott behavior of the Turkish consumer towards foreign brands. Following research questions shape the the structure of the research:

Does the level of ethnocentrism of consumer affect its boycott participation?
Do xenophobic tendencies of consumers affect the boycott participation?
Do economic concerns of consumers affect boycott participation?
Do consumers care about values while participating in boycotts?
Is there a relation between being an social media user and boycott participation?
Does gender have a role in boycotts?

1.2 Importance of The Study

Analyzing the consumer's reasons for participating in boycotts toward foreign brands will not only give us the insight that can help for managing the international brands in the local, successfully, but also help us to determine the requirements for domestic companies to be cautious in order to minimize the likelihood of boycotts against them. Also the swift and rapid structure of the social media, which still has an immature nature, may increase the false alarms and create angry crowds against innocent firms. Therefore, understanding the causes that lead to boycotts is important and with this knowledge the information management on the on-line world can prevent unnecessary boycotts or if it reasonable to boycott the company the power of social media can be used to spread the information.

The globalization is creating international companies which have worldwide operations. Nowadays most of the international companies do not only represent their origin countries but also the countries that they operate in. Manufacturing or production takes place in a country, while storage and logistics take place in another country whereas management takes place in more than one region. The country of origin, xenophobia, and consumer ethnocentrism are more crucial factors than ever. The foreign company that is in question may be producing within the same country where the boycotts against it takes place. These boycotts may harm not only the brand but also its local workforce and the country's economic structure. Therefore, understanding these antecedents may help to overcome the boycotts against these kind of companies.

Yergin and Stanislaw (2008) mentions about Globalization as "The term globalization itself seems to have so many meanings. Foreign direct investment and trade are obviously major aspects – but it is also more than that. Globalization is a move to a more connected world in which barriers and borders of many kinds – from the Iron curtain to corporate identity to government control of airwaves – are coming down, felled both by technological change, especially technologies that bring down the costs of transportation and communication, and by ideas and policies that bring down the barriers to the movement of people, goods, and information. This is an era in which a world that is organized around nation-states is increasingly conjoined in a global marketplace – and in which ideas about the relationship between states and markets

continue to change." They also state that "The Globalization is often attacked or lauded as a thing. It is, more accurately, a process. In a more narrow sense, it represents an accelerating integration and interweaving of national economies through the growing flows of trade, investment, and capital across historical border. More broadly, those flows include technology, skills and culture, ideas, news, information, and entertainment – and of course, people. Globalization has also come to involve the increasing coordination of trade, fiscal, and monetary policies among the countries."

Today, globalization is also creating the notion of global citizen in the world. Where ever a citizen lives, works or studies, the citizen faces with similar culture. The culture imposed by multinational companies on the consumer. This movement is named as acculturation to a consumer culture. This acculturation is based on pro-western ideas and generally does not affect the culture or perspective of the western cultures, especially the English speaking ones. Also the cosmopolitan cultures are less affected by this acculturation since they are less ethnocentric and tolerant toward multi-national companies (Carpenter et. al., 2013). As Yüksel and Mirza mention "Globalization in its endeavor to reduce boundaries and eliminate distances concurrently eliminates the fragile and highly pragmatic differences between nations, cultures and individuals."

Carpenter et. al., (2013) mentions that "global retailers operating in diverse markets may need to emphasize or de-emphasize their origin based on the degree of cultural openness among their target markets. Likewise, global retailers may pursue more localized positioning strategies among domestically focused segments. As supranational market segments emerge, retailers will need to cater to the global consumer and the non-global domestically focused consumer."

On the other hand, for the marketing side, marketers should be careful in their marketing plans (Table 1.1). The study aims to give insight about the marketing in the international level without facing with unexpected cases of social activism, especially boycotts. There are various important points made through the study that should guide the marketers of international firms. To begin with, a lot has changed since the last century. 20th Century's customer base nearly disappeared. The Internet and the globalization created a new consumer society. In 1900s, marketing people were preparing their marketing plans according to the products. They believed that the

product and a well designed marketing plan sells any product. But, today, consumers are also involving in the process. In the beginning of 2000s, Web 2.0 changed the norms and more precisely allowed customers to be the part of the marketing. The consumer's perception about the product, demands from the product, and criticisms of the product started to appear in the internet. Other consumers, who have access to internet affected from these responses, additionally they also stated their opinions too on the internet. Therefore, customers, willingly or not, started to market products. Marketers became an intermediary between the product and the consumer in the 2000s. Whereas they did not consider further details about the product's marketing after the sales completed before 2000s (Qualman, 2009).

Yesterday	**Today**
It's all about sex and sizzle of the message and brand imagery	It's important to listen and respond to customer needs.
It's all about the message; good marketers can sell anything.	It's all about the product; it's necessary to be in constant communication with all other departments.
We know what is right for the customer – we are doing the customer a service because they really don't know what they want.	We never know what is exactly right for the customer; that is why we are constantly asking and making adjustments, because we usually don't get it right the first time.
We develop products and messaging in house and then disperse them to the public	Often our customers will market the product better than we can; if we can leverage one of their ideas, then it is beneficial to everyone.

Table 1.1: Marketer's Philosophy Yesterday vs Today. Qualman (2009).

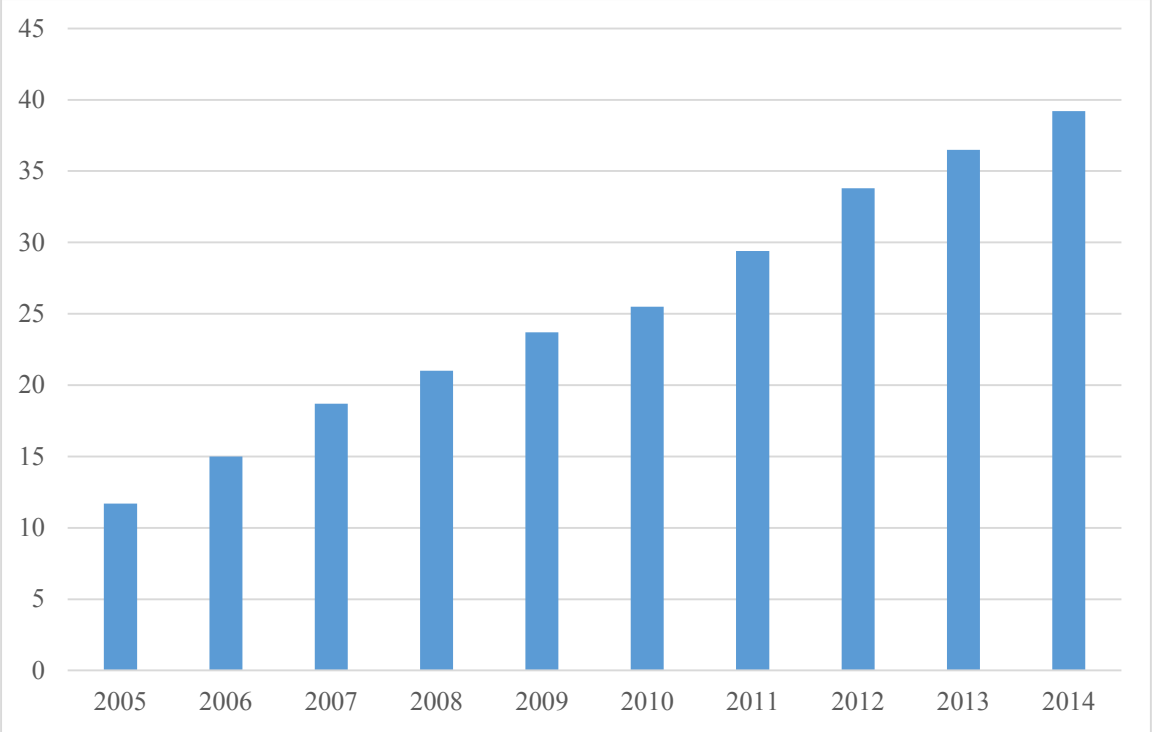

Figure 1.1: Number of Companies with International Capital in Turkey (Cumulative in Thousands). Retrieved, September 25, 2015. From: http://www.invest.gov.tr/en-US/investmentguide/investorsguide/Pages/FDIinTurkey.aspx

The importance of the study for the Turkey's economy is promising, especially for the foreign Investors. The foreign investors who think about investing in Turkey may gain some insight about the causes that lead to boycotts around the world in the near past in the literature review, and with the detailed analysis of the questionnaire, they may analyze the Turkish consumer's activism tendencies.

The increase in the number of companies with international capital in Turkey is tremendous in the last ten years according to the data of Ministry of Economy of the Republic of Turkey (Figure 1.1). In 2005 there were 11.700 companies with international capital, whereas in 2014 there were 39.200 companies with international capital. The average increase was 3000 companies each year during the ten-year period. The four-fold increase in the period is remarkable. It can be said that Turkey is attracting foreign investors more and more each and every year therefore it is crucial to understand the reasons that lead boycotts for foreign companies in Turkey. Because the economy is accepting more investors each year, and any dissatisfaction within the

investment in Turkey may scare the foreign investor. Consequently, the increase in the companies with international capital in Turkey may come to a standstill and also may decrease.

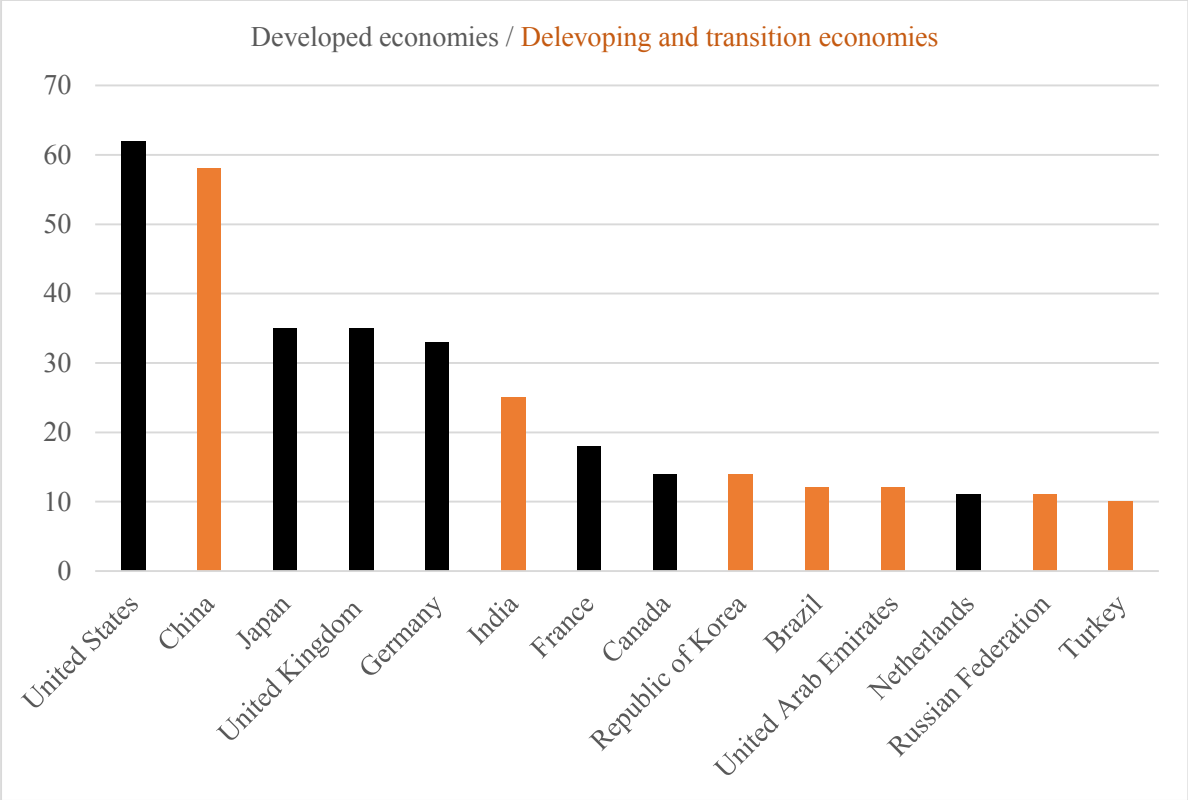

Figure 1.2: Percentage of Investment Promotion Agency (IPA) respondents selecting economy as a top source of FDI. Retrieved, September 25, 2015. From: http://unctad.org/en/PublicationsLibrary/wir2014_en.pdf

A survey among the Investment Promotion Agencies (IPA) show that for the developed economies, United States of America is the top country for Foreign Direct Investment (FDI) while it is China for the developing and transition economies (Figure 1.2). There may be several factors for the results such as, the ethnocentric level of the country, the citizens' xenophobic tendencies for foreigners or acceptance of foreigners, or economic concerns for the future of the country, or the cheap labor for companies and taxation allowances for some sectors. The important point in the graph is Turkey enlisted as fourteenth country that is appropriate for FDI in general and, it is the seventh country for FDI in the list of developing and transition economies. Therefore, according to the IPA data Turkey's role in the FDI is quite remarkable and promising.

	2009	2010	2011	2012	2013 *	2014 *
Europe	5,248	4,939	12,588	7,925	6,400	6,566
Developed Europe	4,942	4,737	11,495	7,303	5,272	5,512
EFTA countries	281	197	323	592	234	324
Other European countries	25	5	770	30	894	730
Africa	2	0	0	0	221	42
North Africa	1	0	0	0	0	0
Other African countries	1	0	0	0	221	42
America	331	384	1,485	491	343	325
North America	312	378	1,423	471	342	325
Central America	12	0	57	16	1	0
South America	7	6	5	4	0	0
Asia	673	928	2,055	2,337	2,899	1,766
Near and Middle Eastern countries	361	473	1,558	1,593	2,286	1,231
Arabian Gulf countries	209	388	195	940	880	425
Other Near and Middle Eastern countries	78	45	1,359	653	1,406	788
Other Asian countries	312	455	497	744	613	535
Oceania and polar regions	12	5	9	6	3	0
Unclassified	0	0	0	0	0	0
Total	6,266	6,256	16,137	10,759	9,866	8,699

(*) Provisional

Table 1.2: Geographic Breakdown of FDI Inflow to Turkey. Retrieved, September 25, 2015. From:http://www.invest.gov.tr/en- US/investmentguide /investorsguide/Pages /FDIinTurkey.asp

The data taken from The Republic of Turkey Prime Ministry Investment (Table 1.2) and United Nations Conference on Trade and Development (UNCTAD) are promising (Figure 1.2). Europe is the leading country in FDI in Turkey with around 6.5 billion USD, and it is followed by Asia including Middle-Eastern countries and near Asian countries with the amount of 1.8 Billion USD and Americas, more precisely USA and Canada, takes the third place in FDI with the amount of 325 Billion USD. There are some fluctuations through the years between 2009 and 2014 but the overall investment tends to increase for Turkey.

Santander Trade (Table 1.3) also lists the strong weak points along with the government measures to motivate or restrict the FDI for the ones who consider investing in Turkey. According to the list, Turkey's strategic location takes the top place as a strong point in the list. Turkey's location, a link between the Europe, Asia and Russia, and its closeness to North African and Middle Eastern countries makes it a perfect EMEA country.

If you consider the investment that Turkey receives from the Europe as the top investor at about 6,5 billion in US Dollars, and the Asian countries including middle eastern countries and Gulf countries at around 1,8 billion in US Dollars, the strategic location of Turkey for the foreign investor can be proved.

Turkey's location, promising economic wellness and its candidate status in the European Union (EU) makes it a substantial player in the global level. Therefore, the companies who have operations in the Turkey or planning to invest in the near future can see the Turkish consumer's consumption preferences and attitudes for the foreign companies from this research. Hopefully, this research will guide them while preparing their investment plans and especially the marketing campaigns. In the local level, the domestic companies may also benefit from this research. By analyzing the Turkish consumer's boycott tendencies, they may carefully structure their marketing plans in order to prevent themselves from possible boycotts aiming their companies. On the Academic Level, this research will hopefully initiate more in-depth and focused studies in the topic of boycotting and Turkish consumer's boycott tendencies.

Strong Points	A geographical strategic location
	A well-developed industrial basin
	A country whose calling is to join the EU club by 2015-2020
	A rapidly developing consumer middle class
	A Flexible labor law, which favors investment and low labor costs
	A sustained growth influenced by a modern and dynamic private sector
	A strong increase in productivity in recent years
	A legal framework close to European standards and favorable to investment
Weak Points	An excessive bureaucracy
	A slow judicial system
	Expensive taxes
	Local governments sometimes unpredictable
	Frequent change in the legal and regulatory environment
	The slowing down of economic and political reforms observed
	A strong dependence on hydrocarbon imports and on exports
	An uncertainty regarding the exchange rate
	A disturbing deficit of the balance of current payments
	Insufficient and sometimes obsolete, infrastructures
	An informal sector difficult to reduce.
Government Measures to Motivate or Restrict FDI	Since 2003, investors are no longer obliged to acquire a minimum interest. Nevertheless, the government encourages investments in the form of Build Operate Transfer (BOT) (law n° 4283 of 16 July 1997). It favors investments in the High Tech, textiles, services (health, education, transport), telecommunications, shipbuilding, electronics and biotechnologies sectors. Export-oriented projects are also promoted. Decree n° 24 810 of 9 July 2002 defines public aid for investment. The Parliament amended the Law of Obligations and passed a new Commercial Code in early January 2011 (effective in July 2012). These major structural reforms are expected to create a more transparent, equal, fair and modern investment and business environment. In early January 2012 a new law has been drafted that aims to be more flexible in allowing international companies to purchase real property.

Table 1.3: Why You Should Choose to Invest in Turkey. Retrieved, September 25, 2015. From: https://en.santandertrade.com/establish-overseas/turkey/foreign-investment

2. LITERATURE REVIEW

2.1 Origins of Boycott

The Irish peasants whose lands controlled by British Lords for many years were working in harsh and inhumane conditions. The conditions were so extreme that, many of the peasants were working for starvation wages, their lands were seized and houses were destroyed by the Lords. The lord class was not directly in touch with the peasants but they were appointing agents to represent themselves and manage their estates. One of these agents was Charles Cunningham Boycott. Captain Boycott was a retired army captain and he was representing Lord Erne in the Country of Mayo since 1873. The living conditions of Irish peasants never got well until the summer of 1880. In 1880, Boycott offered a lesser amount of wages for the peasants than their usual wages to harvest the crops. But peasants refused the offer. Then, Boycott family tried gathering the crops themselves but failed miserably. After this failed attempt Boycott's wife persuaded peasants for the harvest, and they accepted. But, when the rent day came Captain Boycott fired all the peasants by issuing eviction papers. The furious peasants organized a meeting that also included the Captain Boycott's servants and animal herders. They all accepted to abandon Boycott family. Few days later this "social and economic ostracism" named as "boycott" by the local reverend John O'Malley (Friedman, p.6).

These kinds of protests are as old as humankind. Encyclopedia Britannica defines ostracism (2015) as "political practice in ancient Athens whereby a prominent citizen who threatened the stability of the state could be banished without bringing any charge against him. Any citizen entitled to vote in the assembly could write another citizen's name down, and, when a sufficiently large number wrote the same name, the ostracized man had to leave Attica within 10 days and stay away for 10 years. He remained the owner of his property. Ostracism must be carefully distinguished from exile in Roman sense, which involved loss of property and status and was for an indefinite period (generally for life)."

Friedman (1996, p.4) defines boycott as "an attempt by one or more parties to achieve certain objectives by urging individual consumers to refrain from making

selected purchases in the marketplace." Furthermore, The Oxford Dictionary of Economics (Black, 1997) states that "A boycott may involve refusal to buy goods and services from somebody, or sell to them. A secondary boycott extends this to anybody who does not join in the original boycott. While it is hard to make a boycott completely effective, as trade can be conducted secretly or indirectly, this involves delay, expense and inconvenience. A boycott is thus an effective form of pressure on individuals, firms, or countries whose conduct or opinions are widely disapproved of." Additionally, The Oxford Dictionary of Marketing (Doyle, 2011) defines boycott precisely as "The refusal of a government or public groups and consumers to buy certain goods from a country or company." Whereas defines the consumer as "The end user of a product or service. The consumer may or may not be the actual buying customer. A consumer is different from either retail or wholesale buyers in that the consumer tends to buy for personal use rather than for resale. Consumer activity, in terms of saving and spending, is a bellwether of confidence that is much observed and studied in the modern economy."

To further understand the action of boycott and origins of boycotts one should also analyze, consumer society, consumer behavior and consumer rights in terms of marketing literature. According to Doyle (2011) the consumer society is broadly defined as "the organized pursuit of getting and spending on a mass scale: a social and economic phenomenon that expanded continuously throughout the 20th century. The United Nations reports that world consumption expanded at an unprecedented pave over the 20th century, with private and public consumption expenditures reaching $24 trillion in 1998, twice the level of 1975 and six times that of 1950. In 1900 real consumption expenditure was $1.5 trillion. Prior to the 20th century, consumerism as a lifestyle activity was confined to social elites. For the mass of the people, buying was based on necessities. Cultures and religions were not favorable to consumer society. Many Christian denominations frowned upon luxury and encouraged frugality. Gradually, some religions and belief systems promoted some limited, careful consumption for all and protested disparities in consumption between rich and poor. Excessive or conspicuous consumption, particularly by the rich, was often recognized and in pre-industrial societies." It can be easily figured out that from the figures that Doyle provides, the demand increases. The tremendous increase in world population after the Second World War already increased the demand for consumer goods.

It took 123 years to add one billion to the world population from 1804 to 1927. And another 32 years for another one billion from 1927 to 1959. But since the 1960s, the world population increases one billion, at around each and every 12 years. It already hit to 7 billion in 2001. This tremendous increase in the world population with the addition of youngsters to the population changes the game of management. The new consumer society also brought new rules to the game. With the advancement of internet technologies and internet's increased availability all over the world, made each individual a potential customer for the companies. Besides, availability of credits, such as credit cards, also increased the customer base of the brands.

On the other hand, the marketing strategy of the firms plays an important role in this increase. They promote their goods to increase their sales more; and keep, even increase their shares in the market. The competitiveness increased in the market. This competitiveness, on the one side pushed companies to form new marketing strategies. 1950s 4Ps, product, price, promotion and place evolved into, a more customer oriented 4Cs, consumer, cost, communication and convenience. And after the social media revolution, a new 4Ps, purpose, platform, participation and performance introduced into marketing literature (Marketing mix, n.d.).

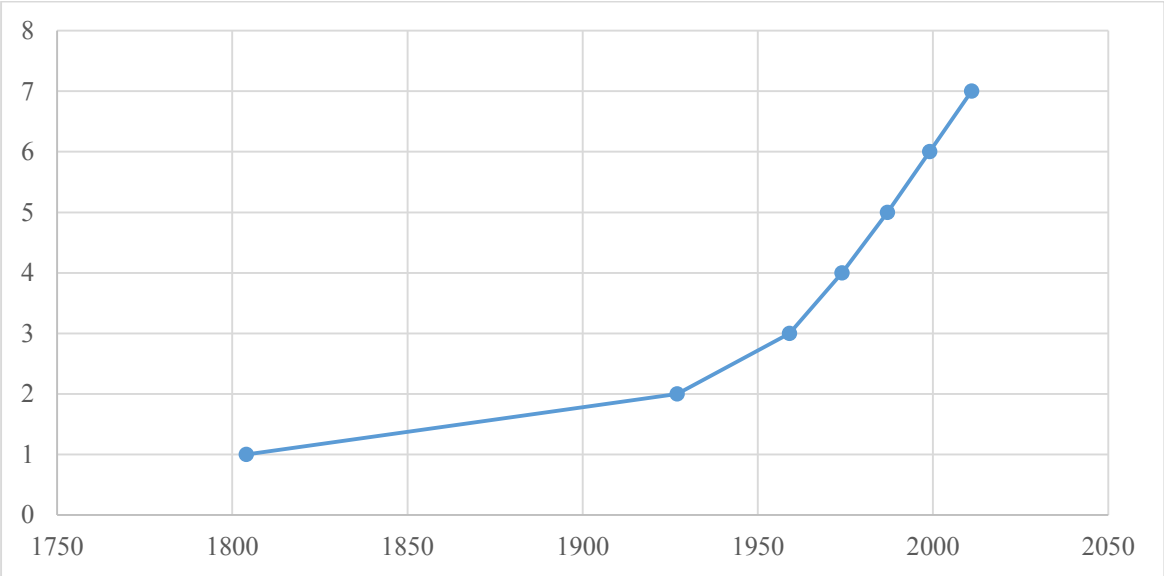

Figure 2.1: The World population. Retrieved, September 25, 2015. From: http://resources1.news.com.au/images/2011/10/26/1226177/680601-111027-n-population-growth.jpg

Understanding consumer behavior is the aim of marketers for decades. Also, studying the consumer behavior for the underneath causes of boycotts is important too. The Oxford Dictionary of Marketing (Doyle, 2011) states that "Consumer behavior is a process through which an identifiable group of consumers actually make buying decisions. Any study of consumer buying behavior must also include forces that influence them in making their decisions in their final choice of a brand at a given time, place and price. Deep study of consumer behavior is a separate discipline within marketing and has grown sophistication since its origins in 1960s. In the quest of understanding why consumers behave as they do, what their mental processes are, and what influences them, many academic models and theories of consumer behavior have been elaborated. These various models show how the consumer develops and grows towards a decision, using information, knowledge, and experience, and then how these decisions either reinforced or rejected over time. Many of these models go into the roots of human psychology, sociology, economics, and learning. Some models involve differential calculus, mathematical modelling, computer simulation techniques, econometrics, Freudian analysis, sociology, statistical analysis and even game theory." If you consider the collective movements of consumers all together and their influences upon themselves, the domino effect may also come into realization. The Domino Effect defined in Merriam-Webster online dictionary as "a situation in which one event causes a series of similar events to happen one after another". So, during the boycotts people tent to influence one and another in various ways. The social media's inclusion into this equation may boost the boycotts' propagation and effectiveness.

For a profound understanding of the precedents of boycotts also the notion of consumer rights and consumerism must be defined. Doyle (2011) defines consumer rights in Oxford Dictionary of Marketing as "Those rights designed for the benefit and protection of consumers and to force the producers and providers to take the consumer's perspective. Various laws and protective bodies augment the rights and powers of consumers in relation to sellers up to the point where the consumer is able to defend his interests."

Consumer Bill of Rights (1962) considered as the roots of consumer rights for decades. The four main consumer rights provided by United States government and declared in 1962 by President John F. Kennedy. This declaration was the first political

definition of consumerism and consumer rights. The declaration date of 15 March also word-wide accepted as World Consumer Rights Day. The rights given to the US consumers are:

> (1) The right to safety: to be protected against the marketing of goods which are hazardous to health or life.
>
> (2) The right to be informed: to be protected against fraudulent, deceitful, or grossly misleading information, advertising, labelling, or other practices, and to be given the facts he needs to make an informed choice.
>
> (3) The right to choose: to be assured, wherever possible, access to a variety of products and services at competitive prices; and in those industries in which competition is not workable and Government regulation is substituted, an assurance of satisfactory quality and service at fair prices.
>
> (4) The right to be heard: to be assured that consumer interests will receive full and sympathetic consideration in the formulation of Government policy, and fair and expeditious treatment in its administrative tribunals.

John F. Kennedy in his speech to US congress also mentioned that "Consumers, by definition, include us all. They are the largest economic group in the economy, affecting and affected by almost every public and private economic decision. Two-thirds of all spending in the economy is by consumers. But they are the only important group in the economy who are not effectively organized, whose views are often not heard… Marketing is increasingly impersonal. Consumer choice is influenced by mass advertising utilizing highly developed arts of persuasion. The consumer typically cannot know whether drug preparations meet minimum standards of safety, quality, and efficacy. He usually does not know how much he pays for consumer credit; whether one prepared food has more nutritional value than another; whether the performance of

a product will in fact meet his needs; or whether the 'large economy size' is really a bargain…"

United Nations after the declaration of Bill of Rights by United States government prepared its own rights and agenda on protecting those rights internationally. The United Nations announced its own Bill of Rights under the title of "United Nations Guidelines for Consumer Protection" in 1985, after 23 years the declaration of Bill of Rights by US government. Their declaration initially included the following eight rights in 1985:

(a) To assist countries in achieving or maintaining adequate protection for their population as consumers;

(b) To facilitate production and distribution patterns responsive to the needs and desires of consumers;

(c) To encourage high levels of ethical conduct for those engaged in the production and distribution of goods and services to consumers;

(d) To assist countries in curbing abusive business practices by all enterprises at the national and international levels which adversely affect consumers;

(e) To facilitate the development of independent consumer groups;

(f) To further international co-operation in the field of consumer protection;

(g) To encourage the development of market conditions which provide consumers with greater choice at lower prices.

With the addition of the following item in 1999 to Consumer Rights:

(h) To promote sustainable consumption.

And the initial announcement of United Nations in 1985 stated the cause of their preparation of these guidelines as "Taking into account the interests and needs of consumers in all countries, particularly those in developing countries; recognizing that consumers often face imbalances in economic terms, educational levels, and bargaining power; and bearing in mind that consumers should have the right of access to non-hazardous products, as well as the right to promote just, equitable and sustainable economic and social development, these guidelines for consumer protection have those objectives.

The term of consumerism should also have defined for further insight about the topics discussed in this thesis. Consumerism have two opposite definitions. The one applied before 1970s and the one that one should be considered when faced with the word of consumerism. According to Doyle (2011) in Oxford Dictionary of Marketing, consumerism is "1. The advocacy of the rights of consumers, as against the efforts of advertisers and producers. 2. The emphasis of advertising, public relations, and marketing efforts towards creating consumers. These two definitions are almost opposite in meaning, but the former is commonly used today, while the latter was common prior to the 1970s."

In more precise terms, the boycotts can be searched under the terms of, ethical consumerism, buycotts and political consumption. The company's undesired behaviour is expected to be changed by both boycotts and buycotts of the society. Boycotts and buycotts are economical means of creating a change in a society for the unethical practices (Okan et al, 2014). According to the Institute of Grocery Distribution (IGD) ethical consumption means "the practice of purchasing products and services produced in a way that minimises social and/or environmental damage, while avoiding products and services deemed to have a negative impact on society or the environment." And, additionally, University of Colorado gives importance on the ethical consumption by mentioning the facts "Ethical consumption stresses the role of the consumer in preventing the exploitation of women and children in sweatshop factories overseas and in the U.S. It also considers the environmental costs of production. These costs include the depletion of natural resources, as well as human costs. For example, when a

corporation like Unilever, producer of Dove and Lever soaps, Vaseline Intensive Care lotion, Finesse shampoo, Surf detergent, and Mentadent toothpaste, employs women in the jungle areas of Bihar, India to collect seeds from the sal tree for use in lipstick, the women are deprived of control over what was formerly a resource for their own use. Consumption in North America today will eventually destroy the environment and is in general hazardous to human health. According to the 1998 United Nations Development Report, 20% of the world's population consumes 86% of the world's resources, while the poorest 20% consume only 1.3."

Smith (2013) mentions that "Social responsibility often is criticized for having little power to drive choices in the marketplace because marketers are focused, first and foremost, on why people buy. But to really appreciate the power and importance of social responsibility marketers need to focus, instead, on why people don't buy."

Beside boycotts, buycotts can be given as an example for ethical consumption movements. Buycotts can be considered as the anti-boycotts, in which a company is favoured for the one who is on the target of boycotters. For a more precise definition, the Collin's Online Dictionary defines buycotts as "a type of protest aimed at a company or country with dubious ethical standards in which consumers buy the products of another company or country.

Political consumption, also called as ethical consumption, is a kind of anti-consumption or refrainment from specific products in the market also forms the basis of boycotts. In Encyclopedia of Consumer Culture (Southerton, 2011) Michele Micheletti defines political consumption as "the phenomenon is defined as the use of consumer market for political or ethical purposes. This form of consumption involves considerations that go beyond the traditional economic perspective of the relationship between the price and material quality of consumer goods. It includes such matters as human and workers' rights, gender equality, use of nature and natural resources, animal treatment, relationships between the developed and developing world, and other related topics that concern values about the politics behind the products and the politics of consumption."

