

Behind the Boycott:

Understanding why Dutch consumers boycott Israeli goods

Abstract

The significant growth of the boycott of Israeli goods has received global media coverage, yet we know very little about the motives behind this popular form of activism. This research has aimed to answer the question “*Why do Dutch citizens boycott products from Israel and the occupied Palestinian territories?*”. Previous research has conceptualized boycotting as a punishment-oriented activity aiming to change a company’s behavior, which is too compact to understand why citizens boycott. The insights from 15 in-depth interviews conducted for this research showed that why people boycott can be understood through three dimensions. The first dimension is focused on the goals respondents want to achieve by boycotting. The second dimension consists of the deeper, underlying motives that encourage boycotting. These consist of the ethical, social and political beliefs of boycotters. The third dimension focuses on the reasons consumers have chosen for boycotting specifically. This research showed that boycotting is a more nuanced and complex endeavor which is not simply a punishment oriented, individual and isolated act. Amongst the diverse findings, the main goal of boycotting seems to aim at signaling disagreement with companies’ involvement in the conflict. However, the underlying motives are rooted in ethical and political beliefs combined with a strategic choice for boycotting.

Keywords: Boycotting, BDS, motivations, political consumerism, non-institutional participation

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Introduction

The Boycott, Divestment and Sanction (BDS) movement has been advocating for Palestinian rights for almost two decades. The movement has been growing since its beginning, but an enormous increase of boycotters occurred in the weeks after Hamas' attack on Israel on October seventh of 2023 (Vinall, 2024; Chughtai et al., 2023). Approximately two months after the attack, Israel's aggression on the Palestinians was still enduring and becoming more aggressive. It was at this time that the BDS movement gained momentum on social media with over 300 million views of #boycottisrael (Vinall, 2024).

Boycotting has been theorized as *“a consumer's decision either to punish (i.e. boycott) or reward (i.e. buycott) private companies by making selective choices of products or brands, based on social, political or ethical considerations”* (Baek, 2010, p. 1066). This definition has already included punishment as the reason for boycotting. Following this reasoning, boycotting would be a way for consumers to punish these companies and hopefully change the company's behavior (Baek, 2010; Copeland, 2013). Nonetheless, if people are doing it with this goal in mind, why do they believe in this punishment-oriented strategy and is this relevant for all boycotters? Or are completely different factors of influence?

Research on this topic has been based on previous boycotts which have mainly been focused on individual level political consumerism. These decisions are believed to be dependent on someone's personal values and worldview (Dalton, 2007). Some boycotts have occurred on the national level, like the boycott in South-Africa as part of the anti-apartheid struggle which over time has inspired the BDS movement (Dis:orient, 2023). Nonetheless, a boycott on such a large scale as the boycott of products from Israel and the occupied Palestinian territories has never occurred before. This makes it the perfect case to expand the knowledge on boycotting.

Motives for boycotting have been deduced from quantitative associations between boycotting and punishing companies (Dalton, 2007). Additionally, boycotting has also been correlated to personal identity and self-enhancement (Dalakas, Melancon & Szczytynski, 2022). Nonetheless, it remains unstudied why individuals boycott. Therefore, the central question that has been studied in this research is *“Why do Dutch citizens boycott products from Israel and the occupied Palestinian territories?”*

Studying this question is beneficial for research on political consumerism as it is still underdeveloped. It is evident from quantitative research that people do in fact boycott and that it is related to different elements that people value (Baek, 2010; Copeland, 2013; Dalton, 2007). Yet, there is still a lack of qualitative understanding of boycotting.

The insights of this research will also provide a better understanding of the BDS movement. It is accused of being aggressive and fueling violence towards Israel and the Jewish community. Antisemitism and Islamophobia have both increased over the past few months as well as polarization between Pro-Israel and Pro-Palestine activists (Wagenmakers, 2023). This has led to growing tensions among social groups. The interviews will provide insights into how the boycott of Israeli goods is related to the social concerns of the boycotters.

This research is conducted in the Netherlands. This is an interesting case, because the Dutch government has been known to support Israel in their attack on the Palestinians as well as passing policies in favor of Israel (Daams, 2024). There is a lot of protest against these decisions by the public. Since the seventh of October there have been calls for boycotts and demonstrations (plant een olijfboom, 2023; BDS Nederland, 2023). Moreover, taking the Netherlands as a case has been a practical decision, because I live here and therefore have access to participants. Through my social surroundings and social media, I am also aware of the developments in the Pro-Palestine movement in the Netherlands.

In the following of this research, I will delve deeper into the theoretical foundation of this research in the theoretical framework. Thereafter I will discuss the research design that has been used for this study. After this the results section will presents the findings of this inquiry which will be followed by the discussion.

Theoretical framework

To provide insight into why people choose to boycott, this research has used sensitizing concepts as a foundation for the in-depth interviews (Blumer, 1954). These are presented in this section and used as background information and concepts to discuss during the interviews.

Political consumerism

Over the past decades citizens have discovered different methods of political participation (Baek, 2010; Dalton, 2007). Political participation refers to the actions of citizens that are directly or indirectly aimed at influencing the government and its decisions (Laurison, 2015). These can either take place inside or outside of the political domain. Over time there has been a decline in all forms of political participation, except for political consumerism. In comparison to voting it is a quick and accessible way for citizens to voice their opinions. Voting happens every couple of years which is quite a long time for citizens to show their political stances. Political consumerism, on the other hand, can be easily implemented in the daily life of consumers (Stolle et al., 2005; Dalton, 2007). Every time a consumer comes into the

supermarket, they are presented with many different brands who produce the same product. This is the moment politics is brought into the supermarket through political consumerism.

A consumer can choose to buy- or boycott a brand based on personal, ethical or political values. Boycotting and buycotting are both forms of political consumerism, however, these distinct modes are defined as opposites (Baek, 2010). Buycotting is conceptualized as citizens rewarding companies for desirable actions while boycotting is defined as punishing companies for unfavorable behavior (Copeland, 2013). This definition already assumes that buycotting is based on reward-oriented motives and boycotting on punishment-oriented motives. The BDS movement is focused on boycotting, which is why this research will only discuss boycotting from now on. Following this conceptualization of boycotting, consumers would choose to punish a company for their stances on the conflict by boycotting them (Baek, 2010). This has caused a blind spot for other explanations which this research aims to uncover.

In addition to the expectations about why consumers boycott, prior research has