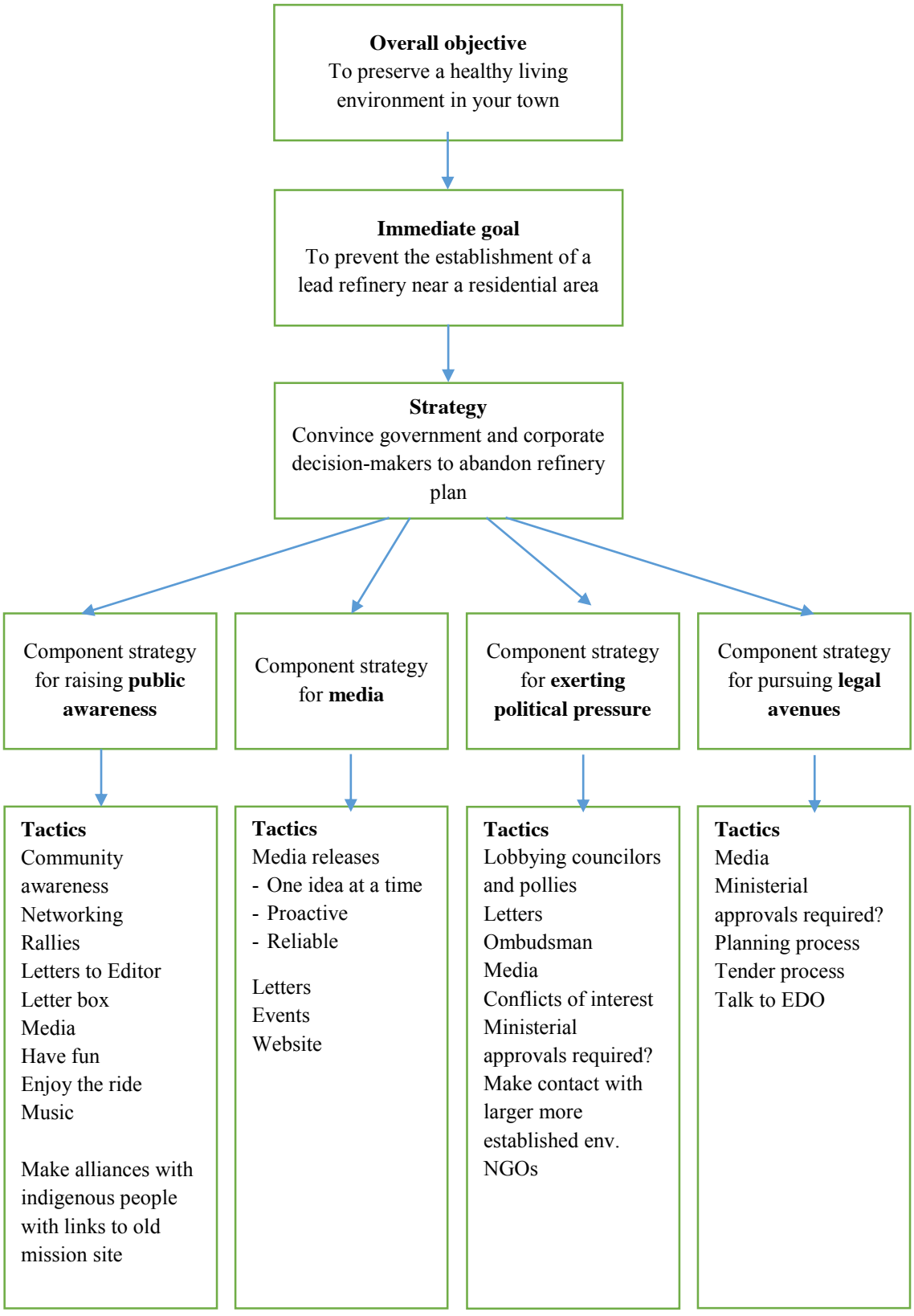

Figure 2.2: Strategy Map for initiating an activist movement. Rickett (2012)

	Intutive Question	Strategic Consideration	Type of Map Needed
1	What is the issue/problem?	What are our objectives?	Strategy map
2	What do we want to do about it?	What strategies will we use?	Strategy map
3	How will we achieve this?	What tactics can we use?	Strategy map
4	Who will do what?	Allocate tasks and responsibilities	Strategy map or task allocation map
5	Whom do we need to convince?	Who are the relevant power-holders?	Power-holders map
6	What more do we need to know?	What further research do we need to do?	Research strategy
7	What skills and resources are available?	What resources are available?	Research strategy friends and foes map
8	Who can help us?	Whom can we form alliances with or seek assistance from?	Friends and foes map
9	How much time do we have?	What timelines should we set?	Timelines map
10	What could go wrong?	How do we plan the unexpected?	Flexible planning diagram

Table 2.1: Questions and actions matrix. Rickett (2012)

Violation of consumer rights, unethical practices, marketing mistakes, customer relations may all lead to ethical consumption practices, political consumption, boycotts, and buycotts. Social activists desire an imminent change in the undesired behaviors in the market. As a sanction, boycotts help to economically distress the companies by refuting to buy services or products until the company resolves the problem.

- What is the issue/problem?
- What do we want to do about it?
- How will we achieve this?
- Who will do what?
- Whom do we need to convince?
- What more do we need to know?
- What skills and resources are available?
- Who can help us?
- How much time do we have?
- What could go wrong?

On the activists' side, Ricketts (2012) states that these are the question that one must ask oneself before the initiation of an activism movement. Activist movements, such as boycotts, may begin due to environmental problems caused by the companies. A sample strategy map provided in figure 2.2 shows the aspects of an activist movement. It includes tactics from media coverage to political lobbying. Within the addition of campaign questions grid (Table 2.1), an ordinary company who violates some environmental laws become the target of activists from various backgrounds. The public awareness, media's enrollment in the process, the political support and support from legal avenues creates a solid basis for a successful activist movement.

On the companies' side, companies should always measure the damage on their company in the public. Of course, in the firsthand no company should violate any rights or laws but, in any case, for the accidents and the bad-mouth campaigns of competitors, every company should monitor its status in the public. The false statements, misquotations, negative stories, should be carefully monitored in both conventional media and social media. Ricketts (2012) list the steps in the damage control as follows:

• Check with anyone quoted that the statement reported was what they actually said.

• Assess the likely impact of the damaging story, how widely is it being reported or likely to be reported; is it localized, state-wide or national?

• Assess the urgency of developing a response.

• Identify any key people either in the group or outside who need to be contacted to be provided with information.

• Appoint spokespersons and prepare lines for response.

• Review subsequent media coverage and if necessary repeat all previous steps.

2.2 General Causes of Boycott

Jacobsen and Dulsrud (2007) discuss the definition of consumer as "the main problem with the political-science and philosophy oriented literature on political consumerism is taken for granted the notion of the consumer. The consumer is assumed to exist as a universal recognizable figure across cultural, historical, and institutional settings. Moreover, this is an active, fairly conscious consumer. But, as documented in numerous comparative studies, peoples' opinions, attitudes, values, and sentiments differ vastly across time and space, also on issues of relevance for our discussion in addition people's own conceptions of what it means and implies to be a consumer varies, and hence, the relevance of the reported attitudes and values to their subjective experiences as consumers."

Holzer (2006) discusses that "The weapons of consumers are first and foremost monetary ones. But money does not equal power. Money can be the incentive to induce a certain course of action. Only power can make an offer that 'one cannot refuse'.

Strictly speaking, money can only be used to reward but not to punish; it is a means of positive, not negative sanctioning. The consumer can reward a certain company and buy its products. He or she can also threaten not to buy a certain product but cannot expect that threat to have a big effect in a mass market. That raises the question of what kind of power the consumer actually has in the market."

A study conducted by Braunsberger and Buckler (2011) for the boycott of Canadian sea food market due to unacceptable hunting practices listed the motivations that lead to boycott. According to the research there are various reasons and desires for participation in the boycotts; penalizing the target to end atrocious behavior, showing their anger for the target, believing the idea that they're doing the right thing with their participation or self-fulfillment by participation, being motivated by collective action hopefully change the undesired behavior. Ettenson and Klein (2005) point out the anger's effect of boycotts and anti-consumption on the Australian people. The nuclear tests conducted by France in the South Pacific caused a boycott for French goods in the Australia. The boycott was a successful one, the French government terminated its nuclear tests in South Pacific. The anger caused by nuclear tests increased the anger of Australians for French goods. Their study composed of two sessions. First, they analyzed the consumers' attitudes during the boycott, then after the boycott. Even though the nuclear tests ended and the boycott finished, the anger felt for French products continued.

Consumers may boycott a company that does not fulfill their demands. But during the boycott process they will not achieve their demands besides they will not have that company's products either. Therefore, boycotts movements do not reinforce the actions against companies, but they punish the companies (Holzer, 2006). For example, a company which is violating environmental practices can be boycotted in order to persuade environmentally friendly production practices instead of waiting for government sanctions. In most cases, boycotting is more effective in terms of pressurizing the company for unacceptable practices than government's regulations. The governmental regulations and sanctions are imperfect for as the level of company's internalization increases. Nowadays, most of the companies are operating internationally. Their production generally takes place in countries where the cheapest labor is provided. Generally, these kinds of countries do not have democratic rules and

regulations which considers human rights or they don't follow the ethics of labor. Therefore, issues such as child-labor and sweatshops arise. The Nike's sweatshop practices or Shell Oil's environmentally unfriendly practices cannot be altered just by the intervention of the local governments. Also the disasters such as Chernobyl nuclear power plant explosion has consequences beyond the country the disaster took place. In order to resolve social and political problems consumers have to give importance on boycotts or buycotts in a collective way. So, people promote boycotts to create awareness and change the unethical practices that are followed by these companies (Baek, 2010).

Political relations are also another factor in the boycott formation. The Iraq war caused a boycott issue in 2003. The opposition against US from France in the United Nations led to the boycott of French products in the U.S. Although Germany was also one of the opposing countries, the France's opposition took the attention of US media. The French wines boycotted for a period of six months in the US. The sales decreased around %13 during the period. Although the sale volume shrank around ten percent, the previous studies on the stock price changes of boycotted companies shows that, boycotts have no significant effect on the company's financial situation. On the other hand, people's participation in boycotts are also in question. The consumers generally believe that their participation in the boycott is not significant therefore may not participate in boycotts. (Chavis and Leslie, 2008). To consider a boycott successful, Delacotte (2009) states that "We consider a boycott effective if it induces a change in the targeted firm's behavior consisted with the group's objective." The success of consumer boycotts depends on the coordination of consumers and their willing of success.

On the shortcomings of consumer boycotts Delacote (2009) says that "two main conclusions can be given. First, as for any type of collective action, free riding and coordination failures are major problems of consumer boycotts. Second, even if these problems may be avoided, a simple tradeoff between the opportunity cost of boycotting and the boycott potential to hurt the firm's profit reduces considerably the boycott potential for success. Thus, consumers who are able to hurt the targeted firm's profit are unlikely to participate, whereas some consumers with low cost of boycotting do participate but have a fairly small potential to make it succeed." Chavis and Leslie

(2008) discuss whether consumer boycotts are the effective means of protest. They ask the question that whether companies consider the effects of boycott in their profits, or they neglect the boycotts because companies believe that the boycotts do not harm their activities. Previous studies show that the boycotts have insignificant effect on target company's stock prices. Also according to the "free-riding logic" consumers believe that their participation in boycotts do not alter the behavior of the firms, moreover if they participate the boycotts it will require some effort for them to not the use the products that are in question. Delacote (2009) also states some of the reasons for failures in boycotts as "On the demand side, consumer boycotts unsurprisingly require large concerned population to be effective. More provocative, environmental preferences have an ambiguous effect on the potential for success. Indeed, although strong environmental preferences imply smaller cost of boycotting, they also involve a weaker hurting capacity of boycotting consumers. This might explain why one can witness so few successful boycotts in real life: Boycotting groups are usually composed of consumers with small boycotting costs, whose boycott does not hurt the targeted firm's profit enough to make it change its behavior."

Farah and Newman (2010) analyse the intention of consumers' participation to boycotts from the perspective theory of planned behavior. "The theory of planned behavior stems from the theory of reasoned action, and proposes that intentions are the direct antecedents of behavior, and are predicted by attitude, subjective norm, and perceived behavior control. The theory proposes that a) individuals are more likely to carry out a particular behavior if they believe that the behavior will lead to specific outcomes; b) if the people whose views they value think they should carry out the behavior, and, c) if they consider that they have needed resources and opportunities to do so."

Ricketts (2012) mentions that "Democratic practice involves any actions where individuals or groups of people engage in public activities designed to influence change or direct the way in which society functions." And He lists the steps that may lead to activism as democratic practice such as:

- Is this an issue that affects only my own personal interests, particularly financial or economic? If so it is probably not a public interest issue at all – it's probably a private vested interest.

- Is this an issue that affects my own economic or property interests but also those of other people in my situation? If so it is probably not a public interest issue but rather an issue in which you and others have common vested interests, e.g. shareholders in a company, co-owners in a block of units.

- Does this issue involving my personal interests also include a wider issue of social or economic justice that makes it an issue of more general public concern? If so it may be a blended issue that has a significant public interest element. For example: if you are seeking compensation for asbestos poisoning from a corporation along with other similarly affected people (class action issue) or you are a group of residents opposing a noisy or polluting industry in your suburb, this is a partly public interest issue. These are often referred to as NIMBY (not in my backyard) issues. Although the term is often used in a derogatory way, many of the more successful and important public interest campaigns start from a NIMBY base.

- Is this an issue in which I have no direct stake as an individual other than my heartfelt desire to help bring about a safer, cleaner, more peaceful or more sustainable world? Clearly a public interest issue.

2.2 Boycott in the World

Nestle Boycott

The Nestle boycott started in 1977 in the United States. The aim of the boycott was to criticize Nestle for its marketing campaign in baby foods. In their advertisements Nestle claims that their baby food products "protects babies", they are "gentle start" and "natural start" for baby feeding. But, according to the groups such as International Baby Food Action Network (IBFAN) and Save the Children, these claims made by Nestle are not true. IBFAN mentions that there is no replacement for breast feeding for babies and anything other than breast milk does not contain the required ingredients. Also, the products offered by Nestle may require some preparation steps before use. According to them this preparation mechanism also causes for babies to get sick or in some cases even deaths. The lack of clean natural water resources, wrong preparation methods and the storing the product in inappropriate conditions are the main causes of sickness especially in the third world countries. The Nestle boycott is one of the longest running boycotts and according to IBFAN it still continues all around the world. The boycott targets all the Nestle products from Nescafe to Chocolates and the aim of the boycott is removal of the promotion material labelled as "protects babies", "gentle start" and "natural start" for its baby food products (Nestle Boycott, n.d.).

Danone Boycott

Danone is the second biggest company that offers baby foods in the global scale after Nestle. Their competition with Nestle in the baby food sector and their inappropriate marketing strategy were the main factors that draw attention. Their marketing program violates International Code of Marketing of Breastmilk Substitutes. Danone, the producer of Aptamil baby foods claims that the breast feeding the babies may not be sufficient. Therefore mothers should also use Danone's Aptamil products in order to fulfil the nutrient needs of their babies. This claim was boycotted by the mothers who believe the importance of breastfeeding. According to them breastfeeding is irreplaceable by any kind of products or substitutes. Therefore, any product that markets its product as a substitute for breastfeeding is unacceptable. Although the boycott had some participations from Turkey in the past, currently the boycott is mainly

based on United Kingdom. The aim of the boycotters was to end Danone's unacceptable marketing strategy and claims for the baby food products (Danone Boycott, n.d.).

Canada Seal Boycott

Canada hunts seals especially the baby seals for their fur. And the Canadian Government supports seal hunters due to political reasons. This massacre draws attention in the international level. According to the researchers Canada's seal hunt is not a profitable operation. Also the taxpayer's money is spent on monitoring activist groups and protecting the Canada's reputation in the international market. Many countries including Russia, Taiwan, United States and European Union that import Canada's seal fur started to ban importing seal-fur imports in the recent years. This led to the decrease in the demand of Canada's seal-fur. Therefore, Canadian government should stop killing seals for their furs and take action against seal hunters. Peta is the main group that supports the boycott for Canadian Seal fur. Famous people such as leaders; Barrack Obama, Vladimir Putin; and celebrities Sir Paul McCartney, Sarah McLachlan promote and support and show up in Peta's promotional material (Canada Seal Boycott, n.d.).

Kentucky Fried Chicken Boycott

According to Peta, KFC does not meet the Animal Care Standards. KFC slaughters more than 1 billion chicken in a year. They claim that these chickens are raised in unacceptably dense environments where many chicken are stacked on top of each other. Besides, during the transportation process to the slaughterhouse they are carried or shoveled to the trucks in an irresponsive way that causes fractures in the chickens' bones or wings. Furthermore, in the slaughterhouse, the chickens are processed while they are still conscious and feel the pain. The Peta's demands for these unacceptable practices are: KFC should follow Animal Care Standards, switch to controlled-atmosphere killing to prevent slaughtering of chicken while they are conscious, switch to mechanized chicken gathering to prevent fractures during the collection and transportation process. Peta is boycotting the KFC internationally since 2003. Up to now, more than 12000 protests took place. Famous people such as His

Holiness the Dalai Lama and Phil Collins also support the Peta in their KFC campaign (Kentucky Fried Chicken Boycott, n.d.).

Procter & Gamble Boycott

Procter & Gamble is the world's largest company in the fast moving consumer goods sector. Their wide product line includes cosmetics, perfume, laundry, personal care, pet food and snacks. And the Procter & Gamble owns famous brands such as, Ariel, Pantene, Fairy, Pringles and Gillette. Boycotters of P&G claim that P&G the "product safety research" program includes tests on animals. The animals used in tests include rabbits, hamsters, guinea pigs, cats and dogs. Most of the tests are either painful or deadly. The animals face with skin allergy tests, skin irritancy tests, and cancer and toxicity tests. Therefore in order to prevent cruel tests on animals many organizations called for boycotting the P&G. Although other companies are also making animal tests, boycotting P&G was important because other companies follow the P&G's policies and practices. The supporters of boycott the P&G desired to end the unacceptable and harsh tests on animals. (Procter & Gamble Boycott, n.d.).

BP Boycott

In 2010 an explosion in one of the BP's oil rigs called Deepwater Horizon which is located in Gulf of Mexico created an environmental disaster. The explosion caused death of eleven workers and the oil leak destroyed the habitat around the Gulf of Mexico. Deepwater Horizon accident is accepted as the biggest marine disaster in petroleum industry. It took 89 days to stop the leakage and 4.9 million barrels of oil leaked during the period. According to some reports the leak in the site continues (Deepwater Horizon Spill, n.d.). After the explosion a Facebook page created to boycott the BP. The page had more than one million followers. The boycotters demanded a change in the petroleum industry in order to prevent environmental disasters and their social outcomes. According to officials boycotting BP was not an effective policy. Because BP gas stations were not owned by the BP company but they were franchises that owned by the small businessman. So, a boycott on the BP gas stations will not affect the by directly but will affect the local businesses. The local business owner can take the franchise rights of another petroleum company if their sales affected. For

example, a boycott on BP may cause a local businessman to switch to Exxon Mobile. Therefore, in order to boycott petroleum industry malpractices, boycotting just one company is not a satisfactory policy (BP Boycott, n.d.).

Coca-Cola Boycotts

The Coca-Cola Company is the leading soft-drinks company in the world. The company faced with numerous boycotts through history. In the past, Irish National Caucus called for boycott because of Coca-Cola's sponsorship deal with a sports club that segregated Catholics. In 1993, a group called Malaysia Action Front declared a boycott for Coca-Cola. They claimed that Coca-Cola was the sign of American Imperialism. Besides, the military policies of United States in Bosnia-Herzegovina, Somalia, Cuba and North Korea were unacceptable. Therefore they chose to boycott Coca-Cola as the most famous American Company. In 1997, a campaign called Pure Food Campaign in United States boycotted Coca-Cola. They claimed that Coca-Cola was using genetically modified crops in their ingredients. The sweeteners were produced from the genetically modified corns. Another campaign called The Big Campaign was also boycotted Coca-Cola. The campaign's aim was to boycott Israel products and services. According to Ethical Consumer's website, an active community that announces boycotts, there are two ongoing boycotts about Coca-Cola. In the first case Coca-Cola is blamed for causing water shortages, polluted water and soil around its plant in India. The second one is about union workers in Colombia. Colombia Solidarity Campaign claims that Coca-Cola is responsible for the deaths of trade union leaders in Colombia since 1990. They tried to sue Coca-Cola in both Colombia and United States but Coca-Cola refuses all of these claims. Nowadays, Coca-Cola faces with boycotts due to Israel. The boycotters claim that US's ally status with Israel in the in the middle-east is problematic and increases the tension in the area. Protesters boycott Coca-Cola to draw attention to the tension in the middle-east (Coca-Cola Boycotts, n.d.).

Figure 2.3: A Boycott Campaign Photo for Coca-Cola. In Polari Magazine, n.d., Retrieved, April 11, 2015 from: http://www.polarimagazine.com/wp-content/uploads/2014/01/Boycott-Coke.jpg

Starbucks Boycott

The biggest coffee chain in the world has over than 20,000 stores and its annual sales sum up to 15 billion US Dollars. An association called Organic Consumers Association calls boycotts to Starbucks for over twelve years. According to them there are various reasons to boycott Starbucks. First of all, Starbucks does not use organic milk. Starbucks's yearly milk demand is about 93 million gallons. The milk comes from the animals that feed with genetically modified food such as corn, cotton or soy. In 2007 a boycott called for Starbucks. Boycotters were against the use of milk that contains Monsanto's Bovine growth hormone. And they succeeded. Today although Starbucks does not use the milk that contains growth hormone, it still uses a non-Organic milk. Also, the menu items in the Starbucks contain genetically modified food, especially the items with the corn syrup. The Starbuck's membership in Grocery Manufacturers Association is remarkable. The Association is lobbying against genetically modified food labelling in United States. Starbucks also does not follow fair trade practices. The reports show that fair trade certified coffee is equal to 8.4 percentage of the total coffee that Starbucks sells. So, Starbucks does not consider the farmers and the trade standards. On the other hand, ethically sourced coffee of Starbucks is 95.3 percent. The remaining percent of the coffee is open to debate.

Furthermore, Starbucks is not considered as worker friendly company and most of the international meetings are held behind the closed doors (Starbucks Boycott, n.d.).

Olympic Boycotts

Olympic events are gatherings where different nationalities participate in the Olympic Games. Although Sports and politics are completely different areas, in the Olympic Games these two areas combine. In the past, the political tension among participant nations projected on Olympic Games under various circumstances. Some of these actions were boycotts, demonstrations and even attacks on the sportsman. The most famous Olympic boycotts are listed as follows:

Ireland boycott of 1908 London Olympics; The Ireland did not participate in the Olympic Games. The reason of boycott was Ireland's independence had not accepted by the United Kingdom.

Boycott of 1936 Berlin Olympics; Hitler's rise to the power and his racial policies created a tense atmosphere in the dawn of the Olympic Games. Therefore, some of the Jewish athletes from different nationalities refused to participate in Olympics. The United States, although it was expected to not to participate in the Olympics, participated in the Olympics. The most prominent occurrence in the Olympics was an African-American athlete who won four gold medals. It should have been shocked the Nazi Germany who proposes the racial superiority theory.

Boycott of 1956 Melbourne Olympics; Netherlands, Sweden and Spain and several other countries refused to participate Melbourne Olympics. The reason was the annexation of Hungary by the Soviet Union. On the other hand, invasion of Suez by United Kingdom and France caused another boycott issue. As a result, Egypt, Lebanon and Iraq boycotted the Olympics.

North Korean and Indonesian boycott of 1964 Tokyo Olympics; it was the first time for an Asian country to host Olympics games. Indonesia and North Korea refused to participate the Olympics in Japan. Furthermore, some of the athletes from Indonesia

and North Korea who participated in 1963 New Emerging Forces games banned from the Tokyo Olympics by the International Committee of Olympics.

African Countries Boycott of 1976 Montreal Olympics; The New Zealand rugby team participated sports events in the apartheid South Africa. They also listed as participant country in the Montreal Olympics. This issue caused a boycott because the apartheid regime of South Africa was banned from Olympics by the International Committee of Olympics. Consequently, 26 countries from Africa refused to participate in Montreal Olympics. About 300 athletes left the competition and caused a crisis in the game listings.

Boycott of 1980 Moscow Olympics; the invasion of Afghanistan by the Soviet Union was the reason of Boycott. The United States declared a boycott against Moscow Olympics and in total 62 countries did not participate in the Olympics. The number of participating countries was 80. Although athletes generally accepted their nation's decision to not to participate in Olympics, some of them complained because of the political nature of the boycott.

Soviet boycott of 1984 Los Angeles Olympics; Eastern bloc and Soviet Union refused to participate in Los Angeles Games. They claimed that the hostile environment was not adequate for the sportsman. Also the opening ceremony of the Olympics was criticized by the Soviet Union as being propaganda of United States rather than projecting the international spirit of Olympics (Olympic Boycotts, n.d.).

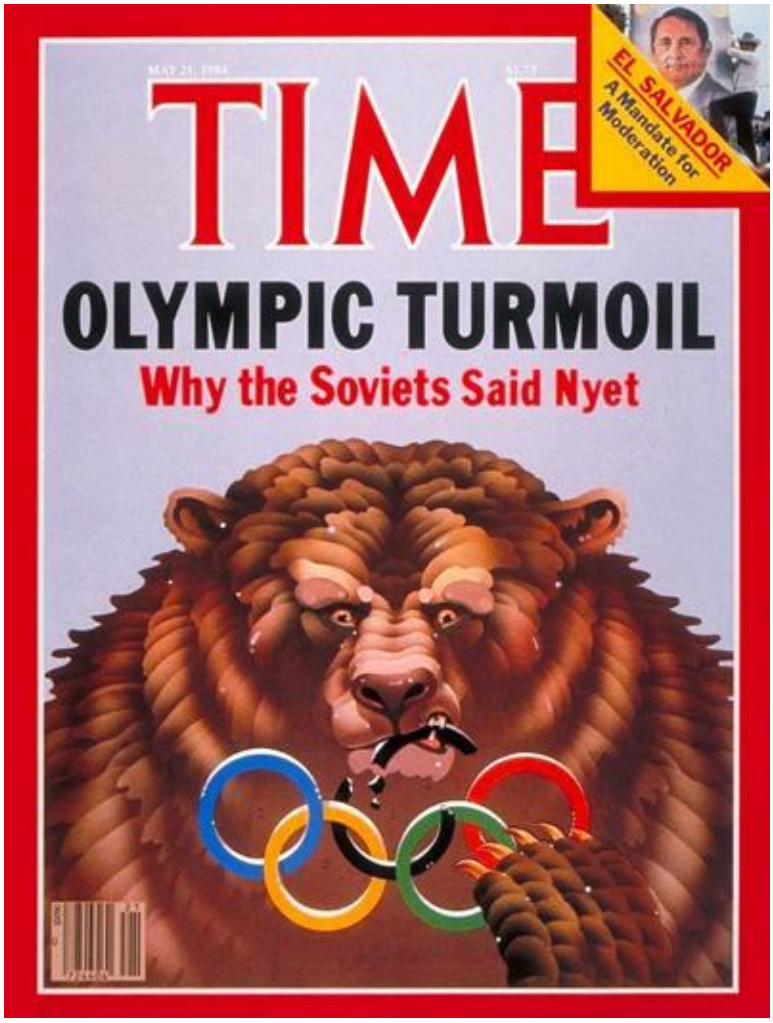

Figure 2.4: The Time Magazine's Cover Illustrating 1984 Soviet Boycott. In History116, n.d., Retrieved, April 11, 2015, from: http://img.timeinc.net/time/magazine/archive/covers/1984/1101840521_400.jpg

A possible Boycott of 2008 Beijing Olympics. In 2008 United States considered boycotting Beijing Olympics in order to criticize China's attitudes in human rights, support for dictatorships such as in North Korea and Burma and its nuclear power policy. Although there was a debate on boycotting Beijing, in the end the United States chose not to boycott the Beijing Olympics (Beijing boycott, n.d.).

Israel Boycotts

The State of Israel is the target of boycotters for many years. The boycotts are generally based on the fact that the tense political relationships between Palestine. Activist groups such as War on Want, Stop the Wall and Who profits? claim that the State of Israel is occupying Palestine lands, the Israel's actions are not in coherence with the human rights and the wall between Israel and Palestine is not acceptable. They boycott the companies which provide the equipment and material (e.g. Daewoo, Caterpillar, Volvo) in the Israel-Palestine territories that are in question. Also, they boycott the companies (e.g. McDonalds, Coca-Cola, Nestle and Starbucks), in which they claim that they are somewhat related with Israel's economy and well-being (Israel Boycotts, n.d.). The Arab League also boycotts Israel. The boycott structured in various ways. The trade between the Arab nations and Israel prohibited, all the companies trading with Israel boycotted and the companies that have relations with Israel black listed. The boycott's origins date back to the foundation of Israel in 1948. The Israel's position in the Arab world considered as a threat. The United States of America have the role of main negotiator among Arab states and the state of Israel. The United States is participating in anti-boycott campaigns in the area to end the boycott of Arab League (Israel-Arab League Boycott, n.d.)

International Buy Nothing Day

International Buy Nothing Day is an anti-consumption movement. The movement does not target any brand or country but the action of over-consumption. The movement dates back to 1992. In 1992, a group protested the over-consumption in the Thanksgiving. The popularity of the movement increases each year. About 65 countries are participating the events in the recent years. In the International Buy Nothing Day various demonstrations took place. Some of them are demolition of credit cards, parties, zombie walks and do-it-yourself campaigns. Adbusters, the main supporter of the movement, says that our aim is changing the consumption practices by drawing attention in the unnecessary consumption (International Buy Nothing Day, n.d.).

The List of Successful Boycotts

The Ethical Consumer community (ethicalconsumer.org) is one of the most reliable sources of boycotts in the online community. They prepare guidelines for boycotts in order to make them successful ones. They publish and gather information about the ongoing boycotts, and they keep the information about the boycotts took places in the recent years. One of their lists is called as the successful boycotts in the past 20 years and enlists the boycotts took place and successfully ended. According to their list, following boycotts succeeded in the recent years. For more information, their website should be visited. (ethicalconsumer.org).

Year	Boycott issue and outcome	Co-ordinating Group
1986	Eight leading sports shoe companies capitulated to threat of boycott if they used kangaroo skin – some later renege	Greenpeace (International)
1986	Barclays Bank pulls out of South Africa	Anti-Apartheid (International)
1988	Benetton stops animal testing	BUAV/PETA etc. UK
1988	Leading UK retailers stop using CFCs in packaging, as well as eight leading aerosol companies	FoE UK
1989	Scott paper pulls out of Indonesian plantation over threat to tribal peoples	Survival International US/UK
1989	Bird's Eye and Tesco stop selling Icelandic fish due to whaling	Greenpeace UK
1989	Avon stop animal testing	PETA etc. (International)
1990	Ratners divests from South Africa before boycott is officially launched	Anti-Apartheid UK
1991	Philip Morris diverts cash to redress balance of its financial support for homophobic senator	ACT-UP US
1993	South African apartheid regime ends and boycott of South African produce ceases	Anti-Apartheid (International)

Table 2.2**:** List of Successful boycotts in the past twenty years. (ctd.)

1993	British Midland ceases transporting live monkeys, some other airlines follow	BUAV UK
1993	Jack Daniels and Grolsch-Ruddles amongst others stopped sponsoring angling competitions	Pisces UK
1993	General Motors stops using animals for crash tests.	PETA/BUAV US
1994	Big Six DIY Sheds agree to stop selling mahogany	FoE UK
1994	Selfridges stops selling fur	London Anti-fur Campaign UK
1994	Some major supermarkets stopped selling Faroese fish due to whaling, other supermarkets agreed to label the produce	Pilot Whale Campaign UK
1994	Scott Paper cancelled clear-cutting at Clayoquot Sound	Greenpeace (International)
1995	Shell disposes of Brent Spar oil platform on land	Greenpeace (International)
1996	BHS leaves Burma	Burma Campaign UK
1996	French nuclear testing halted	CND (International)
1997	Holiday Inn leaves Tibet	Free Tibet Campaign US/UK
1997	P&O stops live animal transport	Respect for Animals/CIWF UK
1997	Pepsi and Apple leave Burma	Burma Campaign US/UK
1997	Gillette announces moratorium on animal testing	PETA (International)
1998	Texaco leaves Burma	Burma Campaign US/UK
1999	Burger King closes West Bank outlet	Palestinian Solidarity Campaign UK
2000	Mitsubishi makes concessions to rainforest campaigners	Rainforest Action Network US
2000	Mitsubishi pulls out of industrial salt project in Mexico	Mitsubishi: Don't Buy It
2000	Five baby elephants released from South African zoo	PETA
2001	Body Shop joins Esso boycott	Body Shop
2001	John Lewis ends employees' shooting trips	Animal Aid UK
2002	Premier Oil pulls out of Burma	Burma Campaign US/UK
2002	Triumph pulls out of Burma	Burma campaign UK

Table 2.2**:** List of Successful boycotts in the past twenty years. (ctd.)

2003	John Hewitt Bar bans Coca-Cola	Colombia Solidarity Campaign
2003	Halfords ends use of chimpanzees	Captive Animal's Protection Society
2003	Focus DIY ceases sale of all pets	Animal Aid UK
2003	Kuoni stops selling tours to Burma	Burma Campaign UK
2003	Kookai Clothing pulls out of Burma	Burma Campaign UK
2003	Staples Office Supplies concedes to recycled paper campaign	Forest Ethics/Dogwood Alliance US
2004	Royal Caribbean Cruises installs Advanced Waste water Purification technology on all its ships	Oceana Campaigns
2004	Harvey Nichols introduces no fur policy	Campaign Against the Fur Trade
2004	Office Depot concedes to recycled paper policy	Forest Ethics/Dogwood Alliance US
2004	PricewaterhouseCoopers leaves Burma	Burma Campaign UK
2005	Inditex Group, which owned fashion chain Zara, withdraws fur from all the group's 2,064 stores in 52 countries	Coalition to Abolish the Fur Trade
2005	Aon Corporation intended to terminate all business in Burma	Burma Campaign UK
2005	Snow+Rock announce it would no longer be selling real fur garments	Coalition to Abolish the Fur Trade
2005	Automobile Association (AA) ban captive animals from their adverts	The Captive Animals' Protection Society
2005	Abercrombie & Fitch join boycott of Australian wool	PETA
2006	Libby's fruit juices end their involvement with Nestlé	Baby Milk Action
2006	Austrian Airlines, Eastravel and FromersGuides withdraw from Burma	Burma Campaign UK
2007	Harvey Nichols withdraws from selling foie-gras	Viva!
2007	Wyevale withdraws patio heaters from it's sales	Friends of the Earth
2008	Several airlines stop transporting primates for the research industry	BUAV

Table 2.2**:** List of Successful boycotts in the past twenty years. (ctd.)

2008	Cotton Traders withdraws from Burma	Burma Campaign UK
2008	Insurers XL and Chubb withdraw from Burma	Burma Campaign UK
2008	Donna Karan and DKNY come to an agreement over claims US workers were discriminated and under paid	National Mobilization Against Sweatshops and the Chinese Staff and Workers' Association
2008	Auchan, Carrefour, Co-op & ICA supermarkets withdraw the sale of bluefin tuna	WWF
2008	Wildlife Photographer of the year award ends its sponsorship deal with Shell	Friends of the Earth
2008	Book Trust ends sponsorship deal with Nestlé	Baby Milk Action
2009	Kangaroo meat dropped from final major UK stockist	VIVA! / savethekangaroo.com

Table 2.2**:** List of Successful boycotts in the past twenty years. In Ethical Consumer, n.d., Retrieved, September 11, 2015, from: http://www.ethicalconsumer.org/portals/0/downloads/successful%20boycotts.pdf

2.3 A History of Boycotts in Turkey

2.3.1 The Deceleration of Second Constitution and Fez Boycott

The democratization movement in Ottoman Empire begins with the declaration of first constitution in 1876. Unfortunately, Abdulhamit II abolished the parliament and ended the constitution due to social unrest. After this short lived attempt of democratization, in 1908 Committee of Union and Progress revived the 1876 constitution. The constitutional revolution which took place in 1908, also called as the second constitutional period, gave birth to democratic movements in different levels of Ottoman society. The aim was representing all the groups from non-Muslims to foreigners within the state and parliament. On the other hand the installment of parliament affected the relations of Ottoman Empire both domestically and internationally in an unexpected way. Just before the election of parliament, the Austria-Hungary annexed Bosnia and Herzegovina in order to end its relations with the Ottoman Empire. Bosnia and Herzegovina was under the rule of Austria-Hungary since the treaty of Berlin but its political relations with Ottoman Empire continued. After the Austria-Hungary's unexpected movement, other states in the Balkans also upraised.

Bulgaria declared its independence from the Ottoman Empire and the relations with Greece worsen.

In the dawn of this political turmoil, the protests and demonstrations took place in Istanbul. The Austria-Hungary and Bulgaria's actions criticized as inappropriate movements for the democratization process of the Ottoman Empire. Although these countries could be represented in the newly found Ottoman Parliament, they chose to be independent states. The Ottoman Elite and CUP shocked. The Ottoman state was not in the mood to declare war against Austria-Hungary. Consequently, as a democratic way of protesting, they chose to boycott the Austria-Hungary. Boycott was the optimal tool in order to fulfill the political and social demands of the Ottomans. The boycott aimed Austrian products, the most prominent of them was Fez. The sugar imported from Austria was also one of the main products in the boycott list. Mass meeting in front of public buildings and consulates organized all over the empire, from Salonica to Bayreuth. In these meetings the officials were calling Ottoman public to boycott Austrian goods. (Çetinkaya, 2014)

Çetinkaya (2014, p.71) mentions that "Ottoman merchants were considered a significant social element in the boycott movement, since it was they who imported Austrian merchandise into Ottoman domains. Besides, they were vital component of the Ottoman economy. One of the ultimate goals of the boycott movement was to reinvigorate the national economy. Therefore, the boycotters asked them to stop importing boycotted items and instead try to produce them within the Ottoman Empire. As a result, the genuine boycott (hakiki boykot) – that is, the development of the native Ottoman industry and economy – might materialize. It was thought that, if the merchants gave their support, the boycott's impact on Austria and Bulgaria would take hold more rapidly, at which point the actions of the port workers and the consumers would become unnecessary."

If the literature is analyzed for the effects and participation of working class on the boycott; the information about the Muslim working class in the Ottoman Empire is limited and the existence of a working class is doubtful. Besides, the information about the working class is also limited in the Republic era up until 1960s. Awareness and awakening of working class, organizations and demonstrations began after the 1960s

leftist movements. The Ottoman state was composed of non-Muslim Bourgeoisie that was mostly composed of merchants, and state officials. The Ottoman economy's integration with the world economy was formed by the non-Muslims in order to succeed in trade and capture the great volume of trade between the nations and Ottoman Empire. Also, the Greek population, the original inhabitants of Anatolia, was a prominent figure in the Ottoman trade. The Muslim population was interested in agriculture and most of the population was consisted of small pleasantries. All of these factors led to the domination of non-Muslims in the trade and formation of non-Muslim bourgeoisie merchants. Çetinkaya (2014, p.14) states that "The quest for the construction of a native industry, the abolition of the capitulations, and the economic development of Ottoman subjects became popular issues of the national economy during the Second Constitutional Period (1908-18). However, the Ottomanist element within this discourse and these practical policies evaporated, and the call for a national economy gradually culminated in a demand for the dominance of Muslim/Turkish element in the Ottoman economy."

The lack of national economy created various problems in the process of ending the relationship with Austria. In the fez boycott, people started to use kalpaks and külahs instead of fezzes as the substitute product. Some of the officials declared kalpaks as the national headwear from now on while some started to use white fezzes which were not produced in Austria. The disorganization for choosing the substitute product for fezzes created a carnival atmosphere on the streets. Officials were randomly wearing items instead of fezzes as they wish. On the other hand, in the streets, people began tearing their fezzes or passerby's fezzes to show their anger to the Austrian products. This movement turned into a fez tearing fest. The state gave importance on producing a national fez. Feshane in Istanbul started to manufacture national fezzes but its production was limited considering the Empire's fez demand. Beside fezzes, the second important product imported from Austria was sugar. An official offered using honey instead of sugar in order to prevent the sugar shortage but it was an unsuccessful attempt. The Austrian ships were stopped by the port workers and they did not unload its cargo during the boycott. International companies suffered by the involvement of port workers. For example, an Italian cargo company's ship was also boycotted because of a suspicion about its cargo's origin. The port workers taking the boycott at utmost importance. They became the loyal followers the boycott movement. On the other hand,

in some regions with rail stations the cargo could easily pass the customs without any boycott from the railway workers. For the merchants, their orders before the boycott movement were allowed to pass. The shops also boycotted, in some cases angry mobs invaded the shops and protested the sale of Austrian merchandise. Çetinkaya (2014, p.74) mentions that "the Ottoman merchants, both Muslim and non-Muslim, were the weakest link of the boycott movement. Those who has business with Austrian companies were likely to lose out due to the boycott: on the other hand, a boycott was probably beneficial to those who imported goods from a competitor company. Therefore, during the boycott movement, boycotters and boycott organizations were in favor of the boycott. Initiatives, public announcements and Ottoman merchant organizations grew up in order to transform the boycott into a widespread movement. They expected to earn a fortune from their relationship with the national movement. However, those who did not have direct links to the CUP and the boycott organizations were not particularly eager to adhere to the boycotting rules, unless the boycott movement provided an economic opportunity. This is why the boycotters were obliged to monitor and compel the merchants to obey the boycott regulations." The Austria boycott ended after political negotiations. Neither annexation of Bosnia and Herzegovina reversed nor a national economy created. The boycott was not successful. If the reasons that caused boycott and the situation before and after the boycott compared, there were not any drastic change due to the boycott movement. The boycott only helped to understand the importance of creation of a national economy in the Ottoman Empire in order to cope with crisis with international actors and also for the welfare of the state.

2.3.2 The Cretan Question and Greek Boycott

Besides the Austrian boycott, in the autumn of 1909 another boycott issue arose. This time the boycott was targeting Greece. The Crete, an Ottoman state in the Mediterranean which is mostly composed of Greeks and Ottomans, interested in joining to Greece since the independence of Greece in 1829. The conflict among Greek Cretans, Ottoman Muslims and Christians was rising. The island become autonomous under the rules of Prince George of Greece, after then the influence of Ottomans on the island was diminished. The Cretans refused the rulers appointed by the Ottoman Empire. In 1911 the crisis got out of control and a call to boycott for Greeks desired. Çetinkaya

(2014, p.120) states that "the boycott declaration by the Boycott Society insisted on the fact that the boycott was against the Greeks of Greece (Yunanlı), not the Ottoman Greeks (Rum). The notice published by the boycott society of Salonica in most of the town's newspapers highlighted this fact. This decleration warned the Ottoman public that our Greek Ottoman fellow countrymen were exempt from the boycott. Moreover, in order to avoid any misinterpretation, the Boycott Committee printed certificates for non-Hellenic merchants; these would be handled by Kerim Ağa, the head of lighterman's guild. However, the rumors and claims regarding the boycott of Rums immediately became the subject of public debate, just after the announcement of the decision to boycott. Articles in Turkish newspapers denied such claims and condemned such actions, if indeed any had taken place. Yet, it was not easy to discern Greeks who were citizens of Greece from Greeks who belonged to the Ottoman Greek community. Many Ottoman Greek merchants took on the citizenship of various European states in order to facilitate their trade in the course of the nineteenth century. Following Greece's independence from the Ottoman Empire, it became one of the states that gave citizenship status to Ottoman people. Therefore, there were many Greek merchants who held Greek citizenship at the same time as being the member of the Ottoman Greek Community. (Çetinkaya, 2014)

The Greek boycott not only affected the Greek and Rum community in the Ottoman Empire. Other nations were also affected. In a case, a Greek sold his land of olives to an Italian Citizen but the local people also boycotted the Italian owner of the land. They believed that it was a trick planned by the Greek landowner in order to prevent boycott. The Italian Embassy had to intervene the case in order to abolish the boycott movement that targets the Italian landowner. The effect of boycott on non-Muslims were so harsh that in the pamphlets distributed in the streets wrote "I will never shop from Christians. If do so, I am dishonest and a bastard and deserve every kind of curse and insult." The campaign targeting Greeks was also out of control. Fake news about Greeks which described them as inhumane and irrational were articulated. Even in some places, posters and print materials were distributed which are not related with the reality (Çetinkaya, 2014).

The Greek boycott was different in one aspect from the Austria boycott which is also called as fez boycott. In the Austrian boycott, the Ottomans and non-Muslims

boycotted Austria together, without noticing the religious differences or ethnicity among them. The Greeks and Ottomans were also boycotted Austria together, they participated public demonstrations event chanted and marched together in the streets as they were from the same descent, or as if there were brothers. And the fez boycott, although some merchants were effected seriously, was not as harsh as the Greek boycott in terms of treatment of not only Greek community but also the non-Muslim community of the Ottoman Empire. On the other hand, the Greek boycott increased the notion of nationalism and the idea of nation state in the empire. The understanding about the non-Muslims in the empire will not be tolerant afterwards the Greek boycott (Çetinkaya, 2014).

2.3.3 The Boycotts in Modern Turkey

Boycotts took place in Turkey can be analyzed under two subcategories. Boycotts that are targeting a nation and all of its national brands, and boycotts that are only targeting a foreign company. The famous example of a boycott targeting a foreign company is Danone boycott. According to an internet article Danone products contain a harmful ingredient which causes developmental problems in children. This information transferred by e-mail and word of mouth and reached up to six million people. The Danone's product sales decreased about %26 which constitutes about 15 million liter decrease in milk consumption (Balıkçıoğlu et. al., 2012). The news about boycott campaign also published in an UK journal called Independent. According to Independent's article, Aptamil, a baby food brand of Danone, was marketing its product as substitute for breast milk. This marketing scheme reminds Nestlé's controversial baby food campaign that became the target of consumers from all around the world. Independent mentions that the sales of the Aptamil products increased about %15 due to misleading campaign, and some mothers preferred artificial food instead of breast milk (Independent, 2013).

The boycotts targeting foreign countries also observed in the past. The most famous examples are the boycott of French brands and boycott of Italian brands. The political tension was the main cause in these boycotts and they generally supported by the government. In the French case, the aim was to distress French economy by boycotting all the French goods in Turkey. There were about 500 French companies

operating in Turkey during the boycott and they were employing about 40,000 people. The success of boycott is controversial. Only %1 of France's economy was related with Turkey in terms of imports at that time. Therefore, in order to create a loss in France's economy a boycott on French goods was not effective. These figures decreased the participation in the boycott. Also, the French companies CarrefourSa and DanoneSa which were operated by a Turkish conglomerate affected from boycotts. The conglomerate had to publish a public notice in order to explain although these companies labeled as French companies, were operated by Turkish capital and Turkish workforce (Balıkçıoğlu et. al., 2012).

The boycott of Italy and Italian products was also based on the political tension between Turkey and Italy as in the case of boycott of French goods. Unfortunately, the local companies also affected from the boycott. Bellona, a %100 Turkish company boycotted just because its name sounds like an Italian word in Turkish. Pirelli and Ariston, although they have a factory in Turkey and produce all the products by Turkish capital and workforce, were in the list of boycotters. They published public notices in order to end the boycott aiming the companies.

Figure 2.5: Bellona's %100 Turkish Capital and Workforce announcement. In Radikal. Retrieved, April 13, 2015. From: http://i.radikal.com.tr/150x113/2011/12/25/fft16_mf882354.Jpeg

Figure 2.6**:** Pirelli and Ariston's %100 Turkish Workforce and Capital Announcements. In Radikal, Retrieved, April 13, 2015. From: http://i.radikal.com.tr/150x113/2011/12/25/fft16_mf882353.Jpeg

A boycott call for Starbucks, famous international coffee chain, announced in 2013. The reason of boycott was Starbuck's attitude during the Gezi Protests which took place in 2013, between the environmentalist groups and the law enforcements. The Stacburck's branch in Taksim locked its doors and did not allow people to get into the store, the people who were escaping from the clash between the groups. Consequently, the protesters called a boycott for all Starbucks branches in Turkey to protest Starbucks' attitude. But according to the Starbucks' announcement, their intention was to protect their customers inside the shop during the protests. Unfortunately, these is not any study investigating the success of the boycott in terms of financial success (Starbucks Turkey boycotts, 2013).

Various boycotts took place in Turkey in the recent times. Although they were not aiming foreign brands, mentioning a few of them is important to understand Turkish consumer's boycott history.

In the opening of 2015-2016 education year, a boycott planned for schools by the Democratic Society Congress. The group was calling for attention to education in the native language. According to BBC news, group was a pro-Kurdish group and the boycott call did not find a ground, therefore failed. The group wants that the native languages of Anatolia should be provided as the main language of education in the schools. They add that the elective courses provided by the government are also not satisfactory (School boycott, 2015).

Kemal Kılıctaroglu, leader of the main opposition party Republican People's Party (RPP) called for a boycott to Digiturk, a Turkish satellite television provider. The cause of the calling was Digiturk's removal of seven channels from its networks in an unlawful way according to Kilictaroglu. The RPP leader claimed that, the government was responsible for the removal of these channels and blamed the Digiturk for removing these channels just before the general elections of Turkey which were planned to hold in 2015. (Digiturk boycott, 2015)

A candidate for the general elections for Turkish National Assembly, fired after the company she worked for learned that she had political affiliations. The fired employee then started a campaign against the company she fired from, Penti, a Turkish socks manufacturer. The boycott initiated by her especially took grounds in the social media with the hashtag #PentiyiBoykotEdiyoruz. It seems to be boycott was not a successful one, due to the lack of further news about the topic. But it began as a promising boycott and took attention in both media and social media at the beginning (Penti boycott, 2015).

Another schooling boycott initialed in 2015 February and supported by various trade unions, academicians, political parties and non-profit organizations. The causes of boycott declared as; the European Court of Human Rights (ECtHR) resolutions not exercised by government, the fears over the education system and loss of its secular structure, and compulsory religious courses on the schools. The boycott expected to have participation over 150,000 person but, most of the organizers of the boycott movement have already been taken under custody by the Turkish government at the day of the protests began. Therefore, the movement could not proceed into a boycott movement and stayed as a planned organization. (Education boycott, 2015).

2.4 Antecedents of Foreign Brand Boycotting

2.4.1 Xenophobia

Various studies show that the product's nation and country-of-origin effect the customer's perception to the brands (Dmitrovic & Vida, 2010). Xenophobic tendencies and animosity's effect on consumption of foreign products are discussed in various literature (Li, 2009; Altıntaş and Tokol, 2007) Xenophobic tendencies may also stem from conflict among the countries (Pedahzur and Yishai, 1998; Shoham et al., 2006; Amine, 2008) or from the religious beliefs (De Master and Le Roy, 2000). The historical background, such as military conflicts or tensions among nations, also affects xenophobic attitudes of consumers (Klein et. al., 1998). Globalization effects xenophobia too. (Taras, 2010)

The foreigners may create anxiety and threat in the societies especially when the economic uncertainty is high. The tension created by the uncertain economies and the fear of future of the society can trigger xenophobia which is fear and hatred of strangers or foreigners. Xenophobes are the people who motivated by the fear of foreigners and possess a negative point of view for foreigners. Xenophobia increases the society's ethnocentrism, intolerance and close-mindedness (Watts, 1996; Çetinkaya, 2009; Taras, 2009). Klein et al. (1998) propose the definition of animosity in marketing terms as "the construct of animosity -defined as the remnants of antipathy related to previous or ongoing military, political or economic events- will affect consumers' purchase behavior in the international market-place." On the other hand Verlegh (2007) mentions that "Consumers often have a positive bias toward products from their own country. The consumer ethnocentrism is of economic nature, and reflects consumers' desire to protect the domestic economy". Taras (2009) points out that "Whether citizen attitudes towards foreigners are hospitable or hostile may represent, arguably, the most illuminating litmus test of society's democratic culture."

Xenophobic tendencies in a society also effect the minorities and subgroups. Boycott movements against Israel also created a troubled Jewish community within the countries that is in question (Friedman, 1999). Also as in the Ottoman case, Greek boycott also effected Ottoman Greek community and non-Muslims within the Ottoman

state (Çetinkaya, 2014). Friedman (1999) also points out that "through history Jews have been participants in consumer boycotts both as initiators and targets. As targets in Germany and Eastern Europe for more than a century, Jewish merchants and professionals were often subjected to harsh consumer boycotts. More recently, the Arab boycott, while focused on the state of Israel rather than on individual businesses, affected mostly Jewish businesses by depriving them of sales."

Xenophobic tendencies for foreign countries also seen in the Anti-Americanism and Francophobia. Amine (2008) mentions that "Anti-Americanism and Francophobia are summarized, respectively as a consistent hostility toward the government, culture, history or peoples of the US or France or the Francophonie (the global community of French-speaking peoples)."

Xenophobia can be considered as a class of consumer ethnocentrism. The ethnocentric beliefs strengthen the positive attitudes toward domestic products while xenophobic beliefs increase the dislike of the foreign products. Product's origin rather than product's attributes may directly affect consumer's purchase behavior for the xenophobic consumer (Klein et al, 1998). Li (2009) mentions that for the Chinese consumers' attitudes for Japanese products as "consumer nationalism targeted at Japanese producers is more characterized by the animosity model than consumer ethnocentrism. One of the most important sources of animosity lies in past Japanese aggressions and the failure of the Japanese government to correct the history." For instance, a Chinese consumer who lived in Nanjing, a Chinese city, during the World War II faced with the Japanese occupation and aggression. Therefore, when the consumer rates Sony products, she probably agrees with Sony's high quality product line. But, on the other hand, it's very likely that she won't buy a Sony product due to her past experiences with the Japanese government (Klein et al., 1998).

The history of a country, its political and international relations and environmental events are all the factors that affect the perception of consumers toward that country. Therefore, to understand or predict the attitudes of the consumers when they see the "Made In" label on the product, these factors should analyzed by the international marketers (Amine, 2008).

International companies should notice the xenophobia factor while preparing their marketing plans because xenophobia's effect on consumer behavior is remarkable. The xenophobic or conservative beliefs and tendencies of a country defines its attitudes toward the international brands (Altıntaş & Tokol, 2007). Klein et al (1998) also mentions that "... the extent that the effects of animosity are independent of product judgments and affect buying above and beyond consumers' general beliefs about the appropriateness of purchasing imported goods, managers from countries with controversial military, economic or political histories must understand how such macro-level phenomena might affect their international marketing activities. This will enable managers to select and target their overseas markets and identify ways to modify their existing marketing and communication strategies in regions where animosity might present an informal but significant barrier to trade."

Smith (2013) explains the problem as "The things that matter when people buy are the product features that make one brand a better choice in that category. When the cash register rings, it signals a buying decision that has been made on the basis of product features. That's why people buy. It's not that simple when people don't buy."

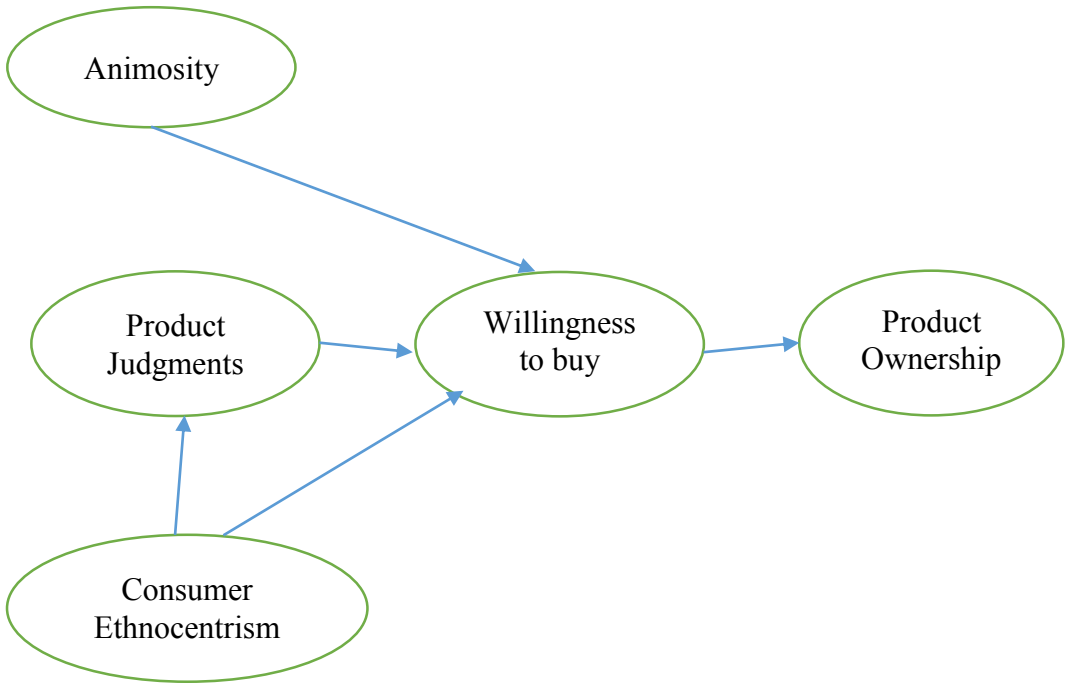

Figure 2.7: The Animosity Model of Foreign Product Purchase. Klein et al. (1998).

Klein et al. (1998) directly relate animosity with the consumer's willingness to buy the product (Figure 2.7). Although consumer ethnocentrism has also influence on consumer's willingness to buy, the consumer ethnocentrism also related with product judgments. However, according to their model, consumer animosity is not related with product judgments, and it directly affects willingness to buy.

Dmitrovic and Vida (2010) state that "if a study's results indicate that the cognitive component has the strongest influence on forming product attitudes, marketing communication plans should focus on emphasizing product attributes, price-quality ratio, and other elements that affect consumers' value perceptions. If, on the other hand, the normative processing mechanism assumes an overriding role, domestic product and brand managers more likely to succeed by developing associations between their offerings and national symbols and/or rhetoric in their marketing communication that establishes close personal relationship with their customers."

Xenophobia is a difficult concept for measurement. Since it's a negative concept people generally tend to describe themselves less xenophobic in the questionnaires. Hence, the xenophobic tendencies must be measured indirectly (De Master and Le Roy, 2000). De Master and Le Roy (2000) state that in order to measure the xenophobic tendencies of the society following topics must be analyzed; "exploitation of social welfare, increased unemployment, delinquency and violence, problems as neighbors, and unsuccessful marriages to foreigners. Xenophobia is indicated by agreement with statements that foreigners caused any of these problems"

De Master and Le Roy (2000) researched the effects of xenophobia on the integration and unification under the European Union. The xenophobia affects citizen's perception of the unification. Nationalistic individuals are more xenophobic than the individuals which are more indulgent toward multi-cultural identities and ethnocentric diversity. From the religious perspective; Roman Catholics, that is in nature is an all-embracing religion and influences internationalism, Greek Orthodox communities display lesser xenophobic tendencies than Protestants and Secularists.

2.4.2 Ethnocentrism

Merriam-Webster's dictionary describes ethnocentric behavior as "having or based on the idea that your own group or culture is better or more important than others." (ethnocentrism, n.d.) Besides, the ethnocentrism, the notion that is shaped by ethnocentric behavior, defined as "evaluation of other cultures according to the preconceptions originating in the standards and customs of one's own culture." In the case of customers' consumption practices, literature shows that consumers that have ethnocentric tendencies overvalue the products produced within the country (Smaizine & Vaitkiene, 2014).

Various studies show consumers' ethnocentric tendencies on their consumption preferences, more clearly, how the ethnocentric behavior stimulates consumption or anti-consumption on some products. (Sharma & Shrimp, 1987, 1995; Rice and Wongtada, 2007) Ethnocentrism may increase economic nationalism (Baughn & Yaprak, 1996), affects people's opinion and openness on the globalization (Cannon & Yaprak, 2002), and their attitudes toward foreign products (Carvalho, 2003; Dmitrovic & Vida, 2010; Gotsbachner, 2001; Karasawa, 2002, Klein et al., 1998; Oberecker, 2008; Smith & Li, 2010; Verlegh, 2007). The exposure to foreign brands and products in the globalizing world is also another factor in consumer ethnocentrism. (Nijseen & Douglas, 2008)

Ethnocentrism is completely a country specific attitude. It is defined by country's demographics, its development level, and by the level of consumers' patriotism and nationalism. Also the economic instability and the fear of future in terms of economic independence heighten the ethnocentric attitudes of citizens. For example, as a developed country US consumer is more ethnocentric whereas Chinese consumer is less ethnocentric. This attitude may stem from the US consumer's patriotic and nationalistic ideals. Media also in some cases promote the US goods by promoting them as "buy American". On the other hand it can be said that China, the second largest exporter after European Union, does not afraid of economic instability in the near future. Therefore, it is insignificant to promote the domestic goods and pump ethnocentric values of Chinese consumer. The status of China as the 2nd biggest exporter economy keeps its citizens feel safe also in terms of job security (Tsai et. al.,

2013). Poturak says that “In times of economic crisis, consumer ethnocentrism gets meaning as desirable behaviour, especially in those countries that are highly dependent on imports.” Shu et al. (2013) mentions that “the direct effect of consumer ethnocentrism as well as the mediation effect of self-image congruency on local brand preference is contingent upon both the product category of the brand and the nationality of the consumer. Our results demonstrate that consumer ethnocentrism and self-image congruity do not have a consistent impact on local brand preference since its effects varies from country to country and from product to product.”

The boycotts for foreign products may stem or alleviated by the ethnocentric attitudes. Rice and Wongtada (2007) analyses the consumer behavior that leads to boycotts or anti-consumption for the foreign brands under three categories: “(1) General attitudes such as consumer ethnocentrism, or anti-globalization, (2) Country specific attitudes, and (3) Brand-specific attitudes”. Ethnocentric attitudes of consumer may cause the anti-consumption for foreign products regardless of country, brand-specific attitudes on the other hand stem from the undesired conduct of companies. On the other hand, for the country specific attitudes, even though a foreign company has a positive image in a country political tensions that arise with the country that the company situated also effects the foreign company’s image. Consequently, despite the fact that the company is appreciated by the customers, its products face with the boycott. For instance the political turmoil between US and France led to the boycott of French wine in the US while there were not any unsatisfactory or unethical practices related with French wine producers (Chavis and Leslie, 2008).

According to a research conducted on Chinese consumers’ preferences and willingness to buy for foreign products it is found that the ethnocentric behavior and animosity directly affect the consumer preferences toward Japanese and US brands. The ethnocentric behavior stems from the patriotism of Chinese consumers and their xenophobic attitudes. It is noted that although Chinese government's propaganda and educational system on the country give importance on patriotic feelings, the Chinese consumer's ethnocentric attitudes are solely based on their own perceptions and beliefs against the foreign countries (Ishii, 2009). Furthermore, the consumer’s interest or disinterest for a foreign country defines the attitudes of the consumer. The interest for the foreign country causes choosing all the products produced in the preferred country

regardless its quality, whereas disinterest or dissatisfaction with the country causes rejection of all the products that are produced in that country without further investigating the products features (Dmitrovic and Vida, 2010). During the Australian boycott of France, the boycott of French goods by the Australian without considering the quality of French goods observed. The Australia boycotted France due to France's nuclear tests that were located in South Pacific. The anger of Australian people for the France created an environment in which all the French products regardless of the quality rejected by the Australians. Furthermore, the anger displayed by the Australians continued aftermath the nuclear test of France, hence the boycott ended. Australian people never denied the high quality of the French products but the image created by France as the consequence of nuclear tests in South Pacific degraded the image of French goods and businesses in Australia (Ettenson and Klein, 2005). Also it should be noted that consumer ethnocentrism has no role in the luxury goods whereas, it is effective in the common goods (Shu et al. 2013).

Durvasula & Lysonski (2009) state the relationship between patriotism and ethnocentrism: "Patriotism is linked to ethnocentrism, but it is not the same concept. Patriotism is rooted in a person's pride for his/her country and the degree to which the home country's people, practices, and values are favored. Patriotism, in essence, deals with perceptions toward home country, whereas consumer ethnocentrism reflects (in-part) attitude toward domestic products." During the Iraq War in 2002, the political tension between US and France ascended. While US was discussing the necessities for an operation in Iraq, France was the main opposition against a military action in Iraq. This conflict led to the US boycotting of French products. Although France and US had favorable international relations up to that time, during the boycotting process even a hatred against France and French products occurred. The French wine was the main item in the boycott. But how far the tension between these countries escalated can be understood when people tried to rename "french fries" as "freedom fries" (Leslie & Chavis, 2008). Although US consumer generally has positive view for the French originated products, the tension increased the ethnocentric values of the customers while boycotting French made products during the political tension between US and France (Amine, 2008). This is a case of patriotism. Patriotism may increase when national interests of a country conflict with other nations attitudes (Durvasula & Lysonski, 2009). Patriotism affects the consumption of domestic products instead of

their foreign counterparts. The patriotism is related to age, sex and race and elder people are most likely to be patriotic consumers. The research shows that the white-collar workers are less patriotic than blue-collar workers (Han, 1988). This point relates the ethnocentric behavior to the household income. The lower the income of a household, the higher the ethnocentric attitudes of household (Smaizine & Vaitkiene, 2014). On the other hand, educated people that do not perceive foreign products as threat display less ethnocentric tendencies (Russell & Russell, 2006).

Han (1988) says that "the television advertisements aimed at arousing consumers' patriotic emotions may be successful in producing behavioral responses in favor of domestic products." Giving not importance on the domestic products, and increased consumption of foreign brands may cause shrinkage of the domestic industry so that the unemployment may increase consequently. Therefore, if advertisements attract attention to this point, the consumption of the domestic products increase (Han, 1988). Additionally, a recent research conducted by Yoo et al. (2014) looks for the effect of visual media on consumers. They look for the effects of Korean series that are broadcasting on the neighboring countries such as China and Japan. The viewer community that the Korean series created, also called as the Korean wave, is remarkable. According to the viewers of Korean series, they feel closer to Korea, they want to visit Korea in the near future and they imply that they can buy Korean products too. Yoo et. al (2014) state that "Mass media still plays a key role in shaping preliminary perceptions of a foreign country. In this study, Korean drama miniseries television programs were found to be an effective form of communication media for conveying favorable characteristics of a specific country. When the public is establishing a cognitive schema for a country, television dramas and movies can be effective in delivering country information via narrative and visual channels."

Anti-consumption practices are generally the most prominent part of the boycott campaigns. Consequently, ethnocentric behavior may affect the participation in boycotts for foreign brands. A study conducted on Turkish people by Altıntaş and Tokol (2006) investigated whether there is a relationship between consumer ethnocentrism and conservative attitudes. The research showed that xenophobia is the most compelling factor, whereas the conservative morals are the second most important factor for consumers' ethnocentric behavior. As the conservative beliefs increase,

Turkish consumer tend to behave more ethnocentrically. Therefore in order to overcome handicap of ethnocentric predispositions of Turkish people, international companies must profoundly understand the Turkish consumer. The marketers should gather facts about Turkish consumer's "cultural openness" and "internal social dynamics" (Altıntaş and Tokol, 2006). Another research conducted on Turkish consumer's ethnocentric attitudes shows that Turkish consumer is highly ethnocentric. This attitude is reasonable for the Turkish consumer because the developing countries, in this case Turkey, tend to be more ethnocentric than the developing countries (Çilingir, 2014). According to Akdogan et al. (2013) some of the Turkish consumer may have preconceptions for US products which can be evaluated under the consumer animosity and consumer ethnocentrism. And also, it can be referred that the higher the consumer ethnocentrism, the less likely there is brand royalty for the foreign brands (Eroğlu and Sarı, 2011). Turkish consumer's income level is also another factor while analyzing boycotts. Low income groups also have high ethnocentric tendencies, and the low ethnocentric consumers' inclination to buy foreign products is high (Smaiziene and Vaitkiene, 2014). Ethnocentrism is also related with education level of a society. As the education level increases the ethnocentrism decreases (Meeusen et. al., 2013). Therefore, Turkish consumer's education level also should be considered while understanding the reasons that lead to boycotts.

The household income is the most prominent factor in the customer ethnocentrism. A research on Lithuanian consumption habits of dietary supplement shows that, as the consumer ethnocentrism increases, they tend to evaluate Lithuanian products better. It can be concluded that Lithuanian consumer, after passing over a limit, over valuate their own products with regards to the countries that are under similar economical or cultural conditions. Ethnocentric Lithuanians believe that their products are as good as the highly developed countries. (Smaiziene et al., 2014). Smeizienen et al. (2014) even state that "The stronger the consumer ethnocentric approach the worse the attitude towards the quality of the dietary supplements produced in Germany, Switzerland, the USA and Great Britain, and the safety of the dietary supplements produced in Scandinavian countries, France, Japan, Belgium and the Netherlands is." The under evaluation of neighboring countries, or the countries who share cultural similarities with Lithuania by the Lithuanian consumer may be linked to strong consumer ethnocentrism. Smaizinene et al. (2014) suggest that, this case of strong

ethnocentrism may also be linked with consumer animosity towards those countries. They believe that ethnocentrism, alone, is not enough to explain this phenomenon, so a further research on the area of Lithuanian consumer's animosity can explain it (Smaiziene et. al., 2014).

The foreign brand's local integration may affect the ethnocentric attitudes of the local consumer. Consumer's perception of foreign brand may differ according to the brands "purely foreign" or "local integrated" identity. Ethnocentric consumer may have close relationships for locally integrated foreign companies which are coherent with the national identity and native industry whereas they do not feel any closeness for purely foreign companies. Also combination of native values and cues in the brand may touch the consumer's heart and they categorize the foreign brand as in the "national in-group" (Kipnis et al., 2012). On the integration of international brands on the local markets Shu et al. (2013) mention that "International marketers should be prepared to invest resources to communicate the social or emotional dimensions of their brand image that are found to be meaningful to local consumers while being sensitive to the level of their ethnocentric, patriotic, and "buy local" tendencies. For instance, we found that Japanese consumers with high ethnocentrism tendencies favor local brands which synchronize with their Japanese habits and are congruent with their self-images. Marketing managers that plan to succeed in Japanese market should first localize the marketing plan (and the brand) and then fine-tune the brand to connect with the latest Japanese styles."

Kipnis et al (2012) mention that "The findings indicate that globalization not only leads to wider internationalization of markets, it also results in consumers developing favorable COO-based attitudes towards foreign brands which, although maintaining their identity of a foreign or global origin, emphasize the value of their 'local connection' with domestic culture, traditions, and concern for the domestic society's well-being."

Shu et al. (2013) state that "While international marketers should not underestimate the powerful effect of consumers' ethnocentric feelings, an effective branding strategy for entry into such a market should primarily focus on the personality of the brand and how it resonates with a select group of local consumers. This means

that international marketers should be prepared to invest resources to communicate the social or emotional dimensions of their brand image that are found to be meaningful to local consumers while being sensitive to the level of their ethnocentric, patriotic, and "buy local" tendencies."

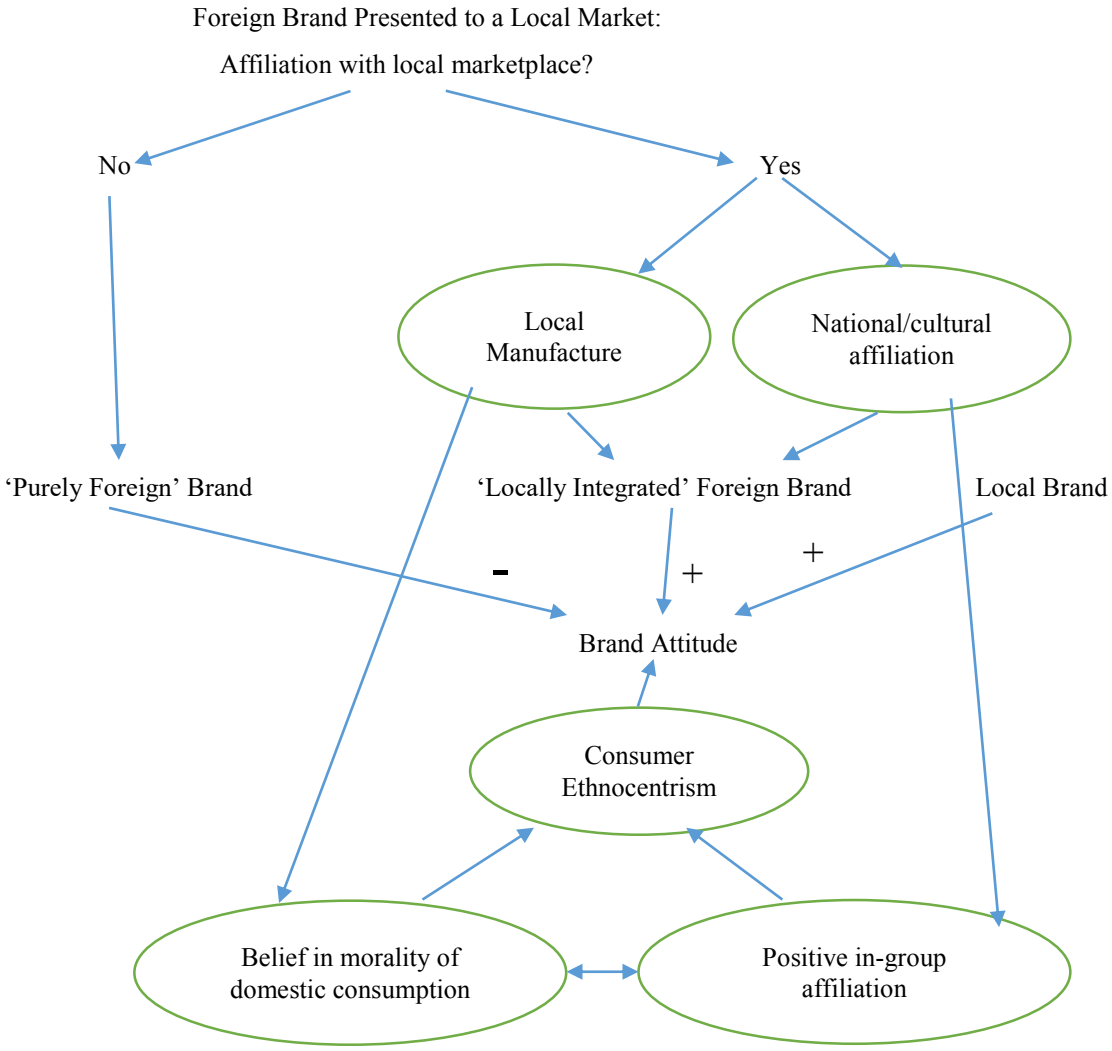

Figure 2.8: Foreign Brand in Local Market affiliation (Kipnis et. al., 2012)

The economic and cultural integration of a foreign company in a local economy is crucial to overcome the obstacle of ethnocentrism. One of the main preconception towards foreign ownerships therefore can stop. The foreign ownership, although ethnocentric consumer does not support it, is beneficial for a country. The foreign investor, by investing in a local economy, increases the employment rate of a local economy and strengthens its economical level in the global arena (Kipnis et al., 2012).

Country of origin may also affect ethnocentric tendencies of consumers. Country of origin indicates a relationship between product and its attributes. The consumers relate the perception of quality and performance with the country of origin (Khan & Bamber, 2008). International companies market their products in various countries under the same brand. On the other hand, the country that the production takes place differs according to low cost production, workforce and non-tariff zones (Usunier, 1994). Research shows that generally developed nations have better image in product quality perception than emerging economies (Dickius and Stankeviciene, 2010). On the other hand, evidence shows that consumers often relate brands with the wrong country of origin (COO) or are unable to classify a brand to any COO (Balabanis and Dimantopoulos, 2011). According to Obermiller and Spangenberg the COO's influence on brand evaluation and attitude is indirect. From the COO, consumers infer attributes of the brand (e.g. durability and reliability) that are then used to form attitudes or assessments of quality (Balabanis and Dimantopoulos, 2011).

There may be several reasons to boycott products due to its country of origin. The political conflict is one of the most prominent reasons such as the Arab boycott of Israel and the Ottoman boycott of Aurstira (Felier, 1998; Çetinkaya, 2009). Also the perception about the brand may also cause confusions during the boycotts. A famous French yoghurt company that is a joint venture with a reputational Turkish conglomerate can be given as an example. Although the company has been producing all of its products in Turkey by Turkish workforce and with Turkish capital, it was the target of boycotters who boycotted France due to a political crisis. Also another Turkish company whose name sounds like an Italian word boycotted after the political crisis between Turkey and Italy. Both companies published full-page proclamations in order to restrain the boycotters (Balıkçıoğlu et al., 2012). To understand how well a foreign country's perception about Turkish products a research on Albania can be further investigated. An Eastern European, previously communist country, Albania shows ethnocentric tendencies, especially for the elder, or middle aged ones. They prefer Albanian products over European or Chinese counterparts. The preference of Turkish products for Albanian consumer is promising but doubtful. Although, Albanians prefer Turkish products the research of Köksal and Tatar (2014) show that the perception of quality is not good enough or the marketing strategies of Turkish companies do not fit

with the Albanian taste and attract Albanian consumer as desired (Köksal and Tatar, 2014).

The society's religiosity level also affects its ethnocentrism. Understanding the market's religiosity level is inevitable factor for foreign companies in order to succeed. Their localization activities on the local markets is not enough for them to succeed. They also should study the religious beliefs of the consumer, and act according to the consumer's belief systems (Yener, 2014). For example, Iran, a Muslim country that is neighboring Turkey has the following view about ethnocentrism. Fakharmanesh (2013) in his research on Iranian people shows that "Iranian consumers have tendency to buy foreign apparel if they either do not have feeling of ethnocentrism or do not have sense of animosity toward the origin country of the brand."

2.4.3 Value Based

Various literature relates the values, beliefs and cultural practices of a person for consumption in the marketing level; the relation between materialism and religiosity (Pace, 2011), religiosity level and its effects of consumption in the market (Essoo and Dibb, 2004), religiosity and accepting or rejecting a brand in accordance with the brand's respect for religion (Kalliny et al., 2011). Besides religion, culture may affect the consumption too. Values affect foreign brand perception in the local market (Jensen, 2008), and society's culture is also another factor in the consumption preferences whether religious or not (Choi et al, 2010). Norms, values (Farah and Newman, 2010) and religion (Kalliny et. al., 2011) together may lead to boycotts.

Studies show that there is a relationship between religiosity and consumption. Essoo and Dibb (2004) studies the influence of religion and religious affiliation, such as Hinduism, Muslims and Catholics, on the consumption preferences. They link the social perspective of religious affiliations, hence, value systems and shopping behaviors of these consumers. According to their research there is a strong relationship among religious values and consumer preferences. Essoo and Dibb (2004) point out that "While core values providing social identity are secular in some societies, religion has frequently provided the value system around which groups in general, and nations, in

particular, have come together, and by which their members have identified themselves. This function of religion, both historical and contemporary, is well known and needs no further elaboration." and "that adherence to a particular religious faith significantly influences shopping behavior." On the other hand, Kalliny et al. (2011) summarize the recent events about purchase behaviors of consumers and boycotts in the market about the values of consumers and religious demonstrations. According to Kalliny et al. (2011) there is a relationship among religious beliefs, cultural values and product evaluations. The approach is based on the Klein et al. (1998) animosity model with the addition of religious and cultural values which affect the animosity of consumer. The research tries to explain how religious views may differentiate consumers' approach to the product regardless of the quality of the product. It also points out to the events happened in the near future to inquire why consumers react and how they reach to the market according to their values, religious ones especially.

A series of news reported by BBC point the series of boycotts started after the Danish cartoons controversy. In 2006, Iran ended all of its trade with Denmark after the cartoon controversy. According to BBC news a papal boycott initiated by the Arab and Muslim communities after the Pope Benedict XVI statements about the Islam. Furthermore, Danish corporations operating on Muslim countries started to declare millions of Dollars loss in their operations. Furthermore, CBS reported that in 2007, the hatred of Muslims targeted Salman Rushdie, an award winning writer and British Knight. And the hatred of the Muslims toward west increased and mass protests took place. These demonstrations included flag, cross and image burnings as representation of west and western ideology. Besides, according to Al-Arabia news also an Israeli coffee chain suffered from boycotts from the Islamists although there wasn't any involvement of Israel in the Danish cartoon crisis (Kalliny et al. 2011).

The globalization is the main factor for the initiation of these kind of boycotts. The Mohammad cartoons were targeting only Danish audience but on the other hand it became an international phenomenon. The western secularist ideology accepts such humor that features religious personas or figures. The humor can be seen in magazines related with Christianity and it is not rejected by the society. In the Danish crisis the cartoons acquired by the Muslims and distributed over the whole Islamic geography.

Consequently, Muslims accepted the cartoons as an insult to their beliefs (Jensen, 2008).

In the market level, the Danish cartoon crisis also faced with a different kind of protest movement. Normally, boycotts in the market level are sustained by the customers but in the cartoon crisis it was companies who supported it. Famous international retailers removed Danish products from their shelves. For example, Carrefour, a famous supermarket chain store, discarded sales of Danish products in Saudi Arabia, Oman and United Arab Emirates after 2006. On the other hand USA supported "Buy Danish" movement as a reaction to the regulations in the Middle East market against Danish products (Jensen, 2008).

Al-Hyari et al. (2012) point out the duration and continuance of the Danish product boycotts in the Middle Eastern markets with respect to US market boycotts. The US boycotts terminated after the US policy changes in the Middle East. However, cartoon controversy is affecting a longer period and geography than ordinary product boycotts. The cause of this continuation and geographical distribution is related with religion. The Muslim population believes that their values insulted by the Danish. Consequently, the Danish companies and products faces with harsher boycotts with respect to ordinary boycotts. Besides, the growing tension between Eastern and Western countries, the increasing gap between these countries in the recent years also seems to facilitate the boycott of Danish products and Western countries (Al-Hyari et. al., 2012).

Essoo and Dibb (2004) state that according to their research "The results confirm that religiosity and religious affiliation have a significant effect on shopping behavior. Furthermore, significant differences were found between highly religious and non-religious consumers and among Hindus, Muslims and Catholics for all shopper types." The broadest research in the area of consumption behavior and major religions conducted shows the major differences among religious groups and their consumption choices. The research is a remarkable one because it justifies the acts of the faith groups with their expected consumption tendencies. Essoo and Dibb (2004) discuss Bailey and Sood's research in the area and mentions that they "…examined the shopping behavior of US consumers from six religious groups: Buddhism, Hinduism and Islam, Judaism, Catholic and Protestant. The underlying aim was to study how the minority religious

groups' shopping behavior differed from those in the majority (i.e. Judaism, Catholic and Protestant). The researchers were especially keen to test whether minority religious groups maintained their religious beliefs and practices or modified their consumer behavior to reflect the culture in which they were now living. The research examined shopping behavior for a relatively expensive stereo sound system. The results identified statistically significant differences in the information search undertaken by the different religious groups. While the three majority religions exhibited relatively similar consumer behavior, interesting differences were found among the minority groups. For example, shoppers from the Islamic faith were relatively more impetuous shoppers who were less informed about their purchases, while Hindus were more likely to be in the rational shopper group. To some extent these results fit with these groups' religious philosophies: Moslems tend to have a more fatalistic view of life, while Hindus adopted fairly passive shopping patterns which fit with their religious philosophy." (as cited in Essoo and Dibb, 2004). Another research that also studies the religious groups and their boycott participation in the market shows that, among the religious groups Muslims are the ones who participate in boycotts the most. Muslims, especially take part in boycotts targeting US companies (Farah and Newman, 2010).

Materialism and religious beliefs seem to conflict in the modern world. Merriam-Webster Online Dictionary define materialism as "a way of thinking that gives too much importance to material possessions rather than to spiritual or intellectual things." Choi et al. (2010) in their research relate marketing with religion by mentioning that "Because marketing deals with one's personal and social life, the marketing literature has addressed religion as an element of culture impacting various aspects of consumers' personal and social behaviors, which, in turn, affect their activities as consumers." According to Doyle (2011) the consumer society is broadly defined as "Cultures and religions were not favorable to consumer society. Many Christian denominations frowned upon luxury and encouraged frugality. Gradually, some religions and belief systems promoted some limited, careful consumption for all and protested disparities in consumption between rich and poor. Excessive or conspicuous consumption, particularly by the rich, was often recognized and in pre-industrial societies."

Pace (2001) relates materialism and Buddhism in his research and mentions that "The excesses of consumerism are currently an issue of lively debate. Excessive

consumption is accused of destroying natural resources, encouraging superficial lifestyles, and perpetuating social inequalities. Materialism is a source of unrestrained consumption and is thus critical to our understanding of consumer behaviour. Second, the ethical doctrines of Buddhism are explored with the aim of understanding their possible effects on materialism. Buddhism represents a method with which to curb materialism through both its core tenets and its Four Immeasurable, which are its four ethical virtues."

Besides the religiosity of the consumer, the religious beliefs may affect consumer's consumption preferences. Such as abstinence from consumption of goods. Pace (2001) says that "it can tame materialism directly, similar to other religions, and through the specific Buddhist ethical doctrines of the Four Immeasurable: compassion, loving kindness, empathetic joy, and equanimity. The empirical results show the following: (1) Buddhism reduces materialism directly and through some of the Four Immeasurable, and (2) despite the doctrine of non-existence of the self, positive emotions toward the self are still present, and the self absorbs the effects of Buddhist ethics on materialism." Therefore, Buddhism may weaken the consumer's materialistic perspective, and so the consumption and interest of the consumer decreases inevitably. According to his study as the consumer more devotes himself to the Buddhist doctrine, the more he abstinence himself from earthly rewards, and the materialistic consumption decreases. To understand Buddhist and Christian practices in the consumption a study conducted by Choi, Kale and Shin (2010) on Korean consumer can be analyzed. Their research analyses the links among the level of religiosity and the consumer's product comprehension in terms of seeking the knowledge about the product. More precisely, the ways of information gathering about the product in question and the level of religiosity of the consumer. According to Choi et al (2010) for Korean consumer the religiosity does not affect the product information gathering process. Therefore, there is no significant difference between high-religious groups and non-religious groups in the information gathering stage. They gather product information generally from their peers and friends. Choi et al. (2010) describe this fact as the Korean cultural structure, which they define as a "collectivistic culture". Furthermore, for the highly religious consumers, the religious group generally seeks the product information within the group rather than the broad society. Roccas (2005) explain this outcome as "when consumers are more religiously devoted, they are more likely to hear opinions or

thoughts about products from those who believe and practice the same religion. It is likely that religiously committed people put more trust in and feel safer with those who practice the same religion in acquiring product information they need (as cited in Choi et al., 2010).

Catholicism

Origins	**Beliefs and Teachings**
One of the divisions of Christianity. To understand Catholicism, it is important to grasp the basic features of Christianity. Christianity is based on Jesus Christ. It is centered on him as its actual content and substance. Not based on theoretical or abstract doctrine. Founded on a concrete, empirical occurrence in the world. That historical event is the life, death and resurrection of Jesus Christ. Jesus called for believers to act like children in offering God their obedience, trust and love. Main teachings of are found in the Bible which contains both the Old and the New Testament.	The threefold nature of God as Father, Son and Holy Spirit, tjhat is the Trinity, is fundamental. The principal ideas of the main forms of worship are: - Praise and Adoration - Thanksgiving - Petition - Forgiveness, Absolution - Instruction and Education Commitment, Dedication The church is the exclusive channel of God's grace in Jesus Christ and the two principal means for transmission of this grace are prayer and the sacraments. There are seven sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony.

Table 2.3: Origins, Beliefs and Teachings of Catholicism Essoo and Dibb (2004)

Choi et al. mention that (2010) “In general, highly religious consumers are found to be more conservatively utilizing the sources than their low and non-religious counterparts. This fact may indicate that the conservative nature of religions deeply permeates into highly religious consumers such that they are less likely to be receptive to external sources (e.g.media advertisements, impartial sources and salespeople) than less religious and non-religious consumers. Because highly religious consumers tend to conform to the status quo, avoid external uncertainty, circumvent uncertain situations and place more value on the opinions of those around them, they are more likely to steer clear of purchase advice from the external sources.”

Hinduism, Origins	Beliefs and Teachings
Began in India about 3500 years ago. One billion people across the world are Hindus. Does not have a single founder, nor does it have a single scripture. Principles based upon the experiences of sages and saints. It is not a tradition of personalities but of principles.	One supreme God, God is invisible, but can take any form. Food and money offered to the gods at the altar in their homes and at temples. Many ways of reaching God such as prayer, meditation or pilgrimage. Major scriptures are the Vedas, Epics, Agames, Darshanas and the Bhagvad Gita. All life is sacred, emphasizes the necessity of escaping from material life and of extinguishing desire. Reincarnation, meaning to "re-enter the flesh". Karma is another belief that is somewhat related to reincarnation. "As you sow, so shall you reap" is the cosmic law that governs all human actions (Morgan, 1987). Very ritualistic and includes extreme self denial and self punishment. Hindus believe they are born into different groups called castes.
Islam	
The youngest of the world's major religions. The root of is Silm and Salam, which means peace. Population estimated at more than one billion and increasing by 25 million per year. Encompasses personal faith and piety, a way of life, a code of ethics, a culture, a system of laws - in short, guidelines and rules for life in all its aspects and dimensions	Allah is the name of the One God. Muhammad, the prophet, was chosen by God to deliver his message of peace. He was entrusted with the power of explaining, interpreting and living the teachings of the Qur'an. Muslims reject the idea of trinity or such a unity of God. Muslims are instructed to practice what they believe. In Islamic belief, there are five pillars (Ali, 1983), namely: 1. Creed (Shahada): The verbal commitment and pledge that there is only One God and that Muhammad is the messenger of God is considered to be the Creed of Islam. 2. Prayers (Salat): The performance of the five daily prayers is required of Muslims. 3. Fasting (Saum): Fasting is total abstinence from food, liquids and intimate intercourse (between married couples) from dawn to sunset during the entire month of the Ramadan. 4. Purifying Tax (Zakat): This is an annual payment of a certain percentage of a Muslim's property, which is distributed among the poor or other rightful beneficiaries. 5. Pilgrimage (Hajj): The performance of pilgrimage to the Makkah is required once a life time if means are available. Restriction from consuming certain items such as pork and its by-products, alcohol and any narcotic or addictive drugs.

Table 2.4: Origins, Beliefs and Teachings of the Islam and Hinduism (Essoo and Dibb, 2004)

Buddhist tenets	Effects on materialism	Doctrinal aspects that may temper the effects of Buddhism on materialism
Desire as a source of suffering (dukkha)	A consumer should control desired and escape the never-ending chain of cravings and aversion entailed by the consumption and materialism.	The desire to be detached from possessions should be avoided as desire in itself
		Detachment from possessions should not be achieved at the expenses of others
Interdependence and impermanence (aniya)	Interdependence suggests that any act of consumption subtly linked to other elements, such as natural equality.	Positive acts of consumption and some possessions can provide benefits to others via the same connection thus a consumer can engage in possessing and consuming wisely.
	Consumers should refrain from materialism as an attitude that is inattentive to these subtle connections	The act of donating and sharing one's wealth is morally right, possessions are thus useful for this action of sharing
	Impermanence suggest that one must not expect a final state of satisfaction or happiness resulting from consumption	
Non-self (andtman)	The identity is an illusion; thus, the consumer identity is also illusory.	The conventional self is admitted thus typical conventional traits such as materialism are also admitted
		The non-self doctrine does not necessarily imply altruistic attitudes

Table 2.5 Beliefs and Teachings of Buddhism, Pace (2013)

For most of us religion has a special part in our daily lives. Most of the nations' values and ethics are based on religion. Consequently, it influences the business. Therefore, in the globalizing world, the religious values affect international trade, although the link is not directly proven. Marketing in the international level must analyze the relationship among religious beliefs and the societies in a profound way in order to prevent the international companies from unexpected mishaps. Also, religious institutions within a country may misbalance the equality in the international markets. An institution, if declares or views a product as a threat to its own religious group or society, then, the sales of a product may be interrupted. On the other hand, a product which is favored by a religious group, may also increase the sales of the product within the country. Majic and Kustrak (2013) state that "In that way the 'invisible hand' of

religion is becoming more visible, and it is becoming respectable factor in international trade. It can be viewed on the one hand as a (religious) obstacle, or on the other hand, as a policy or strategy to achieve competitive advantage by adopting halal and kosher standards. These standards are further challenges marketers showing that in international marketing even religious 'dogma' are not constant. Challenges for international companies, both in the domestic and international markets, are even greater; aligned to regular and competitor products and brands there are, so called, 'Religiously brands' whose added value comes from the religious preferences of consumers."

Marketing people should clearly understand the religious beliefs and practices to overcome the obstacle of religious beliefs in the marketing. Abstinence, frugality sourced by religion, and solidarity among members are the general values that cause lesser consumption practices among the religious groups. Also, the labeling Halal in Islam, that can be defined as prepared according to Islamic practices or acceptable for Islamic law, or Kosher, that can be defined as in accordance with Judaist beliefs are especially important for the consumer in the market, especially in the food sector. Also, as summarized in Tables 2.3-2.5, understanding these religious practices are quite important for international brands to prevent any mishaps in their marketing strategies by drawing the attention of devoutly religious groups. As a prominent case, the globalization's effects on boycotts and religious perceptions can be seen over the Danish cartoons crisis (Jensen, 2008).

Majic and Kustrak (2013) say that "International environment is far more complex as opposed to national environment, therefore access to many markets can be conditioned by different cultural obstacles. Complexity of this problem is magnified due to the fact that those obstacles are not strictly defined and determined by positive legislatives. In that case, they could be influenced by national or multinational legislative frame. Competitive advantages change quickly nowadays and they are noted more often on company level than on the state level, since companies struggle to increase their competitiveness level on domestic and international markets."

2.4.4 Economic

Economic level of a society and economic concerns studied in various literature as antecedents of activist movements or boycotts. Local economies may see foreigners as a threat to the national economy (Baughn and Yaprak, 1996), and consumers tend to choose national economy over the foreigners to strengthen the national economy while weakening the foreign brands' economies (Lee et al., 2009; Akhter, 2009). Economic concerns in a local economy, may break into national level of protest of foreign economies (Braunsberger and Buckler, 2011). Furthermore, increasing nationalism fuels the economic concerns (Carvalho 2003). Economic concerns also increase the animosity toward foreign economies (Klein et al., 1998). In the consumer level, problematic economies create shifts in the consumer preferences (Barda and Sardianu, 2010).

Baughn and Yaprak (1996) mentions that "Economic nationalism is seen as the adoption of us first, in-group versus out-group distinction relating to our companies, our products, our jobs and our workers. The readiness to support nationalist economic policy is a function of the perceived economic threat posed by foreign competition. This perceived threat appears to be related to one's own level of job insecurity. Openness to, and familiarity with, other nations may serve to obviate support for economic nationalism, as this provides a broader perspective and understanding of the costs involved in such policies."

Carvalho (2003) notices that "A consumer in the grips of nationalism might think, who do they think they are! We'll show them who they're up against! Nationalistic individuals interpret international events on a personal level ("us" against "them") and thus feel compelled to react personally."

Consumers may prefer domestic products in order to support national economy. They believe that supporting domestic companies have benefits both economically and socially. The most important factor that leads to this idea is the belief that the profit stays in the home country, and hopefully will be spent domestically, whereas in the international counterparts the profit may be invested in foreign countries (Lee et al., 2009).

This kind of preference of domestic products over international counterparts is called as economic nationalism. According to Cambridge Online Dictionary economic nationalism is "a situation in which a country tries to protect its own economy by reducing the number of imports and investments from other countries."

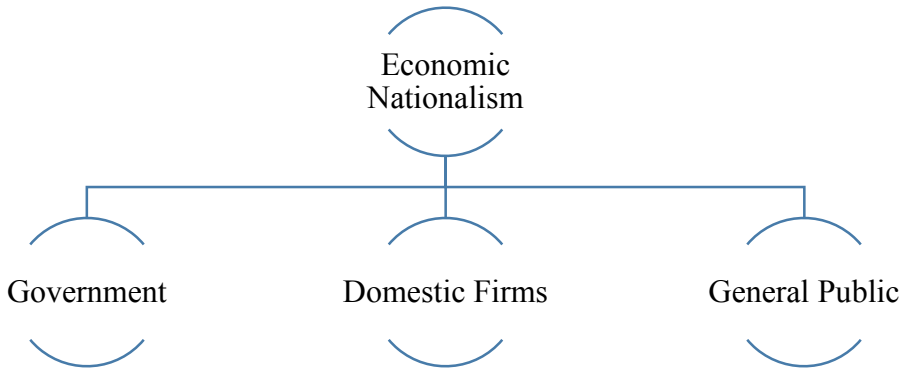

Figure 2.9: Dimensions of Economic Nationalism (Akhter, 2007)

As economic nationalism increases in crisis times, economic nationalism can also be linked with patriotism. Patriotism favors consumption of domestic brands rather than foreign counterparts (Han, 1988). Patriotism, as discussed in ethnocentrism is related to education level, age, sex, income of the household. (Smaizinie & Vaitkiene, 2014; Russell & Russell, 2006). Patriotism and economic nationalism may lead to protectionism. According to Black (1997) protectionism is "the belief that restriction of international trade is a desirable policy. The aim may be preventing unemployment or capital losses in industries threatened by imports, the promotion of particular types of industrial development, affecting the internal distribution of incomes, or improving a country's terms of trade by exploiting its international monopoly power."

Controlling activities and operations of international companies is a hard task not only in developing countries but also in the developed countries. General public, domestic firms and government can affect the operations of foreign companies by influencing economic nationalism. On the government level, tax, tariffs and legal regulations manipulate the relations with the foreign countries. Hence, the activity of the foreign firms can be limited. For the domestic firms, they may stop selling foreign

goods and limit their imports from the foreign countries. On the other hand, besides government's and domestic firms' proceeding on foreign firms, general public can support the national economy by boycotting foreign companies or refusing working in the foreign companies (Akhter, 2007).

When McDonald's and Kentucky Fried Chicken begin opening franchises in India, domestic companies perceived them as a threat to their businesses and Indian businessman discussed the precautions on domestic economy against the international firms (Akhter, 2007). Akhter (2007) states that "In Detroit, when US automobile manufacturers were losing market share to Japanese firms, people were expected to buy domestic to support domestic firms. In Japan, on the other hand, when news of importing US rice hit the newsstand, not only Japanese farmers, but also different sections of the general public objected to importing US rice."

Ethnocentric tendencies of the consumer also affect their perception of the foreign brands. Ethnocentric consumer does not want to consume foreign brands' products. They prefer local counterparts. They believe that consuming local is not a patriotic way of consumption and oppose imported goods. Heavy taxation policies for imports are also supported by the ethnocentric consumer. Thus, ethnocentrism also affects economy and economic policies in a country (Akhter, 2007). The consumer who favors domestic economy afraids of unemployment caused by the imports. The more a country depends on imports, the more unemployment increases. Ethnocentric consumer believes that, as an out-group, foreign country should not be supported by the domestic economy. It is not the patriotic or moral way of consumption (Shrimp and Sharma, 1987). As Baughn and Yaprak (1996) suggest the job security is the main concern in the consumption of foreign products. Furthermore, political and economical problems within a country may end up with "situational animosity", an animosity for the foreign economies and countries, for the unforeseen crisis between countries (Amine, 2008). Klein et al. (1998) state that "consumers might avoid products from the offending nation not because of concern about the quality of goods, but because the exporting nation has engaged in military, political, or economic acts that a consumer finds both grievous and difficult to forgive."

During the period between World War I and World War II, Austria and Germany faced with boycotts based on nationalism. The economic nationalism favored only the "good Germans" while boycotting people from Semitic and Slavic heritages. Germans were called to buy only from Christians or Aryans but not from other groups (Kuhschelm, 2010).

According to a research conducted by Braunsberger and Buckler (2011), people believe that boycotting a foreign company may not be sufficient in order to draw attention for the undesirable behavior presented by the target company. The boycott should be expanded to the national scale, and all the products of the nation also should be boycotted, in which the boycotted company operates. But the previous study shows that although consumers generally desire an extensive boycott campaign for the foreign economies, the high cost of participation in boycott, especially for finding the right substitutes is comparatively difficult. Therefore, when the boycott widens, the participation rates decrease. Hence the likelihood of success for the boycott also decreases.

Boycotts, as economic sanctions, often used for protesting ongoing events. Economic or social injustice in a society generally corrected through boycotts in history. Consumers and social justice seekers were the initiators of boycotts in the market. The meat price boycotts of Great Depression in US and the coffee price boycotts in 1970s the boycotts caused due to economic situation in the era. On the other hand, boycotts such as "Don't Buy from Where You Can't Work" and bus boycotts were initiated by the social justice seeker African-Americans, through sanctioning the local economies. These civil right movements focused on economic sanctions in the economy and succeeded through the market to obtain what they desire, social justice (Carducci, 2006). For a recent case on the consumer and market side, a research conducted by Barda and Sardinau (2010) seek for the outcome of a price increase and the resulting market response of the consumer. Their research on Greek consumer, based on the Greek economic crisis, suggest that young consumer tend to strict their food consumption such as alcohol, snacks or fruit and meat. On the other hand, income is the main factor that determines the shifts in consumption in the crisis times. The higher income groups do not change their consumption practices as much as the middle and low income groups (Barda and Sardinau, 2010).

2.4.5 Social Media and Internet

Social media and internet have increasing importance in our daily lives as it becomes part of our lives. Various ideas are expressed by the people from various backgrounds every second. (Scott, 2011; Boulainne, 2009). The social media's role in the consumption preferences and support in the increasing activist movements cannot be ignored (Qualman, 2009). The social media is becoming an optimum environment for initiating and spreading awareness, and activist movements (Ricketts, 2014; Ferrer-Fons et. al., 2013; de Zuniga, 2013).

Scott (2011) gives the definition of social media as "Social media provides the way people share ideas, content, thoughts and relationships online. Social media differ from so-called mainstream media in that anyone can create, comment on, and add to social media content. Social media can take the form of text, audio, video, and communities. The best way of thinking social media is not in terms of different technologies but, rather, how those technologies and tools allow you to communicate directly with your buyers in places they are congregating right now."

Social media is the platform that includes all the means of communication online in a social way. On the other hand, social networking is the activity which is maintained in the social media. The actives such as in the Facebook, twitter or linked in are considered as social networking, where people gather into groups and interactively share ideas (Scott, 2011). The activity of sharing on internet does not only includes ideas and opinions. Music, e-books and movies also form a noticeable part of sharing activity on the internet. These kinds of sharing can be both illegal, such as in the case of Napster and PirateBay, or can be legally provided by the service providers such as iTunes, Pandora or Spotify. Sharing on internet is also provided through these websites. YouTube, a video sharing site; Flicker, Facebook and Twitter, most prominent social media sites, Pinterest; interest sharing site; Tripadvisor, location planning site. These sites are considered as free content providers and allow their users to share their content without any cost. Their revenue comes from the advertisements that are listed in their pages. Amazon.com is an e-commerce website that collects revenue from both advertising and selling products. The structure of Amazon.com

allows customers to share their opinions, photos and videos about the product. On the other hand, Wikipedia considers itself as an online encyclopedia and offers free user-generated content. (Belk, 2014).

Ricketts (2010) defines digital activism as "all the ways in which activists harness the power of digital networks. The term is used with the intention of distinguishing digital activism from the more conventional non-digital forms (snail, mailing, street theatre, face-to-face networking and graffiti campaigns, etc.)" and list the digital medium as:

- The Internet
- e-Mail
- Social Media (Web 2.0)
- Currently popular and influential social networking tools such as Facebook, Twitter, YouTube
- Mobile phones
- Dedicated websites for digital activism such as Move On, GetUp and Avvaz.

The easy access to information on internet makes consumers refer to the internet in order to gain knowledge. Consumers' activities on the pages such as Facebook, Wikipedia, YouTube, and Twitter influence other customers' decision making process. These activities and the user generated content in social media affect the perception about the brands (Heinonen, 2011). Search engines also have a great potential to reach the information. But abundance of data in the search engines generally confuses consumers. In order to reach the desired information the right keywords should be entered by the consumers. On the other hand social media provides a more organized medium to reach the desired knowledge. Consumers can see which products or services are preferred by their friends and peers and therefore can conclude their research in a more organized and swift way. (Qualman, 2009)

Rheingold describes the activity of people in the internet as "people in virtual communities use words on screen to exchange pleasantries and argue, engage in intellectual discourse, conduct commerce, exchange knowledge, share emotional

support, make plans, brainstorm, gossip, feud, fall in love, find friends and lose them, play games, flirt, create a little high art and a lot of idle talk. People in virtual communities do just about everything that people do in real life, but we live our bodies behind." (as cited in Athique, 2013).

The roles of social networks are noticeable in Western countries for political consumption promotions, campaigns and awareness created by these channels (Ferrer-Fons et al., 2013). Digital media and social media users are expected to be more participative in boycotts (de Zuniga, 2013). Various studies examines the effect of internet use in political affiliation; internet increases the participation rates by its swift structure, diverse information availability and ease of access (Boulainne, 2009). People influence and persuade their peers by sharing their opinions, preferences and lifestyles in social media. This information exchange consequently inflames the behavior of people in terms of consumption beyond image created the mass media (de Zuniga, 2014).

The potential of social media in marketing is tremendous. Social media has a greater power on advertising products. The effect of Traditional media's newspaper, magazine advertisements and television commercials on consumers are inferior when compared with the social media's power. The suggestion mechanism, people's ideas and participation in the discussions about the brands and products give more insight about the brands than traditional advertisement methods. The social media also eliminates the inefficient middleman. The consumer directly reaches the details about the product or service, compare its specifications with its counterparts, read the discussions and opinions about the product or the service. Therefore the quickness of reaching to information and elimination of redundant steps in the process increases the time and cost efficiency for both consumers and the sellers. (Qualman, 2009).

According to Qualman (2009) brand budgets that historically went to television, magazine ads, and outdoor boards are moving to digital channels for three main reasons:

1) The audience has moved there
2) It's more cost effective, and
3) It's more trackable.

Qualman (2009) makes a calculation to show the social media's power "Let's perform a quick calculation based on the average number of people that a person on Twitter has following them to underscore the importance of social media. The old rule of thumb was that a person who has a bad experience would tell 6 to 10 people about it. The average person on Twitter follows 100 people. If you take and assume that 10 percent the people following someone will pass it along, then you get to the number 10 (100x 0.10 = 10). Ten people will be influenced directly. If those 10 also have 100 followers and only 5 percent pick it up, then another 50 individuals will be influenced indirectly, and so it goes on down the line. That's quite an impact." So the problem according to Qualman can be stated as, does really most of your followers really following you. The answer is, possibly not. But, the social media is still a remarkable marketing device. It is free and has quite impact when you are in need of information, information about anything from plumbers to news. On the other side social media helps users to spread their frustration about the companies quickly. In the past it was not the case. But social media quickens the process nowadays (Qualman, 2009).

There are various actions and mass gatherings occurred through the social media in the recent years, mentioning a few of them; The Whole Foods Boycott in 2009 (Kang, 2009) which was called as "Boycott Whole Foods" in the Facebook in order to boycott its CEO John Mackey for his political views. The boycotts of Muslim people targeting American or Israeli corporations also spread on internet (Halevi, 2012). The boycott of Carrefour in China just before the 2008 Beijing Olympic games on the internet (Cheng, 2009). The Arab Spring and the effect of Twitter (Arab Spring, 2012). All of these issues started or somewhat spread quickly over the internet by the help of social networking sites such as Facebook or Twitter. Therefore, there may be a relation in social media usage and participation in boycotts.

Generally, there are no official Facebook or Twitter pages for initiating or following the boycotts. But various communities, who follow and inform the community members about the ongoing boycotts, have Facebook or Twitter spaces. For example, the BP boycott started as a campaign among few members of the society, then a Facebook page was created by one of the members of the boycott groups. Although these pages seem to be the official pages of boycotts generally they are directed by a

member of a group and the reliability of the given information is doubtful. As discussed before social media is a perfect medium for rival groups and companies and for the people who want to publish information without solid grounds and unreliable basis, and targeting the people or companies with inaccurate information.

On the other hand, Ethical Consumer – ethicalconsumer.org- is one of the leading community in order to achieve knowledge about the ongoing boycotts. They are careful and clear about the information they share in their websites.

Figure 2.10**:** A community page dedicated for BP Boycott. In Facebook, Retrieved, September 13, 2015. From: https://www.facebook.com/Boycott-BP-119101198107726/

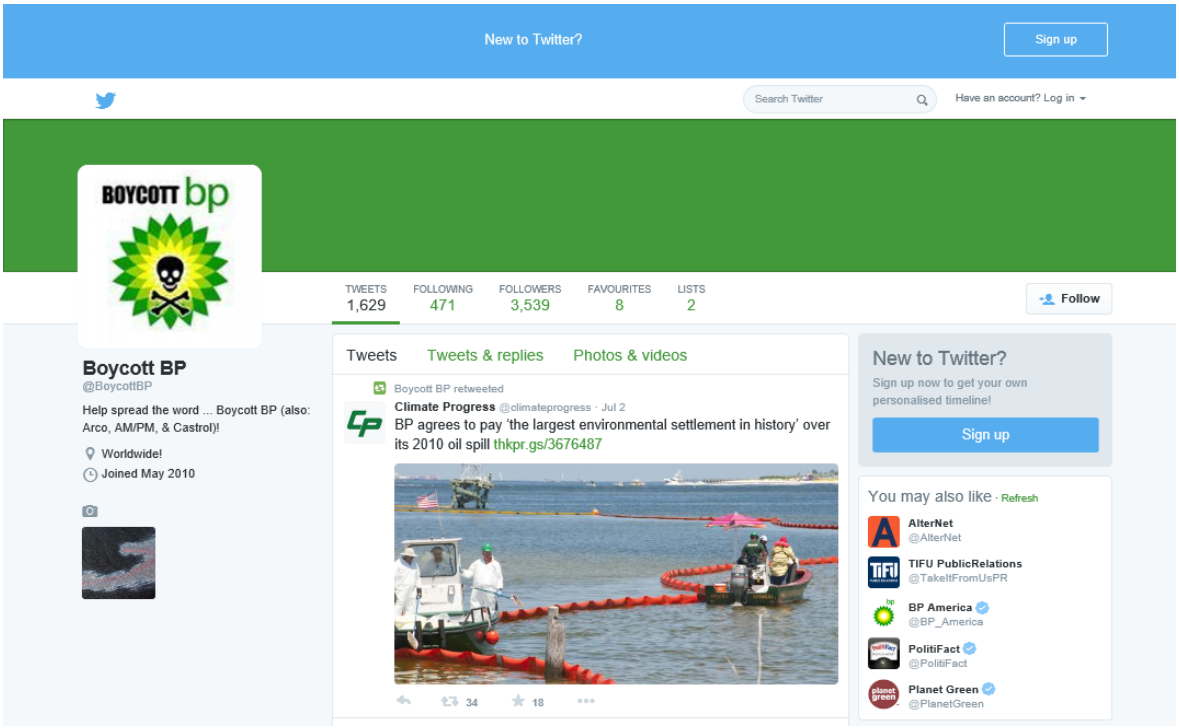

Figure 2.11: A twitter page dedicated to BP Boycott. In Twitter, Retrieved, September 13, 2015. From: https://twitter.com/BoycottBP

The conventional problems of making decisions as a group also continues in the social media. Groupthink, which is defined as "the practice of thinking or making decisions as a group, resulting typically in unchallenged, poor-quality decision-making." in Oxford Online Dictionary, seems to be one of the prominent problems in social media. The swift structure of social media is prone to groupthink, especially if the available information is insufficient or inadequate. On the other hand, besides groupthink, bandwagon effect may also effect the decision making on social media. Investopedia defines bandwagon effect as "a psychological phenomenon whereby people do something primarily because other people are doing it, regardless of their own beliefs, which they may ignore or override. The bandwagon effect has wide implications, but is commonly seen in politics and consumer behavior."

According to the research conducted by Erdoğmuş and Çiçek (2012) Turkish social media users prefer sharing music, technological content, funny content, instructional videos, movie/tv content, sport content. Whereas they do not generally share advertisements, gaming content, and self-generated content. Their research was focused on brand royalty in social media for Turkish users. According to the findings

of their research, social media increases the brand royalty, if the right content is provided to the users and the consumers' friends are also interested in the brand. Therefore, word-of-mouth forms a significant part for the brand's success. Also it is mentioned that, people generally use social media in order to escape overwhelming atmosphere of life. Consequently they are more interested in entertaining content rather than boring content. So, if brands design their social media content in an entertaining way, eventually the consumers will be more attracted to the content provided by the brand.

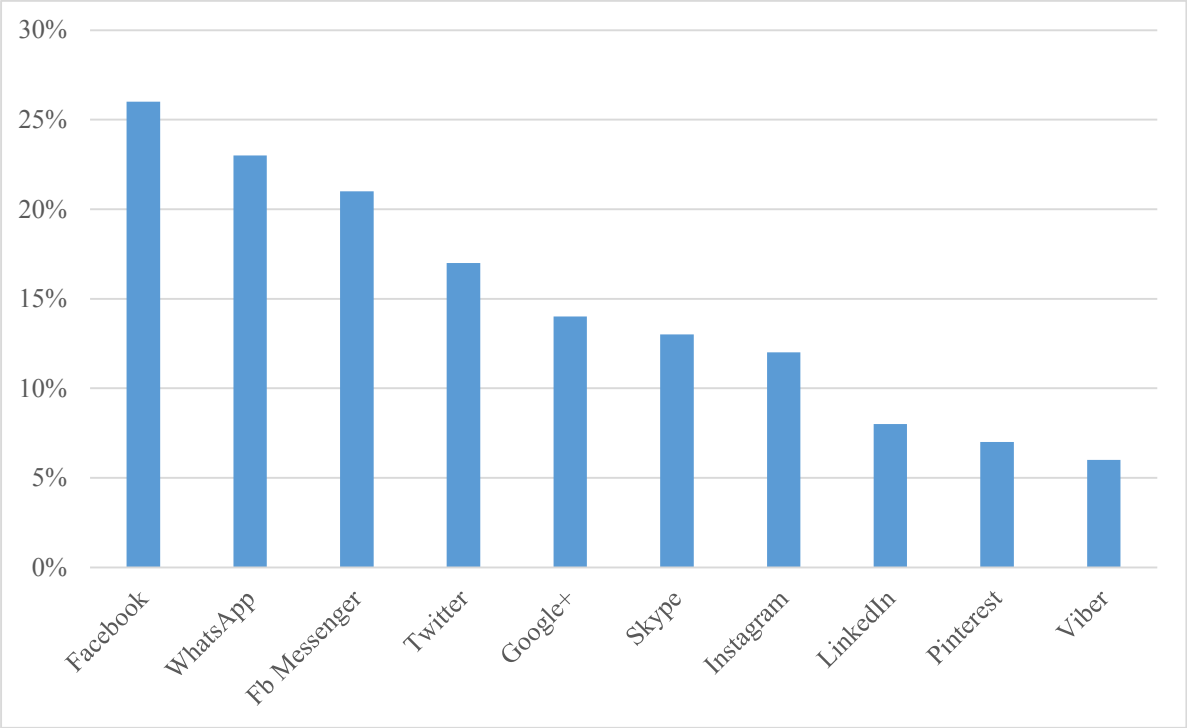

Figure 2.12: Penetration of leading social networks in Turkey. Source: Statista.com (n.d.) Available from: http://www.statista.com/statistics/284503/turkey-social-network-penetration/

Figure 2.12 shows that Turkish consumer is mostly interested in Facebook, Twitter and Instagram. Their penetration in the social media constitute more than %50 of the all social networking channels. Considering the Figure 2.13, Turkey's position in the 10th place for time spent on internet shows that Turkish people allocate most of their time for internet, and consequently for social media. According to the Figure 2.14, the number of Twitter accounts Turkish people have with respect to World, and Table 2.6 the Facebook users by country also confirm the previous data that shows the Turkish consumer' interest on internet usage and participation in social media. (Table 2.7)

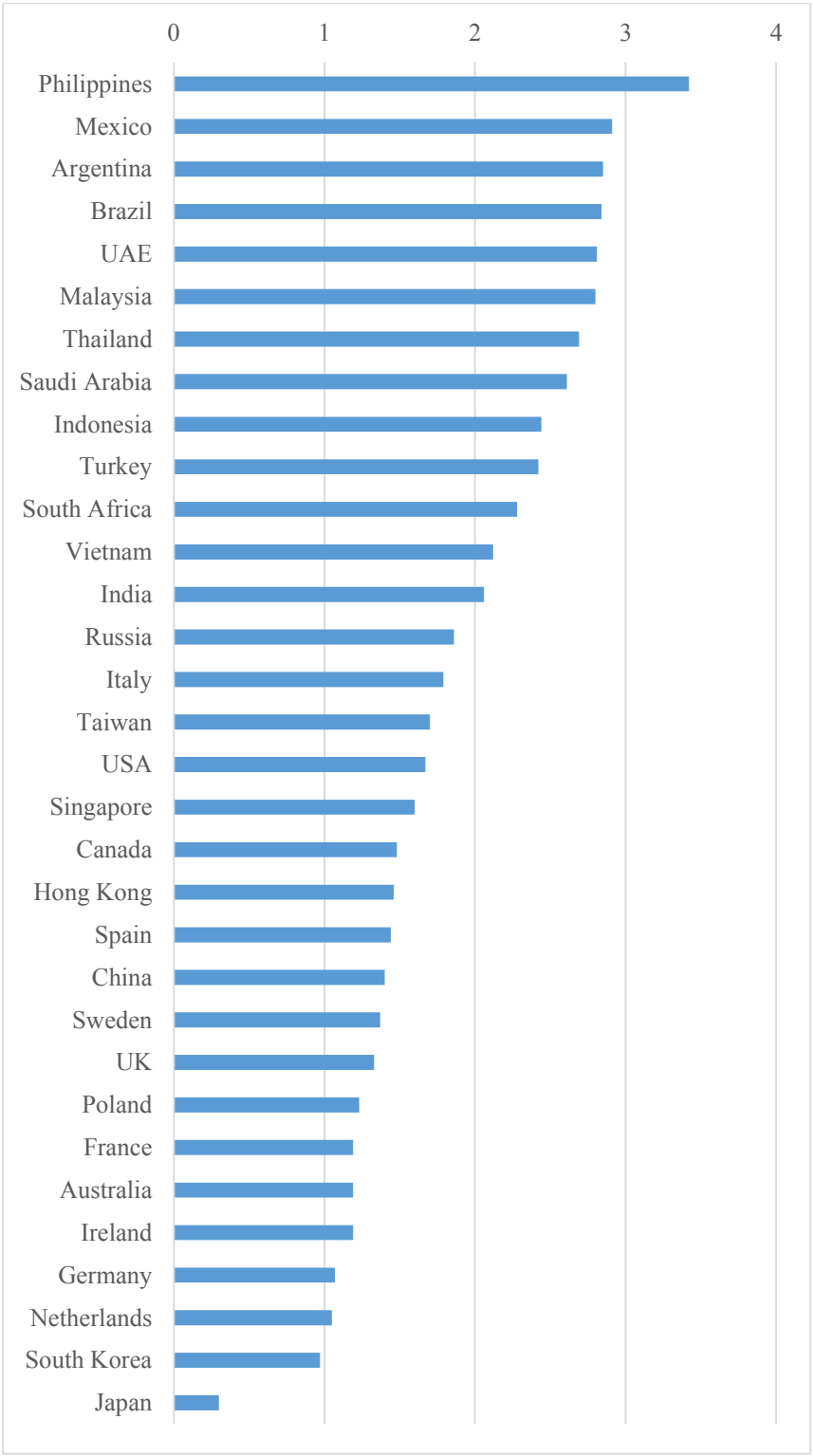

Table 2.13: Time spent on social media by country (in hours). Source: We Are Social (2015). Available from: http://wearesocial.net/blog/2015/02/social-networks-diversifying.

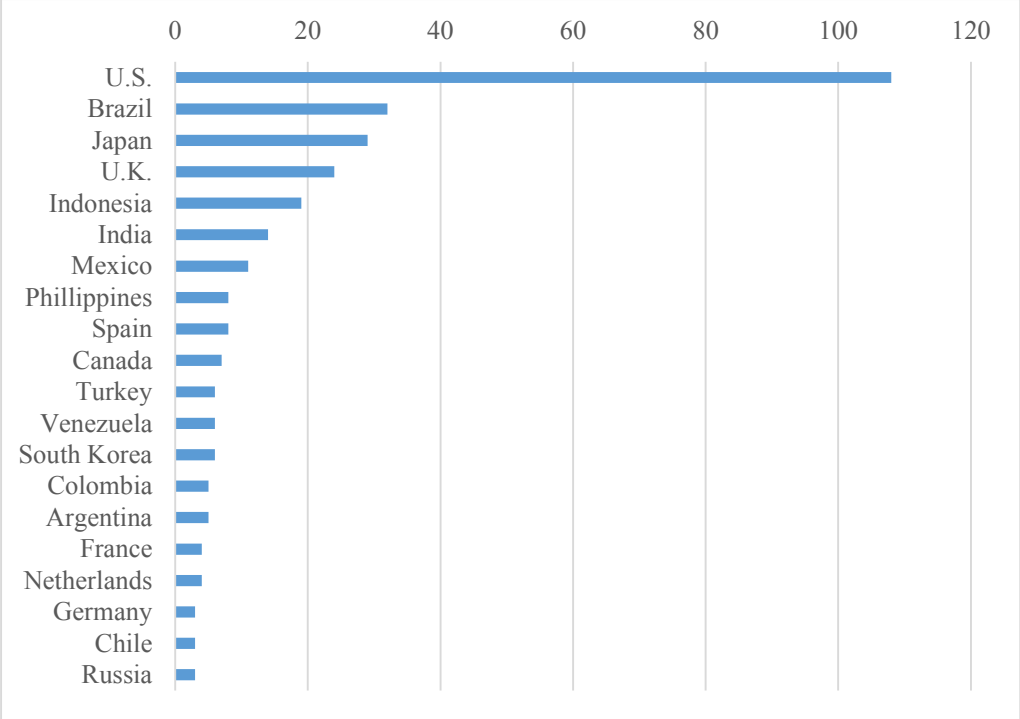

Figure 2.14**:** Top Twitter users by country (Number of accounts in millions). Source: Semiocast (n.d.) Available from: http://semiocast.com/en/publications/2012_01_31_Brazil_becomes_2nd_country_on_Twitter_superseds_Japan

	Country	Users	Change	%
	World	971,426,940	-4,368,880	-0.45
1	United States	164,958,520	-3,041,660	-1.81
2	Brazil	65,657,820	1,669,280	2.61
3	India	61,697,760	-410,060	-0.66
4	Indonesia	48,807,580	-2,209,260	-4.33
5	Mexico	39,810,220	-56,600	-0.14
6	United Kingdom	32,597,460	-487,800	-1.47
7	Turkey	32,260,920	371,000	1.16
8	Philippines	30,214,140	399,860	1.34
9	France	25,502,360	-18,200	-0.07
10	Germany	25,284,240	70,560	0.28

Table 2.6: Top Facebook users by country as of 2013. Source: Quintly (2013). Available from: https://www.quintly.com/blog/2013/02/facebook-country-stats-february-2013-top-10-countries-lose-users/

Rank	Country	Internet Users	1 Year Growth	1 Year User Growth	Total Country Population	1 Year Population Change %	Penetration (% of Population with Internet
1	China	641,601,070	4%	24,021,070	1,393,783,836	0.59%	46.03%
2	United States	279,834,232	7%	17,754,869	322,583,006	0.79%	86.75%
3	India	243,198,922	14%	29,859,598	1,267,401,849	1.22%	19.19%
4	Japan	109,252,912	8%	7,668,535	126,999,808	-0.11%	86.03%
5	Brazil	107,822,831	7%	6,884,333	202,033,670	0.83%	53.37%
6	Russia	84,437,793	10%	7,494,536	142,467,651	-0.26%	59.27%
7	Germany	71,727,551	2%	1,525,829	82,652,256	-0.09%	86.78%
8	Nigeria	67,101,452	16%	9,365,590	178,516,904	2.82%	37.59%
9	UK	57,075,826	3%	1,574,653	63,489,234	0.56%	89.90%
10	France	55,429,382	3%	1,521,369	64,641,279	0.54%	85.75%
11	Mexico	50,923,060	7%	3,423,153	123,799,215	1.20%	41.13%
12	South Korea	45,314,248	8%	3,440,213	49,512,026	0.51%	91.52%
13	Indonesia	42,258,824	9%	3,468,057	252,812,245	1.18%	16.72%
14	Egypt	40,311,562	10%	3,748,271	83,386,739	1.62%	48.34%
15	Viet Nam	39,772,424	9%	3,180,007	92,547,959	0.95%	42.97%
16	Philippines	39,470,845	10%	3,435,654	100,096,496	1.73%	39.43%
17	Italy	36,593,969	2%	857,489	61,070,224	0.13%	59.92%
18	**Turkey**	**35,358,888**	**3%**	**1,195,610**	**75,837,020**	**1.21%**	**46.62%**
19	Spain	35,010,273	3%	876,986	47,066,402	0.30%	74.38%
20	Canada	33,000,381	7%	2,150,061	35,524,732	0.98%	92.89%
21	Poland	25,666,238	2%	571,136	38,220,543	0.01%	67.15%
22	Colombia	25,660,725	7%	1,739,108	48,929,706	1.26%	52.44%
23	Argentina	24,973,660	7%	1,600,722	41,803,125	0.86%	59.74%
24	South Africa	24,909,854	14%	3,022,362	53,139,528	0.69%	46.88%
25	Iran	22,200,708	9%	1,850,445	78,470,222	1.32%	28.29%
26	Australia	21,176,595	9%	1,748,054	23,630,169	1.23%	89.62%
27	Morocco	20,207,154	10%	1,851,335	33,492,909	1.47%	60.33%
28	Pakistan	20,073,929	9%	1,731,250	185,132,926	1.64%	10.84%
29	Thailand	19,386,154	8%	1,438,018	67,222,972	0.32%	28.84%
30	Saudi Arabia	17,397,179	11%	1,656,942	29,369,428	1.88%	59.24%

Table 2.7: Internet Users by Country. Source: Live Stats (2015). Available from: http://www.internetlivestats.com/internet-users-by-country/

2.4.6 Gender

Studies show that women tend to shop more often than men. Although the frequency of shopping is higher for women, the studies imply that the women's tendency to boycott is also high. This outcome can be interpreted in evolutional perspective. Evolutionally, women are the ones who take care of families, responsible for purchasing foods and grocery and are more aware of the going ones on the society, so they are more tend to consume politically. Also in historically men are the producers whereas women are the consumers (Barda and Sardinau, 2010; Nielson 2010, Stolle et al., 2005; Klein et. al., 2004).

Let's give the definitions of sexy and sexism before further investigating the reasons that led woman to boycott products, that is cause of the some boycotts initiated by women (Nokes, 1994). The Oxford Online Dictionary defines sexy as "sexually attractive or exciting" whereas the same dictionary defines sexism as "prejudice, stereotyping, or discrimination, typically against women, on the basis of sex". The promotion of products sometimes can be in a way that it may be labelled as sexist by the society. Marketers who try to draw the attention of men sometimes while trying to prepare "sexy" commercials, they may end up with sexist commercials. As Lykonski mentions in his article "Nokes (1994) says that sexy ads 'show men and women enjoying themselves and each other', while sexist ads 'show or refer to women as powerless objects to be used by and for the gratification of men' (as cited in Lysonski, 2005). So the question "does sex really sells?" should be also investigated in terms of reasons that lead woman to boycotts by considering the fact that women are the ones who do the shopping.

The in depth analysis of family generally skipped by the researchers. While the study is about consumption, generally the male or family as a whole analyzed and the woman's importance in the family is not generally considered. (Lynn, 2011)

Gender's effect in boycott in the market level studied by some academicians in the limited context as Cruz et al. (2012) mention "Some authors found that gender may influence consumer boycotting, such as Barda and Sardianou (2010) who analyzed the behavior of Greek consumers and their intention to boycott during the financial crisis

in Greece in 2010. They reported that women proportionally took more part in boycotts than men. Taking into account the field of operations of the analyzed company (supermarkets), that finding might be explained by the fact that woman more often shop in supermarkets than men. However, the authors controlled that variable so that the purchasing frequency effect wouldn't distort the results. Still, women were more inclined to boycotting than men."

Barda and Sardianou (2010) states that "In general, women, who carry out a price comparison before purchasing a product, were more likely to participate in economic boycotts than men, and they also reported higher expenditures for food, during the crisis, than men. Greek women continue, as it is traditionally observed, to be primarily responsible for the decisions on the household diet and meal selection."

The women's increasing power in the society and the feminist movements can also be related to the increasing tendencies of political consumption by women. Besides the family roles of women, working class women may also tend to be activists. Castells and Suriats (2007) mention that "1970s found fertile ground in the experience of working women exposed to discrimination. Even more importantly, the economic bargaining power earned by woman in the family strengthened their power position vis-à-vis the male head of the family, while undermining the ideological justification of their subordination on the grounds of the respect due to the authority of the male breadwinner. Thus, the division of labor in the new work organization is gendered, but this is a dynamic process, in which women are reversing dominant structural trends and inducing business to bring men into the same patterns of flexibility, job insecurity, downsizing and offshoring of their jobs that used to be the lot of women. Thus rather than women rising to the level of male workers, while professional woman have reached higher level of connectivity into what used to be the old boys networks. These trends have profound implications for both the class structure of society and the relationship between men and women at work and in the family" (as cited in Castells, 2011).

Jubas (2008) states that "Shopping and consumption are examples of cultural practices that are guided by material reality and ideologically driven discourses. How

much money one has access to combines with an ideology of consumerism to influence one's shopping and consumption choices and decisions."

The women's role in the society in terms or boycott should also be analyzed to understand the effect of gender in boycotting. The most prominent occurrence of a boycott, in which a woman and the action of boycott combines, is the Montgomery bus boycott. Montgomery is a city of the State Alabama in US. In the middle of the 1950s, the segregation in United States for, the as they called, "black" or "colored" was high. The laws and regulations were generally not accepting the equality of all men. If historically analyzed, this inequality stems from the colonization of United States and Civil war. So, what happened different in 1955 was another significant breakthrough in the history of United States. Rosa Parks, an African American, refused to give up her seat for a white member of the society. In 1950s, the segregation for the colored members of society was as follows. The public buses were divided into two parts, in which white members were sitting in the front rows and the colored members of the society were sitting on the other half of the bus. And, if all the places reserved for the white members were full, a colored person supposed to give up his seat to the white person. This was not the case for Rosa Parks. She refused giving up her space to a white person, and because of this act, she arrested. In the upcoming days of Rosa's arresting, large number of African Americans gathered, especially in Churches and mass meetings were organized. In one of these meetings a pastor called Martin Luther King Jr. appointed as one of the leaders of the boycott movement. Martin Luther also became the leader of the resistance of African Americans who were seeking equality in the States in the upcoming years and he also orated his famous speech "I have a dream" in the Lincoln Memorial, Washington D.C. The Rosa Parks boycott, also known as Montgomery Bus boycott succeeded after the participation of African American bus drivers' refusal to drive the public busses, which accounted %75 of the bus drivers, and the refusal of African Americans to take public bus system until a resolution on the case has been submitted. The economic sanction of the protesters, made the activist movement a real boycott of public bus system consequently. After a year later the boycott initiated, within the addition of bus boycotts, the court gave the decision on the case and found out that the segregation practices in the State of Alabama were against the Constitution of United States (Parks, n.d.).

For further historical examples of women in the influencing part of boycotts, especially in the marketplace as sanctioners, one can further investigate the following cases.

Communist Women's meet boycott is also one of the remarkable boycotts organized in the past by a community of women. A Communist woman described the event as "for the past two weeks New York housewives have left off their washing and ironing, their scrubbing and cleaning and all their other household tasks, to join together in the mass action of a picket line." The cause of the boycott was increasing meet prices. The boycott not only attracted New York women but also another shore of the United States, the women of Los Angeles. Lynn States that "The 1935 meat boycott, and the Communists who participated, appealed to housewives as political activists and democratic participants. The American Communist Party (CPUSA) recognized the working-class home as a site of class struggle." And adds that "the American housewife and mother must move beyond prescribed ''traditional'' roles in the home and use her spending power to send a political message in support of unionization, antifascism, and increased standards of living."

During the World War II the importance of woman as a family member again shows itself. Jewish Congress in United States of America organized a series of boycott campaigns during the Nazi regime. Their aim was to protest German-made goods in United States. It is today considered as one of the most prominent acts of American Jewish community (Sheramy, 2001). To describe the women's role in the act Sheramy (2001) states that "the Women's Division of the American Jewish Congress assumed a pivotal role in the day-today operation and local supervision of boycott work. Reflecting a gendered distribution of activist labor, division members took on the jobs of neighborhood organization, consumer mobilization, and storefront picketing. Their work was critical to the functioning of the protest effort through the early years of World War II and thus vital to understanding the complex dynamics and mechanics of the boycott movement."

And, for an older case, the British women's boycott of abolitionism and their effect in the marketplace can be examined. Jubas (2008) remarks that "Although British women, from poor freed slaves to wealthy white Christians with social and political

ties, were active in the abolitionist movement from its beginning, attempts to estimate their number are undermined by the reality that British women had no formal political or social rights at that time. Unable to vote, sign petitions, join advocacy organizations or legally own the products that they purchased on behalf of their husbands, they did not count and could not be counted easily." But on the other hand, they were the ones who boycotted slavery produced sugar of British Empire in 18th and 19th centuries. Because they were the ones who were in charge of all the shopping activities, they could easily give up the slavery produced materials such as sugar. During that time, the slavery was so common in the Brinish Empire, especially in the Africa. The resistance movement started by movement, the boycott of slavery materials and abolitionism succeeded. By the 19th century the slavery mostly disappeared in the British lands (Jubas, 2008).

2.5 Initial Research Model

The research model analyses the antecedents of foreign brand boycotts under the four categories; xenophobia, ethnocentrism, value-based and economic concerns. Also the effects of social media & internet and gender's role in the boycotts of foreign brands examined.

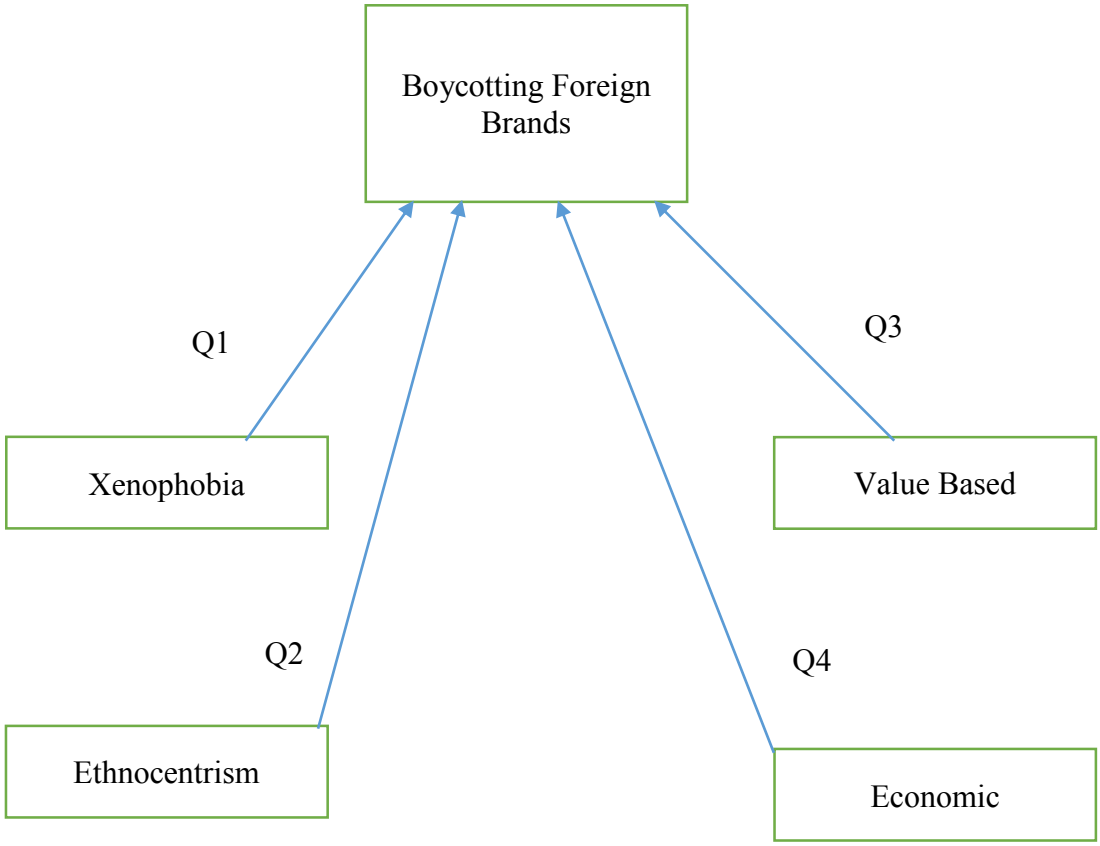

Figure 2.13: The Research Model

According to the research conducted by Altıntaş and Tokol (2007) xenophobia increases Turkish consumer's ethnocentric attitudes and xenophobia stems from the prejudices to foreigners. Therefore, attitudes against foreigners may also affect foreign brands. Furthermore, the study of Klein et al. (1998) support that animosity affects consumers' purchase behavior. As the animosity increases the willingness to buy for foreign goods decreases. Li (2009) describes the links between xenophobia and consumption preferences by mentioning the Chinese and Japanese relationships in the

market level. De Master and Le Roy (2000) shows the xenophobia's effects of consumer on the integration of European Union.

Q1: Is there a relationship between consumer's xenophobic tendencies and boycotting foreign brands?

Carvalho (2003) shows that the nationalistic feelings increase the ethnocentrism and these feelings affect attitudes toward foreign brands. According to Ettenson and Klein (2005) consumer ethnocentrism affects perception for the foreign brands. Research of Klein et al. (1998) on Chinese consumer confirms that ethnocentrism affects perception of foreign brands and affects willingness to buy for foreign brands. Verlegh (2007) also mentions that ethnocentrism increases willingness to buy for domestic products whereas, diminishes willingness to buy for foreign products. Kipnis et al. (2012) show how the perception of a brand as a domestic or foreigner affects the consumption in the market for brands.

Q2: Do consumers' ethnocentric tendencies increase their participation in boycotting foreign brands?

According to Farah and Newman (2010) norms and values affect intention of participation in boycotts. Jensen (2008) mentions that values affects perception toward foreign brands. Esso and Dibb (2004) show that religious affiliation and consumption behavior are closely related. Kalliny et al. (2011) show the impact of religion on brand preferences and the public demonstrations that led to the anti-consumption of some brands that were not behaving in accordance with the local belief systems. Pace (2001) shows that materialism also affects the consumption in the market level, therefore religious affiliations and materialism goes hand in hand for many aspects of consumption preferences. Chio et al. (2010) show that values are not just related with religious affiliations but also can be based on a society's culture. Therefore, whether religious or not a consumer may choose a brand according to its own cultural values, rather than religious influence.

Q3: Do consumers' values affect their participation in boycotting foreign brands?

Lee et al. (2009) point out that consumers prefer national economy in order to increase economic and social welfare of the country. Baughn and Yaprak (1996) mention that foreign economies can be perceived as threats to the national economy. Klein et al. (1998) mention that there is a relationship between economic concerns and animosity toward foreign countries, as in the case of China. Braunsberger and Buckler (2011) show that boycotts for foreign brands may change into boycotts in the national level, in which, within the addition of economic concerns a whole country may be protested. Carvalho (2003) mentions that nationalistic concerns lead to international level demonstrations and boycotts. Lee et al. (2009) state that the preference of domestic products strengthens the economy in the domestic level while foreign brands' position in the local economy weakens.

Q4: Is there a relation between economic concerns and foreign brand boycotts?

Although social media and gender are not described as direct antecedents of boycotts in the literature, there may be a relationship among social media and internet usage, gender and boycott participation.

Scott (2011) mentions that social media is a platform in which people from various backgrounds and beliefs gather together to form groups and interactively share ideas. Ferrer-Fons et al. (2013) study the role of social networks in political consumption, and demonstration and awareness created by these channels. De Zuniga (2013) mentions that social media users are more participative in boycotts. Also states that social media also affects the behavior of the participants as more and more information exchange occurs among the peers in social media. Qualman (2009) shows the social media's power in terms of information exchange rate by comparing it to the traditional media such as journals and television. He also mentions that social media eliminates the middle man therefore more direct and effective.

Q5: Do consumers' activity on social media and internet increase their participation in boycotting foreign brands?

The studies of Barda and Sardinau (2010), Klein et al. (2004), and Stolle et al (2005) show women's participation in market level consumption. Lynn (2011) suggests

that woman's role in the family is important to understand the activist movements more profoundly. Cruz et al. (2012) mention that women are generally expected to participate in boycott movements more than males. According to Suriats (2007) women's increasing power in the society and the feminist movements are also causing women to take part in the movements that concerns whole society.

Q6: Is there a relationship between gender and participation in foreign brand boycotts?

3 METHODOLOGY

3.5 Research Approach

The research approach is an empirical, descriptive research approach, where the data collected from questionnaire that is designed for the study accompanies the literature part of the research. Since the Turkish consumers' boycott participation for the foreign brands is not studied broadly according to the literature review on the topic, this study aims to explore the Turkish consumers' boycott tendencies for the foreign brands. Therefore, the research methodology includes questionnaire to further understand the Turkish consumers' boycott preferences by analyzing the research questions in accordance with the questionnaire that is designed over the foreign brand boycott tendencies.

3.6 Sampling Procedure

The sampling procedure method selected for the study is convenience sampling. The population of Turkey, or the city of Istanbul is too large for this study. So, the best approach is convenience sampling in order to complete the study within the time limitations. The population selected for study is composed of individuals from Yeditepe University, in which most of them are undergraduate level students. Yeditepe University students have various backgrounds; they educated in different high schools located in all over Anatolia to Eastern Thrace, although they share same heritage, they have various values and beliefs. Furthermore, brands targeting young population nowadays, especially with the help of social media. And young population increases rapidly in Turkey. You can see the brands' marketing campaigns that include social media and internet designed for this group. Therefore, a sample from Yeditepe University students chose for their diverse backgrounds and their involvement with technology as young adults. Consequently, the sample selected for the study represents Turkey's young population. The sampling took place between the September and October, 2015. And, a total of 208 participants completely responded the questionnaire that is designed for the study.

3.7 Measurement Instruments

The measurement instrument used for this study is a questionnaire. The scale for the questionnaire designed by Altintas et.al (2013). The scales is composed of 22 items that measures various aspects of the respondent such as, ethnocentrism, anti-globalism and nationalism, xenophobia, and value-based beliefs. The scale is reliable and valid according to Altintas et al. (2013). Cronbach's Alpha is 0.83, items are $p<0.05$ and statistically significant, factor analysis shows that KMO-Bartlett's test of sphericity is KMO=0.912. This study takes Altintas el al (2013) scale items and applies it to the sample as a five-point Likert scale (1 = Strongly Disagree, 2 = Disagree, 3 = Neither Agree Nor Disagree, 4 = Agree, and 5 = Strongly Agree). The questionnaire also includes dichotomous scale items such as, whether correspondent previously participated in boycotts and ownership of social media account. Also, an open ended question asks the brand of the boycotted product if there is any. In the end basic demographic information about the respondents collected.

4 FINDINGS

A total of 208 people participated in the questionnaire and, all of them counted as valid responses. There wasn't any wrong, missing or out of range responses by the respondents. 100 of the 208 participants were male and 108 of them were female (Table 4.1).

Gender		
	N	%
Male	100	48.08%
Female	108	51.92%
Total	208	100

Table 4.1: Gender Distribution of Responses

The ratio of participants according to their genders is quite near. %48 of the participants were male respondents whereas 52% of the participants were female respondents (Figure 4.1).

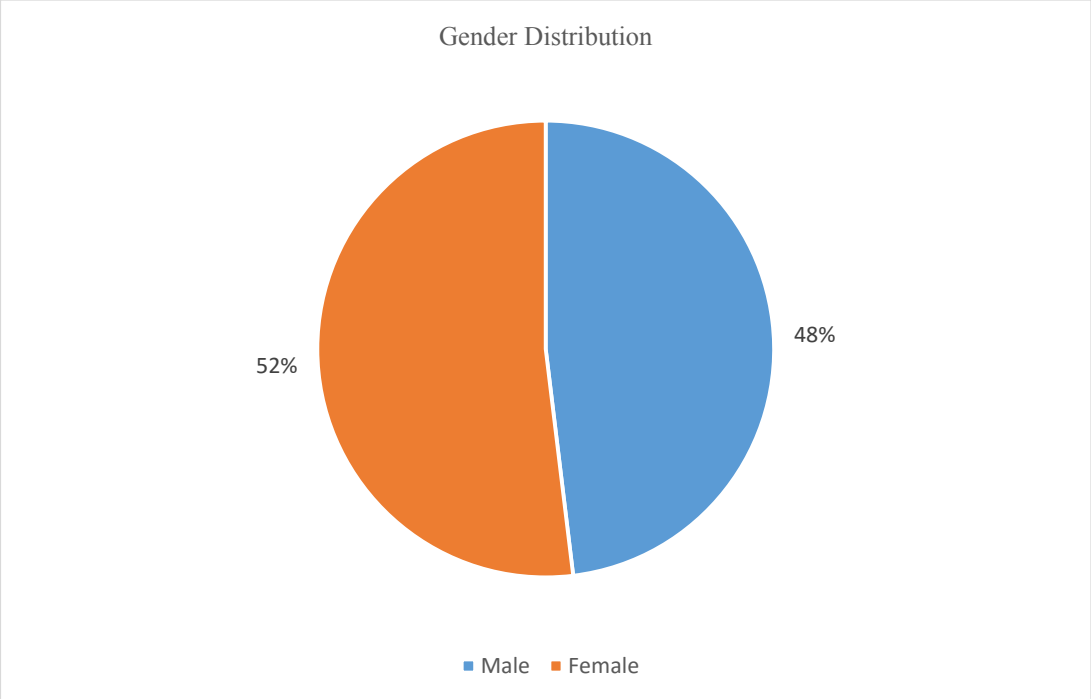

Figure 4.1: Gender Distribution Graph.

Education Level		
	N	%
Primary School	0	0
High School	6	2.88
University	182	87.50
Graduate Level	20	9.62

Table 4.2: Education Level

Education level of the respondents were concentrated on university level. Since the questionnaire mostly applied on undergraduate level students, they chose their education level as university. None of the respondents selected primary school as their education level, only 6 of them chose their education level as high school, 182 of them chose their education level as university and 20 of them selected their education level as graduate level, which includes master degrees and PhDs (Table 4.2).

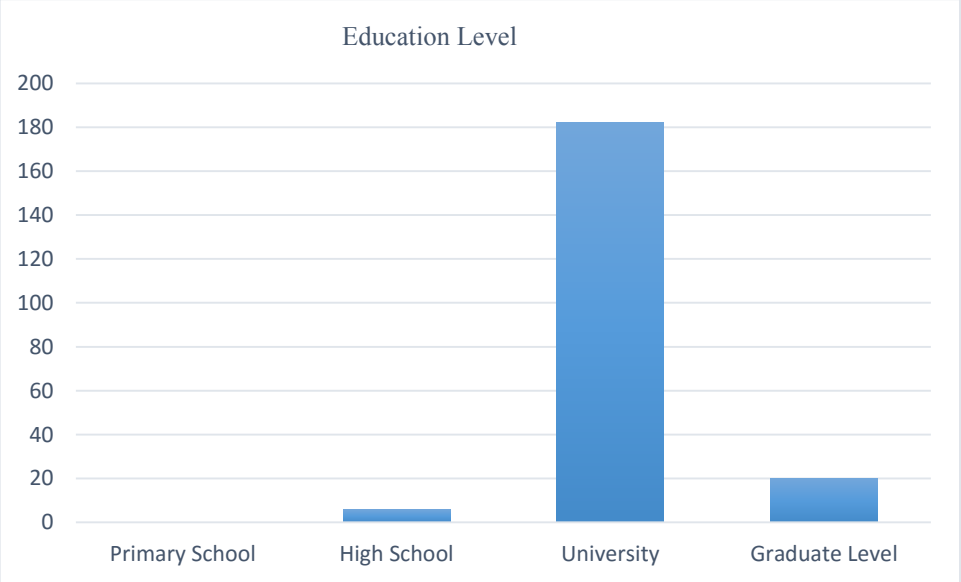

Figure 4.2: Education Level

The percentage distribution of education level found as, 0% primary school, 3% high school, 87% university, and 10% graduate level (Figure 4.2).

Do you own a social media account?		
	N	%
Yes	201	96.63
No	7	3.37
Total	208	100

Table 4.3: Social Media Ownership

201 of the participants responded the question "Do you own a social media account?" as yes, and 7 of the respondents mentioned that they don't have a social media account. The high level of social media ownership can be resulted from the selection of sample. The young adults, especially the university undergraduates seem to have social media accounts (Table 4.3). On the other hand, Turkey also has a reputation as one of the countries that uses social media most. The internet usage and social media usage of Turkish people generally listed in the top then among the other nations (Table 2.13).

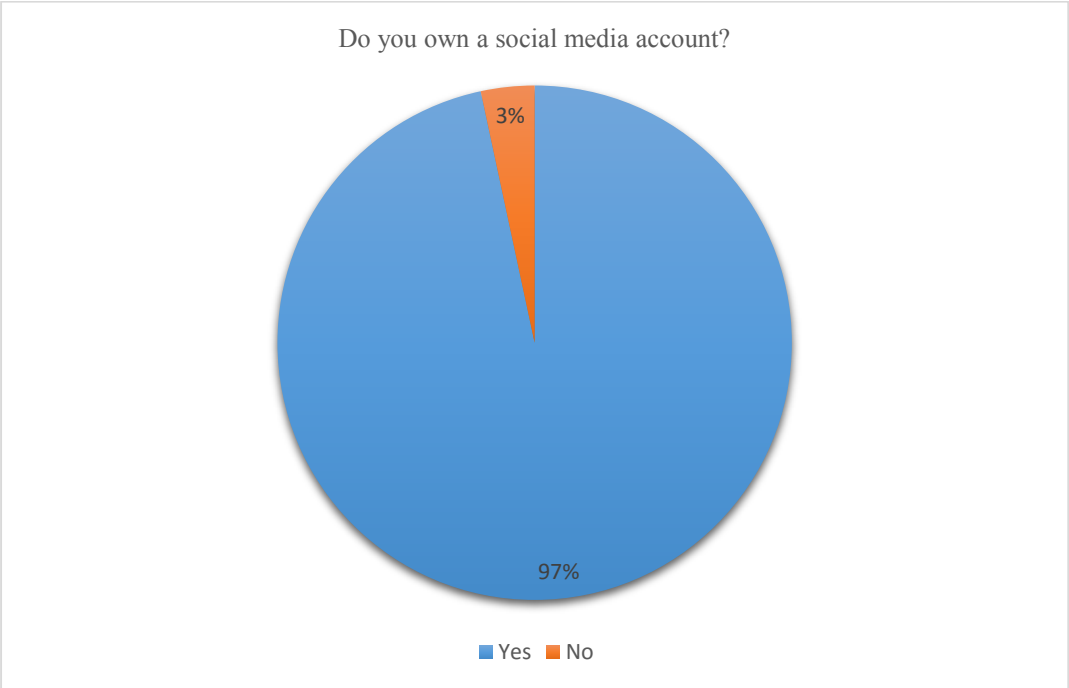

Figure 4.3: Social Media Ownership

The percentage view clearly shows the domination of social media ownership over the people who do not have an account. The social media owners form 97% of the sample, while only 3% of the sample does not have any social media accounts (Figure 4.3)

Where do you hear boycott news?		
	N	%
Journal / TV	40	19.23
Social Media	157	75.48
Friends	11	5.29
Total	208	100

Table 4.4: The Source of Boycott News

40 respondents answered the question "Where do you hear boycott news?" as Journal / Television, whereas, 157 of them answered as social media. On the other hand, 11 of the respondents answered the question as from friends. The social media's domination over the traditional media is huge. From the percentages perspective. 76% hears boycott news from social media, 19% from traditional media such as journals and television, and only 5% hears the boycott news from friends. If you reconsider the respondents' social media ownership, 97% of the respondents had social media account, nearly most of the sample respondents hear the boycott news from the social media. As discussed in the literature review part, social media's information spread rates, recent cases of boycotts and activist movements that spread from social media and Turkish consumer's active internet usage and social media ownership may help us to understand the importance of the outcome of the question (Table 4.4, Figure 4.4).

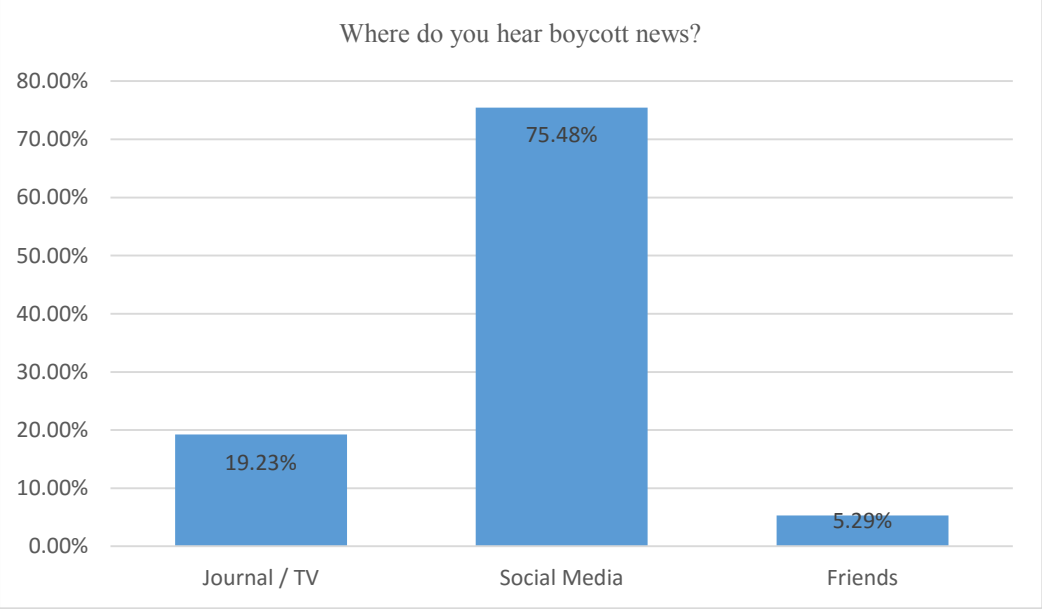

Figure 4.4: The Source of Boycott News

Have you ever boycotted a product?		
	N	%
Yes	85	40.87
No	123	59.13
Total	208	100

Table 4.5: Boycotted a Product Before

85 of the 208 respondents said yes to the question "Have you ever boycotted a product?". On the other side, 123 of the respondents said they never boycotted a product before (Figure 4.5). In other words, the 41% of the sample says they boycotted a product before while 59% of the sample says that did not (Table 4.5). This question was a direct question inquiring the respondent's boycotts history. Due to question's direct nature some of the respondents may hid their past activities involving boycotts. In one way or another, 41% is still a good percentage for a sample mostly composed of young adults who are still university undergraduate students. It can be said that they are social activists who follow the recent clashes in the environment and respond to these events.

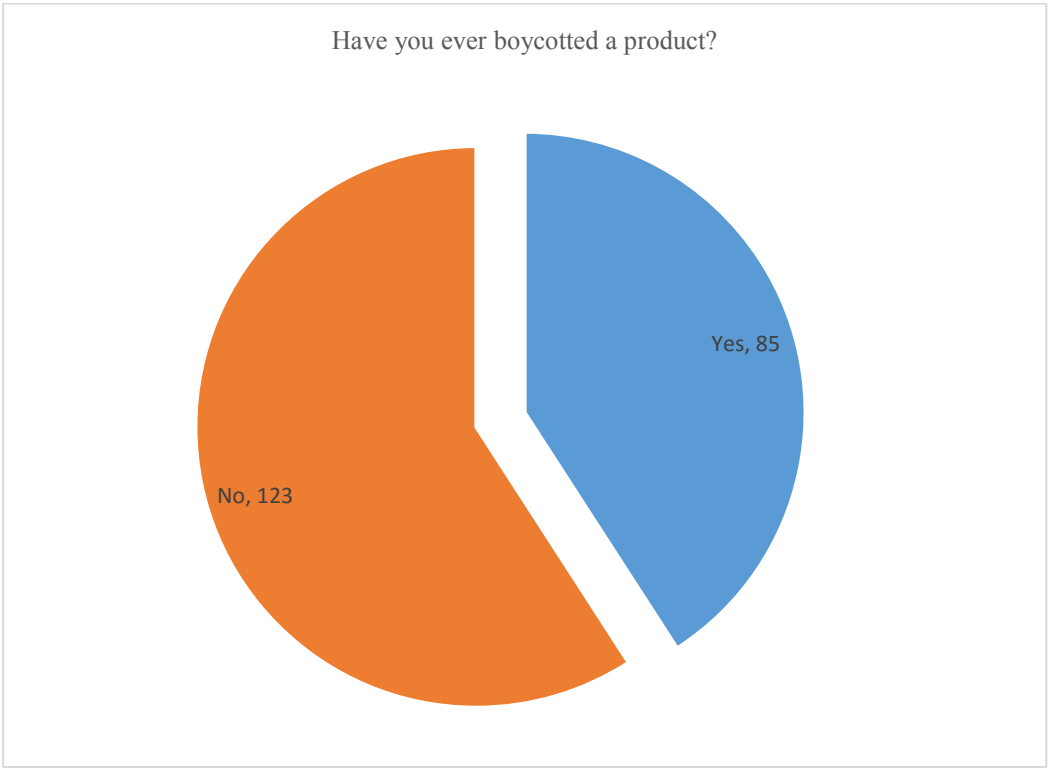

Figure 4.5: Boycotted a Product Before

Brand	N
Coca-Cola	26
Starbucks	15
Digitürk	6
Ülker	6
Mado	6
Unilever	4
Danone	3
Burger King	2
Nestle	2
Samsung	1
Avon	1
Nivea	1
Pepsi	1
Lacoste	1
Nutella	1
Finansbank	1
Saray Muhallebicisi	1
P&G	1
Koton	1
Pegasus	1
Calvin Klein	1

Table 4.6: Boycotted Brands

82 of the 85 respondents who boycotted a company before also stated the brands' names they boycotted (Table 4.6). The list of boycotted companies includes various company ownership structures, 100% local companies such as; Koton, Ülker and Mado, %100 foreign companies such as, Starbucks and Avon, and foreign-local partnerships such as; Coca-Cola and Danone. The most boycotted company is Coca-Coca cola with 26 boycotters. Stacbucks follows the Coca-Cola with 15 boycotters which makes it the second most boycotted company after Coca-Cola according to the respondents. Digitürk, Ülker and Mado have each 6 boycotters and they share the third place in the list of companies that were boycotted. The list generally features internationally known brands such as Coca-Cola, Starbucks, Unilever, P&G, and Samsung. But, local firms also featured in the list such as, Saray Muhallebicisi, Pegasus Airlines, Ülker and Mado.

	1	2	3	4	5	Std Dev	Mean
If a foreign country makes a wrong decision with respect to our social values, the country's goods should be boycotted.	0.00%	15.87%	19.23%	39.90%	25.00%	1	3.74
If a foreign country makes a wrong decision with respect to our moral values, the country's goods should be boycotted.	0.48%	16.83%	20.67%	43.27%	18.75%	0.99	3.63
Boycotting foreign goods is part of my life.	26.44%	52.40%	16.35%	3.37%	1.44%	0.83	2.01
When I boycott foreign goods I face my country with an easy conscience.	5.77%	20.67%	36.54%	29.81%	7.21%	1	3.12
Boycotting foreign goods is a reaction to the indifference of society.	3.85%	26.44%	32.21%	29.81%	7.69%	1.01	3.11
Boycotts are an individual response mechanism	1.44%	6.25%	11.54%	60.58%	20.19%	0.83	3.92
Boycotting is a social responsibility.	7.21%	16.83%	26.44%	38.94%	10.58%	1.09	3.29

Table 4.7: Value-Based Items

For the proposition of boycotting; the majority of the respondents state either agree (39%) or strongly agree (25%) for the questionnaire item if a foreign country makes a wrong decision according to our own social values. On the other hand, there is not any person who states strong disagreement (0%). Only 15% of the respondents disagree and 19% of them are not sure whether to boycott or not in this situation. The mean score of this item is quite high with 3.74 which can be concluded as participants agree to boycott a company if it makes a wrong decision with respect to our social values. Consequently, it can be understood that Turkish consumer is not tolerant for actions against its values.

Most of the correspondents are in favor of boycotting if a country makes a wrong decision according to our moral values. 18% Strongly agree and 43% Agree this opinion whereas, 0% rejects the item. At around 20% disagree boycotting under such

circumstance while a 43% are not sure whether boycott or not to boycott a foreign company according to their attitudes toward our own country. The mean of the item shows that (3.63) most of the respondents agree to boycott a country under this circumstance. According to values approach, we can still confirm that, by also referring the result in table 4.7, Turkish consumer does not tolerate any misconduct for his/her social values, or moral values. Therefore, foreign countries must be careful in terms of values of Turkish consumer while operating in Turkey.

Most of the respondents do not see boycotting foreign goods as their lifestyle. Only a small percentage of respondents (4%) believe that boycotting is part of their lives. On the other hand, those respond with strongly disagree (26%) and disagree (52%) form the majority of the results. The mean of the item is 2.01, that is, respondents do not agree with the statement. One of the reasons that may cause such low score in this item can be due to the perception of boycotting. A further research may be required in the perception of boycotting on the consumers. If boycotting is comprehended as a negative action, then respondents may answer lower, or try to show them less related with the concept of boycotting. Another way of understanding this phenomenon is to measure the concept of boycotting by asking indirect questions rather than asking directly whether they boycott or not as part of their lives.

The respondents gave a normal distribution on the item when I boycott foreign goods I face my country with an easy conscience; 55% of them strongly disagree, 20% of them disagree, whereas, 29% of them agree and 7% of them strongly disagree. On the other hand, 36% of the respondents neither agree nor disagree. The mean of the item is 3.12. It also remarks consumer's general choice of neither agree nor disagree. Therefore, we can say that, in general, Turkish consumer is not concerned with conscience issues towards Turkey while boycotting products of foreign countries and they can easily boycott the foreign countries without regret or having any concerns for the country.

The normal distribution also observed in "boycotting foreign goods is a reaction to the indifference of the society". 3% strongly disagree, 26% disagree, while, 30% agree and 7% strongly agree. Majority of the respondents, 32%, mention they neither agree nor disagree with the item. The mean of the item is 3.11 and it can be said that in

the overall the participants neither agree nor disagree in this case. The participants have no idea whether foreign good boycotts are remarking the society's disinterest about the events, or society's indifference to the events.

Most of the participants believe that boycotts are an individual response mechanism. 20% strongly agree, and 61% agree that it is the case for boycotts. While 1% strongly disagree, 6% disagree and 11% neither agree nor disagree to the item. The mean of this item is 3.92 and it is a record high score within the group. It can be concluded that boycotts are individual response mechanisms from the questionnaire. Boycotts as a kind of social activist movement which aim to economically warn the society by withdrawal of consumption of some goods in the market, should be supported as individualistically in order to be successful in the first hand. Therefore, this outcome is an important one within the items.

The item "boycotting is a social responsibility" answered as, 7% strongly disagree, 16% strongly agree, 26% neither agree nor disagree, 39% agree and 10% strongly agree. The mean of the item is 3.29. It can be said that, generally people believe that boycotting is a social responsibility. But in the strict terms, the results do not confirm that it is definitely a kind of social responsibility. Although many of the respondents agree with the item there are still an undecided percentage that decreases the mean of the score.

	1	2	3	4	5	Std Dev	Mean
Boycotting foreign goods is necessary to promote domestic goods.	2.88%	42.31%	25.00%	23.56%	6.25%	1	2.88
Boycotting foreign goods warns domestic manufacturers about product quality.	7.21%	47.12%	18.75%	23.56%	3.37%	1.02	2.69
Those who boycott foreign goods desire economic independence.	7.21%	39.90%	19.71%	28.37%	4.81%	1.07	2.84
I believe that boycotts are necessary because foreign goods have broken down economic cohesion	5.29%	39.42%	32.21%	19.23%	3.85%	0.95	2.77

Table 4.8: Ethnocentric Items

The item “boycotting foreign goods is necessary to promote domestic goods” responded as; 3% strongly disagree, 42% disagree and 18% neither agree nor disagree, 23% agree and 6% strongly agree. The mean of the item is 2.88. The mean and the 42% percentage’s choice of disagree shows that respondents do not believe boycotts have function in promotion of domestic goods. Therefore, we may conclude that, boycotts targeting foreign brands do not promote domestic products. There is no such relation according to the most of the respondents.

Responses to the “Boycotting foreign goods warns domestic manufacturers about product quality” show that 7% strongly disagree, 47% disagree, and 18% neither agree nor disagree. On the other hand, only 23% of the respondents agrees and just a 3% of the respondents strongly agrees with the item. The mean score of the item calculates to 2.69. It can be said that respondents do not believe there is such connection between foreign brand boycotts and their relationship with domestic manufacturers. Such low score may be resulted from the past experiences of the participants.

The responses to the “those who boycott foreign goods desire economic independence”, 7% strongly disagree, 40% disagree, 20% neither agree nor disagree, 28% agree, and just 5% strongly agree. The mean of the item is 2.84. The average shows that generally respondents do not agree or disagree with the item. On the other hand, majority of the respondents stated that they disagree with the item. Therefore, it can be concluded that economic independence and boycotts do not have in common. The respondents believe that boycotts do not stem from the idea of economic independence.

“I believe that boycotts are necessary because foreign goods have broken down economic cohesion” item’s responses are, 5% strongly disagree, 40% disagree, 32% neither agree nor disagree, 20% agree and 3% strongly disagree. The mean of the score is 2.77. The respondents mostly do not believe that foreign brands interfere with the local economy, hence they break down the economic cohesion of the economy.

	1	2	3	4	5	Std Dev	Mean
Boycotts are necessary to put a foreign country in its place.	12.50%	41.35%	26.92%	13.94%	5.29%	1.04	2.58
Boycotts are an effective means for consumers who feel exploited by foreign brands.	1.92%	25.00%	18.27%	43.75%	11.06%	1.03	3.37
I believe that boycotts stem from the belief that the foreign country (or countries) in question is/are destroying the country's economy.	1.92%	37.02%	36.06%	24.04%	0.96%	0.84	2.85
If I become convinced that my future has become pledged, I boycott foreign goods.	0.00%	11.54%	17.31%	50.48%	20.67%	0.9	3.8
The way to oppose globalization is through boycotts.	8.65%	40.38%	33.65%	16.35%	0.96%	0.89	2.61

Table 4.9: Nationalist Economic Items

The sample does not believe that "boycotts are necessary to put a foreign country in its place". The responses to the item are, 12% strongly disagree, 42% disagree, 26% neither agree nor disagree, while 13% agree and just a 5% of them strongly agree. The mean of the item is 2.58, which is a quite low score. It shows that boycotts are not perceived as weapons to manage foreign countries' policies by the respondents.

The item "Boycotts are an effective means for consumers who feel exploited by the foreign brands" responded as 1% strongly disagree, 25% disagree, 18% neither agree nor disagree, and 44% agree and 11% strongly agree. The mean on the item is 3.37. It can be concluded that, consumers who feel exploited by a foreign company believe that boycotts are effective means.

"I believe that boycotts stem from the belief that the foreign country (or countries) in question is/are destroying the country's economy." item responded as, 2% strongly disagree, 37% disagree, 36% neither agree nor disagree, and 24% agree and, 1% strongly agree. The mean of the item is 2.85. The result shows that the sample neither

agrees nor disagrees with the statement that boycotts caused by foreign economy's destructive effects over the local economy.

The item "If I become convinced that my future has become pledged, I boycott foreign goods" responded as, 0% strongly disagree, 11% disagree, 17% neither agree nor disagree, and 51% agree and 21% strongly agree. Over 70% of the respondents believe that if their future are under distress they readily boycott the foreign brands. The mean of the item is 3.8, a quite high value. Therefore, it can be said that people are ready to boycott foreign brands if they feel their future have become pledged.

"The way to oppose globalization is through boycotts" answered as, 9% strongly disagree, 41% disagree, 33% neither agree nor disagree, and 16% agree, and only 1% strongly agree. The mean of the items is 2.61, a low score. It can be concluded that respondents do not believe that boycotts are not effective means for opposing globalization.

	1	2	3	4	5	Std Dev	Mean
Boycotts should be structured to bad-mouth foreign brands.	6.25%	30.77%	34.13%	25.96%	2.88%	0.96	2.88
Foreign brands should be boycotted so that they receive second-class treatment in my country.	10.10%	48.08%	27.88%	12.50%	1.44%	0.89	2.47
Foreign brands should be boycotted because they pose a threat.	8.17%	49.52%	28.37%	11.54%	2.40%	0.89	2.5
If a consumer dislikes foreign brands, s/he should boycott them.	10.10%	36.06%	19.71%	27.88%	6.25%	1.13	2.84
Foreign brands should be boycotted because they endanger fear.	12.02%	58.65%	23.08%	6.25%	0.00%	0.74	2.24
I believe that grudge felt against a country will manifest itself in boycott.	12.98%	28.37%	19.71%	36.54%	2.40%	1.12	2.87

Table 4.10: Xenophobic Items

"Boycotts should be structured to bad-mouth foreign brands" has normal distribution. The responses are, 6% strongly disagree, 30% agree, 35% neither agree nor disagree, 26% agree, and 3% strongly agree. The mean of the item is 2.88. The respondents generally neither agree nor disagree with the statement. Therefore, it is obvious that there is not consensus over whether boycotts should be formed to bad-mouth foreign brands.

The item "foreign brands should be boycotted so that they receive second-class treatment in my country" responded as, 10% strongly disagree, 48% disagree, 28% neither agree nor disagree, 13% agree, and 1% strongly agree. The mean of the item is 2.47. The 60 of the respondents do not agree with the statement. Respondents do not relate foreign brands boycotts with their status within the country. They disagree that boycotted items should not have second-class treatment in a country.

"Foreign brands should be boycotted because they pose a threat" responded as, 8% strongly disagree, 50% disagree, 28% neither agree nor disagree, 12% agree and 2% agree. Around 60% of the respondents disagree with the item. The mean of the item is 2.5. The respondents do not see the foreign brands as a threat so they do not believe that they should be boycotted.

"If a consumer dislikes foreign brands, s/he should boycott them" has a normal distribution and responses are, 10% strongly disagree, 36% disagree, 20% neither agree, nor disagree, 28% agree, and 6% agree. The mean of the item is 2.84. So, the respondents neither agree nor disagree whether to boycott a firm if they feel dislike for the brand.

The item "foreign brands should be boycotted because they endanger fear", responded as, 12% strongly disagree, 59% disagree, 23% neither agree nor disagree, 6% agree, and especially 0% strongly agree. Over 70% of the respondents do not believe foreign bands should be boycotted because they endanger fear.

"I believe that grudge felt against a country will manifest in boycott", responses are, 13% strongly disagree, 28% disagree, 20% neither agree nor disagree, 37% agree

and 3% strongly agree. The mean is 2.87. The respondents do not believe that any grudge for a foreign country leads to boycotts.

I hear boycott news from social media.						
1	2	3	4	5	Std Dev	Mean
0.50%	10.00%	5.50%	58.50%	25.50%	0.87	3.99

Table 4.11: Social Media as a Boycott News Source.

The %97 who own social media accounts answered one more item. It was confirming whether they hear boycott news from social media. According to responses, 0% strongly disagree, 10% disagrees, 5% neither agree nor disagree, and on the other hand, 59% agree, and 26% agree that, they hear boycott news from social media. The mean is 3.99 and it is very high. It is certain that the respondents hear the boycott news from social media.

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.833	0.834	22

Table 4.12: Reliability Statistics

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.750
Bartlett's Test of Sphericity	Approx. Chi-Square	1437.648
	df	231
	Sig.	.000

Table 4.13: KMO and Bartlett’s Test

KMO Value	Comment
0,80 and up	Excellent
0,70 - 0,80	Good
0,60 - 0,70	Average
0,50 - 0,60	Poor
< 0,50	Not Acceptable

Table 4.14: KMO Values and Comments. (Durmus et. al., 2013)

The Cronbach's Alpha (Table 4.12) calculated for the items and found as 0.83, the same value has been given in the scale's description (Altıntaş, 2013). And internal consistency can be accepted as good. The Kaiser-Meyer-Olkin measure of sampling adequacy (Table 4.13) calculated as 0.75. with $p<0.05$. It is statistically significant and KMO is in good range (Table 4.14).

For 85 of the 208 respondents that said they boycotted a product before to the question "Have you every boycotted a product before?", the items recalculated for the subset. Although there are not any huge differences between the members of who boycotted a product and who did not, the analysis of the items provided below for further understanding.

The means of the value related items are slightly higher than the previously calculated values. This shows that people who previously boycotted a product, are slightly more concerned with the values. They, as activists, believe that if a foreign country is not in accordance with local values, are ready to boycott companies. Also, they believe that boycotting is part of their lives. They do not face with conscience problems towards their own country while boycotting foreign brands and see the foreign good boycotts reaction to the indifference of society more than average. They also accept that boycotts are individual response mechanism, and mention boycotting is a social responsibility, with the mean 3.67 of the item whereas, the mean was 3.29 for the whole sample.

	1	2	3	4	5	Std Dev	Mean
If a foreign country makes a wrong decision with respect to our social values, the country's goods should be boycotted.	0.00%	8.24%	20.00%	45.88%	25.88%	0.88	3.89
If a foreign country makes a wrong decision with respect to our moral values, the country's goods should be boycotted.	0.00%	14.12%	17.65%	50.59%	17.65%	0.92	3.72
Boycotting foreign goods is part of my life.	21.18%	54.12%	17.65%	3.53%	3.53%	0.91	2.14
When I boycott foreign goods I face my country with an easy conscience.	5.88%	14.12%	29.41%	38.82%	11.76%	1.05	3.36
Boycotting foreign goods is a reaction to the indifference of society.	3.53%	20.00%	32.94%	32.94%	10.59%	1.01	3.27
Boycotts are an individual response mechanism	1.18%	7.06%	10.59%	50.59%	30.59%	0.89	4.02
Boycotting is a social responsibility.	1.18%	10.59%	27.06%	42.35%	18.82%	0.94	3.67

Table 4.15: Value-Based Items (Boycotted Sample)

	1	2	3	4	5	Std Dev	Mean
Boycotting foreign goods is necessary to promote domestic goods.	4.71%	32.94%	31.76%	22.35%	8.24%	1.03	2.96
Boycotting foreign goods warns domestic manufacturers about product quality.	4.71%	45.88%	16.47%	29.41%	3.53%	1.02	2.81
Those who boycott foreign goods desire economic independence.	3.53%	38.82%	17.65%	36.47%	3.53%	1.02	2.98
I believe that boycotts are necessary because foreign goods have broken down economic cohesion	2.35%	31.76%	32.94%	27.06%	5.88%	0.96	3.02

Table 4.16: Ethnocentric Items (Boycotted Sample)

Those who boycotted a brand previously, stated less ethnocentric opinions for the items. Their means for the items are slightly lower when compared to the general scores. Although, they are no more less than 2.6 in the minimum, there is a slight change for sure. It can be said that, for the sample who boycotted, the ethnocentrism factor was not the reason of their boycotts.

	1	2	3	4	5	Std Dev	Mean
Boycotts are necessary to put a foreign country in its place.	10.59%	27.06%	32.94%	18.82%	10.59%	1.14	2.92
Boycotts are an effective means for consumers who feel exploited by foreign brands.	2.35%	16.47%	14.12%	55.29%	11.76%	0.97	3.58
I believe that boycotts stem from the belief that the foreign country (or countries) in question is/are destroying the country's economy.	1.18%	34.12%	36.47%	28.24%	0.00%	0.81	2.92
If I become convinced that my future has become pledged, I boycott foreign goods.	0.00%	5.88%	12.94%	52.94%	28.24%	0.8	4.04
The way to oppose globalization is through boycotts.	10.59%	34.12%	36.47%	18.82%	0.00%	0.91	2.64

Table 4.17: Nationalist Economic Items (Boycotted Sample)

For the economic and nationalistic items, the mean is slightly higher but in general the perspective is nearly same within the whole sample. Respondents agree on "If I become convinced that my future has become pledged, I boycott foreign goods", with the mean 4.04 while it was 3.8 for the whole sample. There is no change for "the way to oppose globalization is through boycotts" item. The mean was calculated 2.61 for the whole sample, in this case it is 2.64. "Boycotts are necessary to put a foreign country in its place" has 2.58 mean for the whole sample, but for boycotters it is 2.92. It can be said that the view shifted from disagree to agree.

	1	2	3	4	5	Std Dev	Mean
Boycotts should be structured to bad-mouth foreign brands.	8.24%	25.88%	28.24%	32.94%	4.71%	1.05	3.00
Foreign brands should be boycotted so that they receive second-class treatment in my country.	10.59%	42.35%	29.41%	16.47%	1.18%	0.93	2.55
Foreign brands should be boycotted because they pose a threat.	7.06%	43.53%	27.06%	22.35%	0.00%	0.9	2.65
If a consumer dislikes foreign brands, s/he should boycott them.	9.41%	35.29%	15.29%	32.94%	7.06%	1.16	2.93
Foreign brands should be boycotted because they endenger fear.	12.94%	47.06%	30.59%	9.41%	0.00%	0.82	2.36
I believe that grudge felt against a country will manifest itself in boycott.	12.94%	27.06%	12.94%	42.35%	4.71%	1.18	2.99

Table 4.18: Xenophobic Items (Boycotted)

Xenophobic tendencies are slightly higher for the ones who said boycotted a product before than the whole sample. Each item's mean calculated about 0.1 point higher for the boycotters.

For the gender differences among items, there is not any significant difference. The mean of items and response weights are nearly identical between genders as seen on table 4.19. The reason for this equality can be related to the sample's demographics. Since the sample is composed of university undergraduates, they are not wage earners, and shoppers yet. Also, they are not responsible for taking care of a family. Although they are aware of the activist movements around themselves, and they responded questions with acceptable scores like activists, their gender roles have not been effective yet. In the upcoming years of their lives there may be slight changes to responses of these items as their gender roles fit into the society.

		1	2	3	4	5	Std Dev	Mean
If a foreign country makes a wrong decision with respect to our social values, the country's goods should be boycotted.	M	0%	8%	10%	19%	11%	0.99	3.70
	F	0%	8%	9%	21%	14%	1.01	3.77
If a foreign country makes a wrong decision with respect to our moral values, the country's goods should be boycotted.	M	0%	9%	10%	22%	8%	0.99	3.57
	F	0%	8%	11%	22%	11%	0.97	3.67
Boycotting foreign goods is part of my life.	M	13%	25%	8%	1%	1%	0.84	2.00
	F	14%	27%	8%	2%	0%	0.83	2.02
When I boycott foreign goods I face my country with an easy conscience.	M	4%	9%	17%	15%	3%	1.04	3.11
	F	2%	12%	19%	14%	4%	0.97	3.12
Boycotting foreign goods is a reaction to the indifference of society.	M	3%	11%	16%	14%	5%	1.06	3.14
	F	1%	16%	16%	16%	3%	0.95	3.07
Boycotts are an individual response mechanism	M	0%	3%	8%	27%	10%	0.81	3.90
	F	1%	3%	3%	34%	10%	0.86	3.93
Boycotting is a social responsibility.	M	3%	6%	15%	17%	6%	1.07	3.33
	F	4%	11%	11%	21%	5%	1.11	3.24
Boycotting foreign goods is necessary to promote domestic goods.	M	2%	17%	14%	13%	3%	1.01	2.96
	F	1%	26%	11%	11%	3%	1	2.80
Boycotting foreign goods warns domestic manufacturers about product quality.	M	4%	22%	11%	10%	2%	1.02	2.68
	F	3%	26%	8%	14%	1%	1.02	2.69
Those who boycott foreign goods desire economic independence.	M	3%	18%	11%	15%	2%	1.03	2.90
	F	4%	22%	9%	14%	3%	1.09	2.79
I believe that boycotts are necessary because foreign goods have broken down economic cohesion	M	2%	19%	17%	8%	2%	0.92	2.75
	F	3%	21%	14%	12%	2%	0.98	2.79

Table 4.19: Items with respect to gender responses (ctd.)

		1	2	3	4	5	Std Dev	Mean
Boycotts are necessary to put a foreign country in its place.	M	6%	17%	15%	7%	3%	1.06	2.65
	F	6%	24%	12%	7%	2%	1.03	2.52
Boycotts are an effective means for consumers who feel exploited by foreign brands.	M	2%	12%	9%	21%	5%	1.07	3.30
	F	0%	13%	10%	23%	6%	0.99	3.42
I believe that boycotts stem from the belief that the foreign country (or countries) in question is/are destroying the country's economy.	M	1%	18%	17%	11%	0%	0.84	2.83
	F	1%	19%	18%	13%	0%	0.84	2.87
If I become convinced that my future has become pledged, I boycott foreign goods.	M	0%	5%	11%	22%	10%	0.89	3.78
	F	0%	7%	6%	29%	10%	0.9	3.81
The way to oppose globalization is through boycotts.	M	4%	21%	15%	8%	0%	0.89	2.58
	F	5%	19%	18%	9%	0%	0.9	2.63
Boycotts should be structured to bad-mouth foreign brands.	M	3%	14%	18%	11%	2%	0.97	2.86
	F	3%	16%	16%	15%	1%	0.95	2.91
Foreign brands should be boycotted so that they recieve second-class treatment in my country.	M	5%	23%	14%	5%	1%	0.89	2.47
	F	5%	25%	14%	7%	0%	0.89	2.47
Foreign brands should be boycotted because they pose a threat.	M	3%	23%	16%	5%	1%	0.84	2.52
	F	5%	27%	12%	7%	1%	0.93	2.49
If a consumer dislikes foreign brands, s/he should boycott them.	M	6%	16%	10%	13%	3%	1.14	2.81
	F	4%	19%	10%	15%	3%	1.12	2.88
Foreign brands should be boycotted because they endenger fear.	M	5%	29%	13%	2%	0%	0.7	2.26
	F	7%	30%	11%	4%	0%	0.77	2.21
I believe that grudge felt against a country will manifest itself in boycott.	M	5%	15%	11%	17%	0%	1.04	2.86
	F	8%	14%	9%	19%	2%	1.18	2.87

Table 4.19: Items with respect to gender responses.

		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22
Anti-image Covariance	Q1	.277	-.220	.028	-.034	-.012	-.024	-.022	.047	.069	.005	.023	-.025	-.068	.018	.016	-.037	-.055	.017	-.039	-.018	.001	.040
	Q2	-.220	.278	.005	-.035	.023	-.022	.035	-.069	-.044	-.023	-.026	-.003	.050	-.008	-.013	.000	.053	-.035	.066	.027	-.020	-.018
	Q3	.028	.005	.656	-.105	-.023	-.092	.023	-.086	.005	.000	-.142	-.005	-.014	.108	.009	-.129	.150	-.017	-.004	-.077	-.031	.070
	Q4	-.034	-.035	-.105	.628	-.102	-.028	.013	.034	.014	-.081	-.094	-.041	.067	-.092	-.037	.063	-.086	-.112	.067	.011	.075	.055
	Q5	-.012	.023	-.023	-.102	.625	-.139	-.039	-.025	-.020	.095	-.028	-.039	-.087	-.081	.170	-.069	.019	.063	-.135	.008	-.022	-.033
	Q6	-.024	-.022	-.092	-.028	-.139	.646	.000	.026	-.023	.022	.001	-.007	.062	-.070	-.120	-.109	-.001	.057	.024	-.118	.111	-.095
	Q7	-.022	.035	.023	.013	-.039	.000	.561	-.170	-.084	-.161	-.076	-.004	.039	-.042	.004	-.023	-.119	.009	-.031	.050	-.009	.071
	Q8	.047	-.069	-.086	.034	-.025	.026	-.170	.619	-.024	.025	-.028	.066	-.135	-.055	-.042	.021	-.010	.022	-.072	.096	-.078	-.083
	Q9	.069	-.044	.005	.014	-.020	-.023	-.084	-.024	.707	-.163	-.055	-.099	-.045	.007	-.046	.038	.033	-.022	.008	-.067	.071	.068
	Q10	.005	-.023	.000	-.081	.095	.022	-.161	.025	-.163	.545	.001	-.014	-.103	-.039	.080	-.111	.050	-.002	-.016	.047	-.064	-.094
	Q11	.023	-.026	-.142	-.094	-.028	.001	-.076	-.028	-.055	.001	.534	-.034	-.073	.045	.024	-.078	-.050	.003	-.055	-.004	-.047	-.104
	Q12	-.025	-.003	-.005	-.041	-.039	-.007	-.004	.066	-.099	-.014	-.034	.577	-.094	-.127	.052	.011	-.059	-.033	-.087	.175	-.079	-.056
	Q13	-.068	.050	-.014	.067	-.087	.062	.039	-.135	-.045	-.103	-.073	-.094	.633	-.041	-.040	-.058	.027	-.091	.127	-.047	.026	-.014
	Q14	.018	-.008	.108	-.092	-.081	-.070	-.042	-.055	.007	-.039	.045	-.127	-.041	.665	-.079	-.089	.090	.017	-.048	-.040	.058	-.047
	Q15	.016	-.013	.009	-.037	.170	-.120	.004	-.042	-.046	.080	.024	.052	-.040	-.079	.689	-.144	-.147	.105	-.118	.187	-.046	-.100
	Q16	-.037	.000	-.129	.063	-.069	-.109	-.023	.021	.038	-.111	-.078	.011	-.058	-.089	-.144	.570	-.007	-.026	.070	-.044	-.008	.039
	Q17	-.055	.053	.150	-.086	.019	-.001	-.119	-.010	.033	.050	-.050	-.059	.027	.090	-.147	-.007	.661	-.163	.071	-.075	.054	-.101
	Q18	.017	-.035	-.017	-.112	.063	.057	.009	.022	-.022	-.002	.003	-.033	-.091	.017	.105	-.026	-.163	.469	-.235	-.026	-.010	-.057
	Q19	-.039	.066	-.004	.067	-.135	.024	-.031	-.072	.008	-.016	-.055	-.087	.127	-.048	-.118	.070	.071	-.235	.440	-.041	-.103	.052
	Q20	-.018	.027	-.077	.011	.008	-.118	.050	.096	-.067	.047	-.004	.175	-.047	-.040	.187	-.044	-.075	-.026	-.041	.687	-.209	-.115
	Q21	.001	-.020	-.031	.075	-.022	.111	-.009	-.078	.071	-.064	-.047	-.079	.026	.058	-.046	-.008	.054	-.010	-.103	-.209	.684	-.038
	Q22	.040	-.018	.070	.055	-.033	-.095	.071	-.083	.068	-.094	-.104	-.056	-.014	-.047	-.100	.039	-.101	-.057	.052	-.115	-.038	.732

Table 4.20: Anti-Image Covariances

		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22
Anti-image Correlation	Q1	.621[a]	-.794	.066	-.081	-.030	-.057	-.056	.114	.157	.012	.060	-.063	-.162	.043	.036	-.094	-.128	.048	-.111	-.042	.001	.089
	Q2	-.794	.616[a]	.011	-.084	.055	-.052	.089	-.166	-.099	-.058	-.068	-.008	.118	-.020	-.030	-.001	.124	-.098	.189	.061	-.045	-.040
	Q3	.066	.011	.732[a]	-.164	-.036	-.141	.038	-.135	.007	.001	-.240	-.007	-.022	.164	.013	-.211	.227	-.030	-.008	-.115	-.046	.102
	Q4	-.081	-.084	-.164	.815[a]	-.163	-.043	.023	.055	.021	-.139	-.162	-.068	.106	-.143	-.056	.105	-.133	-.207	.127	.017	.114	.082
	Q5	-.030	.055	-.036	-.163	.775[a]	-.219	-.065	-.040	-.030	.164	-.049	-.065	-.138	-.125	.259	-.116	.029	.117	-.257	.012	-.033	-.049
	Q6	-.057	-.052	-.141	-.043	-.219	.746[a]	-.001	.041	-.034	.037	.001	-.011	.098	-.108	-.180	-.179	-.001	.103	.046	-.177	.167	-.139
	Q7	-.056	.089	.038	.023	-.065	-.001	.836[a]	-.288	-.133	-.292	-.139	-.006	.065	-.068	.007	-.041	-.195	.017	-.062	.081	-.015	.111
	Q8	.114	-.166	-.135	.055	-.040	.041	-.288	.804[a]	-.036	.044	-.049	.110	-.216	-.086	-.064	.036	-.016	.042	-.137	.147	-.120	-.124
	Q9	.157	-.099	.007	.021	-.030	-.034	-.133	-.036	.815[a]	-.263	-.090	-.156	-.067	.010	-.066	.060	.048	-.038	.014	-.096	.102	.094
	Q10	.012	-.058	.001	-.139	.164	.037	-.292	.044	-.263	.819[a]	.003	-.024	-.175	-.066	.130	-.199	.083	-.005	-.033	.077	-.105	-.149
	Q11	.060	-.068	-.240	-.162	-.049	.001	-.139	-.049	-.090	.003	.897[a]	-.062	-.125	.075	.040	-.141	-.084	.007	-.113	-.006	-.077	-.166
	Q12	-.063	-.008	-.007	-.068	-.065	-.011	-.006	.110	-.156	-.024	-.062	.851[a]	-.156	-.204	.083	.019	-.096	-.064	-.173	.278	-.126	-.086
	Q13	-.162	.118	-.022	.106	-.138	.098	.065	-.216	-.067	-.175	-.125	-.156	.798[a]	-.063	-.060	-.096	.042	-.168	.240	-.071	.040	-.020
	Q14	.043	-.020	.164	-.143	-.125	-.108	-.068	-.086	.010	-.066	.075	-.204	-.063	.833[a]	-.117	-.144	.136	.030	-.088	-.060	.087	-.068
	Q15	.036	-.030	.013	-.056	.259	-.180	.007	-.064	-.066	.130	.040	.083	-.060	-.117	.474[a]	-.230	-.217	.185	-.215	.272	-.068	-.141
	Q16	-.094	-.001	-.211	.105	-.116	-.179	-.041	.036	.060	-.199	-.141	.019	-.096	-.144	-.230	.830[a]	-.011	-.050	.139	-.070	-.012	.060
	Q17	-.128	.124	.227	-.133	.029	-.001	-.195	-.016	.048	.083	-.084	-.096	.042	.136	-.217	-.011	.596[a]	-.293	.131	-.111	.080	-.146
	Q18	.048	-.098	-.030	-.207	.117	.103	.017	.042	-.038	-.005	.007	-.064	-.168	.030	.185	-.050	-.293	.733[a]	-.516	-.045	-.017	-.097
	Q19	-.111	.189	-.008	.127	-.257	.046	-.062	-.137	.014	-.033	-.113	-.173	.240	-.088	-.215	.139	.131	-.516	.654[a]	-.075	-.188	.092
	Q20	-.042	.061	-.115	.017	.012	-.177	.081	.147	-.096	.077	-.006	.278	-.071	-.060	.272	-.070	-.111	-.045	-.075	.436[a]	-.305	-.162
	Q21	.001	-.045	-.046	.114	-.033	.167	-.015	-.120	.102	-.105	-.077	-.126	.040	.087	-.068	-.012	.080	-.017	-.188	-.305	.726[a]	-.054
	Q22	.089	-.040	.102	.082	-.049	-.139	.111	-.124	.094	-.149	-.166	-.086	-.020	-.068	-.141	.060	-.146	-.097	.092	-.162	-.054	.746[a]

Table 4.21: Anti-Image Correlations

A factor analysis conducted on questionnaire responses for further analysis. Anti-Image covariations and Anti-Image correlations are shown respectively in the Table 4.20 and Table 4.21. According to Anti-Image correlations (Table 4.21) findings, item Q20 (Appendices, Q20: If a consumer dislikes foreign brands s/he should boycott them) has a value of .436 which is under the significance level < 0.5 (Table 4.14). Hence, Q20 omitted from the analysis. Also, Q15 (Appendices: The way to oppose globalization through boycotts) has a value of .474 < 0.5, omitted from the analysis. Other items has a significance level over > 0.5, consequently the remaining items left untouched. For the remaining items the factor analysis repeated.

Rotated Component Matrix[a]

	Component					
	1	2	3	4	5	6
Q10	.753					
Q9	.715					
Q7	.684					
Q13	.562					
Q8	.524					
Q19		.829				
Q18		.735				
Q12		.484				
Q1			.920			
Q2			.910			
Q4			.469	.426		
Q6				.677		
Q5				.631		
Q14				.622		
Q3					.744	
Q21		.501			.508	
Q11					.459	
Q16					.449	
Q22						.768
Q17						.706

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 7 iterations. Values under 0.4 not shown

Table 4.22: Rotated Component Matrix

The rotated component matrix shows that Q21 has weight in more than one factor (Table 4.22). In factor 2 it has the value .501 and in factor 5 it has a close value .508. Therefore, Q21 omitted from the analysis. In the repeated factor analyses the items Q11, Q12, Q16, and Q14 could not pass the significance levels. Those items, that could not pass the significance level of > 0.5 or has weight under more than one factor, removed from the analysis.

After the removal of faulty items, the finalized version of the rotated component matrix found as in the Table 4.23. The remaining items categorized under four different factors. There four factors represent the %58.706 of the total variance according to Table 4.24 Total Variance Explained. Also, the scree plot (Figure 4.6) shows that there is a significant decrease in the eigenvalues after the fourth component and the remaining components reach to a plateau, afterwards they decrease. For the upcoming step, the items located under four factors and passed to the reliability analyses.

Rotated Component Matrix[a]				
	Component			
	1	2	3	4
Q10	.763			
Q9	.697			
Q7	.691			
Q8	.607			
Q13	.598			
Q1		.900		
Q2		.889		
Q4		.503		
Q18			.811	
Q19			.741	
Q17			.601	
Q3				.697
Q5				.692
Q6				.615
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.				
a. Rotation converged in 6 iterations. Values under 0.4 not shown				

Table 4.23: Rotated Component Matrix after Omitted Items

Total Variance Explained

Components	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.678	26.270	26.270	3.678	26.270	26.270	2.466	17.611	17.611
2	1.880	13.427	39.698	1.880	13.427	39.698	2.186	15.611	33.222
3	1.414	10.098	49.796	1.414	10.098	49.796	1.915	13.676	46.899
4	1.247	8.911	58.706	1.247	8.911	58.706	1.653	11.808	58.706
5	.928	6.627	65.334						
6	.857	6.120	71.454						
7	.768	5.488	76.941						
8	.746	5.325	82.267						
9	.625	4.466	86.733						
10	.559	3.993	90.726						
11	.478	3.413	94.138						
12	.374	2.669	96.808						
13	.297	2.122	98.930						
14	.150	1.070	100.000						

Extraction Method: Principal Component Analysis.

Table 4.24: Total Variance Explained

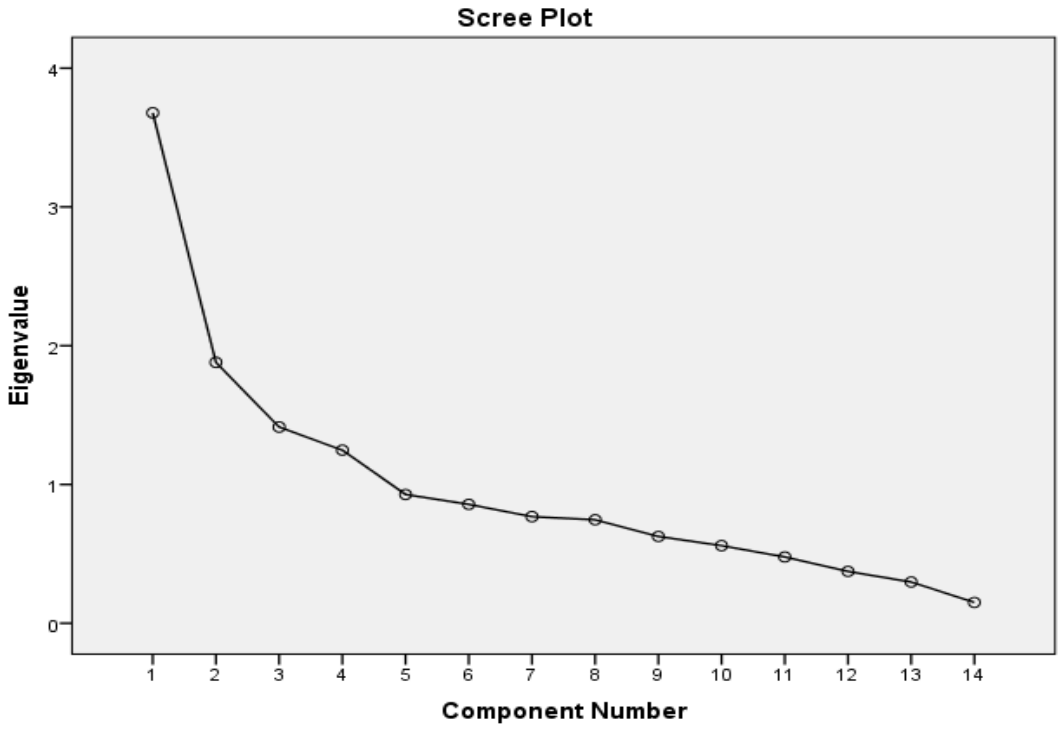

Figure 4.6: Scree Plot

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.732	.734	5

Table 4.25: Reliability Statistics – Factor 1

Inter-Item Correlation Matrix					
	Q7	Q8	Q9	Q10	Q13
Q7	1.000	.458	.363	.481	.264
Q8	.458	1.000	.246	.295	.346
Q9	.363	.246	1.000	.434	.274
Q10	.481	.295	.434	1.000	.392
Q13	.264	.346	.274	.392	1.000

Table 4.26: Inter-Item Correlation Matrix – Factor 1

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Q7	11.14	7.486	.560	.357	.658
Q8	11.34	7.915	.460	.266	.699
Q9	11.19	7.757	.452	.230	.704
Q10	11.25	7.688	.569	.359	.657
Q13	11.17	8.724	.434	.219	.707

Table 4.27: Item-Total Statistics – Factor 1

The Factor 1 is composed of items Q7, Q8, Q9, Q10 and Q13. The Cronbach's Alpha for the values is .732 > .5, therefore significant (Table 4.25). According to the Table 4.27 Item-Total Statistics, removing any item under the Factor 1 does not increase its Cronbach's Alpha value, therefore there isn't any item removals for Factor 1 and it is reliable as it is.

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.758	.759	3

Table 4.28: Reliability Statistics - Factor 2

Inter-Item Correlation Matrix			
	Q1	Q2	Q4
Q1	1.000	.824	.355
Q2	.824	1.000	.355
Q4	.355	.355	1.000

Table 4.29: Inter-Item Correlation Matrix – Factor 2

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Q1	6.75	2.700	.714	.684	.524
Q2	6.86	2.749	.717	.684	.524
Q4	7.37	3.635	.372	.138	.904

Table 4.30: Item-Total Statistics – Factor 2

The Factor 2 is composed of Q1, Q2, and Q4. The Cronbach's Alpha value for the items calculated as .758 > .5, therefore significant (Table 4.28). According to the Table 4.30 Item-Total Statistics, if Q4 is omitted from the factor the Cronbach's Alpha increases to 0.904, an excellent level of significance. It is a remarkable increase with respect to its previous good level of significance. Therefore, the item Q4 removed from the Factor 2.

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.614	.621	3

Table 4.31: Reliability Statistics – Factor 3

Inter-Item Correlation Matrix			
	Q17	Q18	Q19
Q17	1.000	.358	.125
Q18	.358	1.000	.577
Q19	.125	.577	1.000

Table 4.32: Inter-Item Correlation Matrix – Factor 3

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Q17	4.98	2.497	.272	.138	.732
Q18	5.39	1.930	.617	.415	.221
Q19	5.36	2.327	.415	.340	.526

Table 4.33: Item-Total Statistics – Factor 3

The Factor 3 is composed of Q17, Q18, and Q19. The Cronbach's value for the items calculated as 0.614 > 0.5, therefore significant (Table 4.31). According to the Table 4.33 Item-Total Statistics, if Q17 is omitted from the factor the Cronbach's alpha increases to 0.732, a good level of significance. It is a significant increase in the value of factor with respect to its average level of significance previously. Consequently, the item Q17 removed from Factor 3.

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.519	.522	3

Table 4.34: Reliability Statistics – Factor 4

Inter-Item Correlation Matrix			
	Q6	Q5	Q3
Q6	1.000	.304	.245
Q5	.304	1.000	.251
Q3	.245	.251	1.000

Table 4.35: Inter-Item Correlation Matrix – Factor 4

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Q6	5.12	2.135	.349	.123	.396
Q5	5.93	1.729	.352	.126	.393
Q3	7.03	2.221	.307	.094	.460

Table 4.36: Item-Total Statistics

The Factor 4 is composed of items Q3, Q5, and Q6. The Cronbach's Alpha for the values is .519 > .5, therefore significant (Table 4.25). According to the Table 4.27 Item-Total Statistics, removing any item under the Factor 1 does not increase its Cronbach's Alpha value, therefore there isn't any item removals for Factor 4 and it is reliable as it is.

Rotated Component Matrix[a]				
	Component			
	1	2	3	4
Q10	.776			
Q9	.714			
Q7	.703			
Q13	.584			
Q8	.571			
Q1		.940		
Q2		.927		
Q19			.875	
Q18			.810	
Q6				.743
Q5				.675
Q3				.657

Table 4.37: Rotated Component Matrix Final Version

A final factor analysis for the remaining items, after the removal of items in the reliability analysis, shows the following outcomes. The Rotated Component Matrix is composed of four factors with in total twelve items distributed among them (Table 4.37). The scree plot shows that after the fourth component there is a remarkable decrease in the eigenvalues and the remaining components have lesser effects than the first four components (Figure 4.7). According to the Total Variance Explained table the first four components represents %63.491 of the total variance (Table 4.38).

The Pearson Correlation Coefficients analysis among Factors 1-4 show that the correlations are significant (Table 4.39). On the other hand, there is not any multicollinearity between the factors due to the low scores between factors.

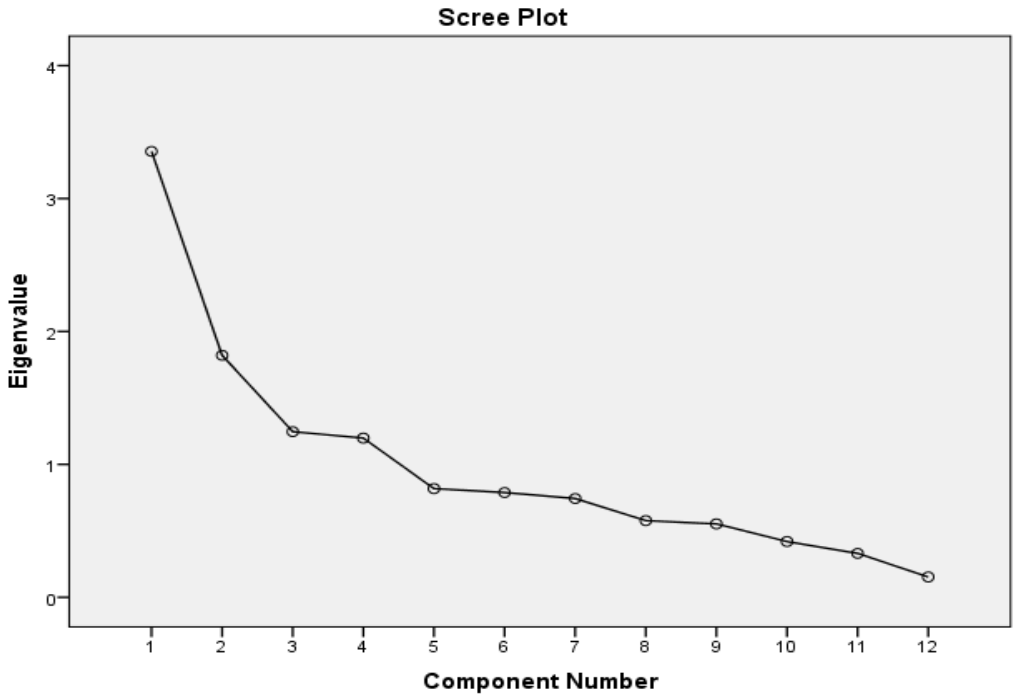

Figure 4.7: Scree Plot Final Version

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.355	27.955	27.955	3.355	27.955	27.955	2.419	20.161	20.161
2	1.820	15.170	43.125	1.820	15.170	43.125	1.928	16.063	36.224
3	1.246	10.385	53.510	1.246	10.385	53.510	1.724	14.363	50.586
4	1.198	9.980	63.491	1.198	9.980	63.491	1.549	12.904	63.491
5	.817	6.812	70.303						
6	.788	6.568	76.871						
7	.743	6.194	83.065						
8	.577	4.808	87.873						
9	.552	4.603	92.476						
10	.420	3.496	95.972						
11	.330	2.753	98.725						
12	.153	1.275	100.000						

Extraction Method: Principal Component Analysis.

Table 4.38: Total Variance Explained Final Version

	F1	F2	F3	F4
F1	1			
F2	0.208**	1		
F3	0.367**	0.177**	1	
F4	0.317**	0.201**	0.211**	1

** Correlation is significant at the 0.01 level (2-tailed).

Table 4.39: Pearson Correlation Coefficients

5. DISCUSSION

The sample had equal distribution of males and females, 100 males and 108 females, summed up to 208 participants. It was a nice opportunity to have this equal distribution between genders to analyze any possibility of gender differences. The differences which may show themselves in xenophobic, ethnocentric, value-based tendencies, economic concerns, and social media usage.

The education level of the sample was concentrated on university level, in which most of them were university undergraduate level students. Also there was a satisfactory percentage of graduate level participants from different levels of academia. Together these two groups constituted 98% of the sample.

The 97% of the sample stated that they have social media accounts. The high level ownership of social media accounts can be linked with more than one aspect. First of all, the young population tend to be active social media participants, as found out in the sample. Secondly, Turkey's social media and internet usage level and participation in social networking also found high in the literature review.

By considering the fact that nearly all participants in the sample have at least one social media account, the majority of the sample hear boycott news from social media. The percentage who hear from social media is 75%, while 20% of the sample hear from conventional media such as televisions or newspapers. As Ferrer-Fons et al. (2013) state, social media is used for political consumption promotions and campaigns in the west. Turkey, although still hasn't been accepted into European Union (EU), as a western country uses social media not only for sharing music, technological content, sports, movies as Erdoğmuş and Çiçek (2012) mention. Or, social media is not only a medium for escaping from the overwhelming atmosphere of daily life, but it is on the other hand an efficient way of communication and having more information about the events. Turkish people also uses social media as a tool for promoting activism, such as boycotts. De Zuniga (2013) mentions that social media users tend to participate boycotts more. Let's combine the findings, 97% of the sample had a social media account and 41% of the sample boycotted a product before. The high percentages point

out to de Zuniga's relationship that says higher the ownership of social media, more likely there is participation in boycotts. Also, Boulainne (2009) states that internet increases the people's participation rates in the social events.

The 75 versus 20 percentages who hear boycott news from social media seem reasonable because, as Qualman (2009) suggests the audience moved to social media from traditional media. That's why also brands, started to use social media and digital channels as their main promotion channels. The firms also moved into social media. The traceability and cost efficiency with respect to conventional media makes social media a valuable medium for companies. Heinoen (2011) mentions that the user generated material in social media affects the perception of the users. Therefore, it affects the perception and decision process of the consumer. By adding snowball effect to this effective medium, the consequences become tremendous. Although, as the content providers increase, the number of people generating content and the likeliness to follow a content decrease, more or less the effect of social media as a sharing medium is still tremendous (Qulman, 2009).

The boycott of Danone products, started after a notice spread among the e-mail users, the Penti boycott and Startbucks boycott, started among the social media users are just a few of the boycott issues Turkey faced with. The Arab Spring, and Gezi protests also show that social media has an effect of gathering masses together. The main concern should be the question, 'is the information valid?'. The groupthink, snowball effect, domino effect, and bandwagon effect are the weak points of the social media and internet. Therefore, internet is prone to misdirection due to the rivalry of companies or groups. But it is clear that internet triggers people's behaviors in daily life. Therefore, the findings in this research and the literature supports the hypothesis:

Question 5's answer: Consumers' activity on the social media and internet increases their participation in boycotting foreign brands.

The sample's response to the value based items was in favor of boycotting if their values harmed by the brands. "If a foreign country makes a wrong decision with respect to our social values, the country's goods should be boycotted" and "If a foreign country makes a wrong decision with respect to our moral values, the country's goods should

be boycotted" got averages 3,74 and 3,63 respectively. Therefore, a boycott seems inevitable for the Turkish consumer if a value related issue arises by a foreign company. Considering Turkey's cultural structure, the responses can be further comprehended. Turkey as located in between Europe and Middle East, is mostly composed of people who follow Islam. On the other hand, secularists, who believe that the earthly actions and beliefs should be kept as separate entities are also partially conservative. Therefore, although Turkey has a multicultural heritage and citizens from different religious groups, such as Islam, Christianity and Judaism, the population is mostly conservative. The Turkish people's tightness to the traditional values and practices makes it less tolerant to the different ideas and openness to the other cultures. Klein et al. (1998) states religiosity and cultural openness interfere the consumer's brand perception regardless of quality. The survey was questioning boycotting products regardless of mentioning their brand or country, but solely on brand's approach to social and moral values of society. Consequently, the scores were high. As Farah and Newman (2010), and Kalliny et al. (2011) mention norms, values and religion have effect on boycotts in a society. And religiosity is not the only factor, the culture (Jensen, 2008; Choi et al., 2010) also effects consumption preferences and perception of brands.

On the other hand, Turkish consumer is not sure whether boycotting is a social responsibility or boycotting foreign goods is a reaction to the indifference of the society. But believes that boycotts are individual response mechanism. And also has no conscience problems while boycotting foreign brands. Reconsidering the theory of planned behavior, if individuals believe that their participation in the event leads to change in the environment, the participation increases (Farah and Newman, 2010). Consequently it can be said that, Turkish people believe that boycotts are individual response mechanisms, face boycotts with easy conscience and have no tolerance for corruption of their values, and boycott brands whenever required:

Question 3's answer: Consumers' values affect their participation in boycotting foreign brands.

On the level of the ethnocentrism, the responses were lower with respect to responses given in values construct. The average responses show that sample was not sure about the links between ethnocentrism and boycotts, while not denying it. Altıntaş and Tokol (2006) suggest that customer's ethnocentric behavior relates with conservative attitudes. The conservativeness level of a society increases its ethnocentrism. For Turkish consumer, this is the case that applies. The research of Çilingir (2014) shows that Turkish consumer is highly ethnocentric. But, as stated income level is also another factor that affects ethnocentrism. As, Smaiziene and Vaitkiene (2014) state, the low income groups tend to have high ethnocentric tendencies. Besides, conservative attitudes and income level there is another factor that affects ethnocentrism. The Education level of a society and its ethnocentrism tendencies are closely linked. Considering the sample's education level, 98% of them undergraduate or graduate level, the answers given to the items seem reasonable. Also, for the income level, as undergraduates, the sample is not concerned with income. They are possibly spending their family's income, or otherwise if they are working as part time, they still don't have any savings concerns for the future. Because, household income stated as the most prominent factor in the research of Smaiziene et al. (2014).

The sample, Turkish people are conservative, as stated in the literature and also found out in the responses given to the value items. On the other hand, the education level of the sample is high. For the income level, the exact conclusion cannot be given but expected to be not in the low income group. By summing it all up, it can be concluded that although Turkish consumer is conservative, the increased education level decreases the ethnocentrism level of the consumer up to a point. Therefore, the responses to the ethnocentric items were not highly ethnocentric, or the sample was not rejecting the links between boycotts and customer ethnocentrism. Since the responses given to the items do not reject the boycott possibility of foreign brands, it can be concluded that Turkish consumer's ethnocentric tendency affects boycott tendency for foreign brand boycotts:

Question 2's answer: Consumers' ethnocentric tendencies increase their participation in boycotting foreign brands.

The responses to the economic items show that sample mostly rejects the arguments that are presented under this construct. The way to oppose globalization through boycotts and boycotts are necessary to put a foreign country in its place have both averaged around 2.6. The sample is not in agreement with the relationships of boycotts and opposing globalization, and using boycotts as a tool for challenging foreign brands. On the other hand, boycotts are effective means for consumers who feel exploited by foreign brands has a lot more agreement. Economic concerns relate with ethnocentrism and patriotism. Therefore, education level, age, sex and income are all the factors that affect economic concerns in society (Russell & Russell, 2006; Smaizine & Vaitkiene, 2014). The education level of the sample, as found out, decreases its ethnocentrism level. Consequently, sample's acceptance for a global economy is fearless. They do not oppose globalization, or they can't find any reasonable connection between boycotts and globalization. Their nationalistic tendencies also are not high as in the case of ethnocentric tendencies.

On the other hand, the most prominent outcome about the questionnaire is the item that asks about participant's future. The participants agree to boycott foreign goods if they believe that their future is pledged. It is a very important finding. As Baughn and Yaprak (1996) mention "the readiness to support nationalist economic policy is a function of the perceived economic threat posed by foreign competition". Also, Barda and Sardinau (2010) mention the expected shifts in the consumer preferences in the problematic economies. Consequently, if consumers feel that their future is in danger, they choose national economy as their main source of economy. The opposition to globalization increases as the importance given to national economy increases

Although the sample was not highly ethnocentric or in favor of nationalism since their education level were high, their responses also proved the case. Their readiness to boycott foreign goods in the crisis times, such as concerns about their future, show their reactiveness. This reaction also, in crisis times, will rise their suppressed ethnocentrism, nationalism and xenophobia:

Question 4's answer: There is a relationship between economic concerns and foreign brand boycotts.

The responses given to the xenophobic items were same as ethnocentric items. Overall the sample was not rejecting the items but not supporting either. There were remarkable outcomes too. Respondents disagree that foreign brands should be boycotted because they endanger fear. And, they also disagree that, foreign brands should be boycotted so that they receive second-class treatment in my country. So, they mention that they do not boycott a foreign brand because they perceive it as a threat. Or they do not boycott a foreign company to initiate a second-class treatment in the country. By considering the intermediate level of ethnocentrism of the sample, and their reactive structure that is found in responses to the economic items, these outcomes do not seem to be assuring. As, Master and Le Roy (2000) mention, xenophobia is a hard concept for measurement. Its negative perception makes the respondents describe themselves as less xenophobic than actually they are. They suggest alternate ways of measuring xenophobia to find actual level of xenophobia, such as economic welfare of the society and relationship among the members of society from different subgroups.

The intermediate level of xenophobia, as in the case of ethnocentrism, of the sample seems to relate with its education level. Since xenophobia, ethnocentrism, economic concerns are all related concepts, education level, income level, sex and gender all affect these tendencies. On the other hand, there is not any ongoing political, military or economic events for Turkish consumer in the international arena recently, as Verlegh (2007) suggests as premises of xenophobia. Therefore, while analyzing the links between xenophobic tendency and boycotts of the Turkish consumer following facts should be considered. It is known and found out that Turkish consumer is ethnocentric. There is an intermediate level of ethnocentric and xenophobic concerns for Turkish consumer in order to boycott foreign brands. And economics concerns, or concerns about the future, definitely increases the boycott tendencies of the Turkish consumer. As a result, by considering all of these facts, it can be said that:

Question 1's answer: There is a relationship between consumers' xenophobic tendencies and boycotting foreign brands

Analysis of the sample showed no gender differences in boycott tendencies. This unnoticeable variance between genders may be resulted from the nature of the sample. First of all, the sample is composed of undergraduates, mostly students. Their gender roles haven't been shaped yet, in terms of professional roles and housework. Consequently, they react to the events without the effect of these roles that they should possess in the upcoming years. Their consumption preferences as mothers, fathers, workers, businesswomen or businessmen will inevitably be affected in the future. Studies show that gender affects consumption and gender is a prominent factor in boycott participation (Barda and Sardinau, 2010; Stolle et al., 2005; Klein et al, 2004; Cruz et al., 2012, Nokes, 1994; Castells, 2011). But, this study cannot confirm the gender differences and their reactivity in boycotts unfortunately. The same questionnaire will possibly give the expected results if it will be applied to a sample composed of more mature audience rather than university students. The literature in the area of gender and boycott participation strengthens the likelihood of this outcome. But, according to this research, the hypothesis cannot be confirmed:

Question 6's answer: Although there were no significant differences based on gender according to the responses, the literature suggests that there is a relationship between gender and participation in foreign brands boycotts.

Coca-Cola İcecek A.S.	**Ownership (%)**
Anadolu Efes Biracılık ve Malt Sanayi A.S.	50.3
Shareholders	25.6
The Coca-Cola Export Corporation	20.1
Ozgorkey Holding A.S.	4.0

Table 5.1: Coca-Cola's ownership structure in Turkey

Besides questionnaire items that measures the boycott tendencies of the participants with respect to ethnocentrism, xenophobia, values, and economic concerns, the name of a company which was boycotted asked to the participants. The question was not asking precisely for a foreign brand. As a result, a total of 82 responses collected. The top boycotted company found as Coca-Cola and followed by Starbucks 15 person, Digiturk, Ülker and Mado 6 person each, Unilever 4 person and so on. For the Coca-Cola the exact intention of boycotters is not known, whether they boycotted it as a foreign brand or not. But it is important see that Coca cola is not just a foreign

brand in Turkey. If, they boycott Coca-Cola as a foreign company, on such claims described Coca-Cola as an US company, they are mistaken. The Coca-Cola İçecek A.S.'s company ownership structure shows that 80% of the company belongs to a Turkish inverstor. Anadolu Efes Biracılık ve Malt Sanayi A.S. has 50% of the company, Ozgorkey Holding A.S. has 4% of the company. The rest 25% belongs to the shareholders, which they trade it in Borsa Istanbul (Bist). Consequently, only 20% of the Coca-Cola İcecek A.S. belongs to Coca-Cola US, The Coca-Cola Export Corporation. As discussed in the previous sections, realization of the ownership of a company from the public is crucial for company's survival in the crisis times. The ethnocentrism, xenophobia, economic conditions, value based judgments all affect the perception toward a brand, especially for the foreign brands. As in the case of Coca-Cola Turkey, a boycott pointing Coca-Coca as a foreign brand will not harm the Coca-Coca Export Corporation or economy of the USA but mostly the economy of the Turkey and Turkish workforce.

The scale used in the questionnaire designed by Altintas et al. (2013) was grouping the consumer boycott antecedents under four major groups; xenophobia, ethnocentrism, value-based and economic concerns. Their analysis on the scale show that these items can be categorized under three factors; 1. Hate towards foreign products country, containing xenophobic items, 2. Citizen – Consumer, containing value-based items, and 3. Economic independence, containing ethnocentric and nationalistic-economic concerns items.

The research shows that, the questionnaire items can be placed under four different factors, as described in the four different boycott antecedents. 1- Economic Independence, containing ethnocentric and nationalistic-economic concerns items. 2- Respect to values from foreigners, containing value-based items that are concerning social and moral values. 3- Hate toward foreigners and foreign country products, containing xenophobic items. 4- Individualistic participation or social responsibility (citizen - consumer) in participation, containing value-based items that are concerning the individual actions in the participation of boycotts. Therefore, it can be concluded that, the value-based items can be separated under two subgroups. The ones that are focusing on respect from the foreigners on local values and the ones that are focusing on the individuals' lifestyle in participation on boycotts.

6. CONCLUSION

The study conducted on university students looked for the antecedents of boycotts for Turkish consumer. The research shows that Turkish consumer is, in this research represented mostly by undergraduate students, moderately ethnocentric and xenophobic. The moderate levels of xenophobia and ethnocentrism are related with the sample's education level. Turkish consumer generally considered as xenophobic and ethnocentric in the literature but the sample's education level helps to keep it in moderate level. Because, as the education level and income increase, the ethnocentrism and xenophobia decrease. On the other hand, the sample gave importance on values. They think that values are important, and in the case of ignorance of their values they are ready to boycott companies. Furthermore, for the economic concerns, if they believe that the foreign companies somehow intervene with their futures, and if they believe that their future become pledged by the companies, they readily boycott the foreign companies. Therefore, it can be said that economic concerns found out as the main initiator of boycotts. Economic concerns also trigger ethnocentrism and xenophobia if the literature is reviewed. As a moderately xenophobic and ethnocentric population, the relationship among economic concerns and these is remarkable. The social media ownership of the Turkish consumer is also remarkably high. Turkey, as listed in the top lists in the ownership of social media accounts and internet usage, penetrates the internet usage around the world. Consequently, social media became news source for the Turkish consumer. The boycott news therefore spread through the social media among the Turkish consumer. Unfortunately, the research could not find any relationship between gender and boycott participation. The population's average age and their unsettled gender roles can be related as the cause. On the other hand, 82 of the 208 participants who boycotted a product before show the activist side of the sample. To sum up, moderately xenophobic and ethnocentric Turkish consumer gives importance on values and has economic concerns. Any agitation in these constructs by the foreign brands will likely lead the Turkish consumer to boycott the foreign brand. Furthermore, social media is an optimum tool for spreading news and maintaining an effective communication for the Turkish consumer.

6.1 Implications and Managerial Implications

The education level and the income level of the population are the most important factors that affect xenophobia, ethnocentrism, nationalism and economic concerns. As the society's welfare and education level increase the lesser they concern with xenophobia, ethnocentrism and nationalism. Also, literature shows that luxury items are never affected from boycotts that are solely based on xenophobic, ethnocentric or nationalistic concerns. Therefore, for international companies it is easier to operate in countries with well-educated, high-income groups. The companies that are acting on these countries should only be concerned with corporate malpractices rather than xenophobia or ethnocentrism as the boycott causes.

For operating in developing countries that have low-income and low-educated groups, it is important to see the relationship among ethnocentrism, xenophobia, nationalism and product boycotts. The history or past experiences boost the foreign brand boycotts in xenophobic and ethnocentric terms. Therefore, it is better for international companies to follow a locally integrated company approach while forming their company structure. A locally integrated company structure not only benefits the international company but also the local economy with its local workforce that adds value to the local economy. Also, marketing managers should understand the social and moral values of the society where they locally integrated in. If the promotions and advertisements include local clues, the society may accept the international company as one of the domestic companies or even cannot recognize the difference that makes it a foreign company. Furthermore, international companies should emphasize their importance for the local economy.

For the social media's effect on boycotts, companies should follow the social media as they do in traditional media. Since the consumer moved to the social media over the decade social media is an important medium for information exchange. False alarms, bad-mouthing campaigns, and comments from users should also be followed by the companies. Any incorrect information on the social media must be corrected immediately by the official channels of the company to prevent further crises.

6.2 Further Research

This research describes the antecedents of foreign brand boycotts in the local level. For further researches, antecedents of foreign brand boycotts in the global level can be examined. Also, a casual research in the foreign brand boycotts and its antecedents by hypothesizing the relationship among the antecedents and foreign brands boycotts will obviously increase the available information in the field. To deeply understand the relationships, more rigid or accepted scales in the field of anti-consumption can be generated or used for the studies. Additionally, a questionnaire can be developed for the research, or the available one can be applied on people from different backgrounds, such as education level, or nationality.

6.3 Limitations

This research focused on describing antecedents of foreign brand boycotts in the literature, traditional and social media. The research questionnaire applied on university students. For further understanding the xenophobic, ethnocentric, value-based and economic antecedents of boycotts the questionnaire can be applied to individuals from different backgrounds. Not only education level but, income-level and nationality of the individuals may affect the outcome of the questionnaire. Especially, to understand the economic concerns of the society, inclusion of working class individuals is also important. Therefore, a widened research with more participation from various backgrounds can be conducted in the local, and if possible in the international level.

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8. APPENDICES

The Questionnaire Items in English with Turkish Translations:

1. If a foreign country makes a wrong decision with respect to our social values, the country's good should be boycotted.

   Yabancı bir ülke sosyal değerlerimize karşı bir tutum sergilerse o ülkenin ürünleri boykot edilmelidir.

2. If a foreign country makes a wrong decision with respect to our moral values, the country's goods should be boycotted.

   Yabancı bir ülke ahlaki değerlerimize karşı bir tutum sergilerse o ülkenin ürünleri boykot edilmelidir.

3. Boycotting foreign goods is part of my life.

   Yabancı ürünleri boykot etmek hayatımın bir parçasıdır.

4. When I boycott foreign goods I face my country with an easy conscience.

   Yabancı ürünleri boykot ederken ülkeme karşı vicdanım rahattır.

5. Boycotting foreign goods is a reaction to the indifference of society.

   Yabancı ürünleri boykot etmek toplumun ilgisizliğine bir tepkidir.

6. Boycotts are an individual response mechanism.

   Boykotlar bireysel tepki mekanizmasıdır.

7. Boycotting foreign goods is necessary to promote domestic goods.
   Yabancı ürünleri boykot etmek yerli ürünleri desteklemek için gereklidir.

8. Boycotting foreign goods warns domestic manufacturers about product quality.

   Yabancı ürünleri boykot etmek yerli üreticiyi ürün kalitesi hakkında uyarır.

9. Those who boycott foreign goods desire economic independence.

   Yabancı ürünleri boykot edenler ekonomik bağımsızlığı arzular.

10. I believe that boycotts are necessary because foreign goods have broken down economic cohesion.

    Yabancı ürünler ekonomik bağlılığı bozduğu için boykotların gerekli olduğunu düşünüyorum.

11. Boycotts are necessary to put a foreign country in its place.

    Boykotlar yabancı ülkelere hadlerini bildirmek için gereklidir.

12. Boycotts are an effective means for consumers who feel exploited by foreign brands.

    Yabancı markalar tarafından sömürüldüğünü düşünen tüketici için boykotlar etkin bir araçtır.

13. I believe that boycotts stem from the belief that the foreign country (or countries) in question is/are destroying the country's economy.

    Boykotların yabancı ülkelerin ekonomime zarar vermesinden kaynaklandığına inanıyorum.

14. If I become convinced that my future has become pledged, I boycott foreign goods.

Geleceğimin kötü yönde etkileyeceğime inanırsam yabancı ürünleri boykot ederim.

15. The way to oppose globalization is through boycotts.

    Küreselleşmeye karşı çıkmanın yolu boykotlardır.

16. Boycotting is a social responsibility.

    Boykot sosyal bir sorumluluktur.

17. Boycotts should be structured to bad-mouth foreign brands.

    Boykotlar yabancı ürünleri eleştirmek için planlanmalıdır.

18. Foreign brands should be boycotted so that they receive second-class treatment in my country.

    Yabancı ürünler ülkemde ikinci sınıf muamele görmesi için boykot edilmelidir.

19. Foreign brands should be boycotted because they pose a threat.

    Yabancı markalar tehdit oluşturdukları için boykot edilmelidir.

20. If a consumer dislikes foreign brands, s/he should boycott them.

    Tüketici yabancı bir markadan hoşlanmazsa onu boykot etmelidir.

21. Foreign brands should be boycotted because they engender fear.

    Yabancı markalar korku yarattıkları için boykot edilmedir.

22. I believe that a grudge felt against a foreign country will manifest itself in boycott.

    Yabancı bir ülkeye duyulan hoşutsuzluk sonucunda boykot oluşur.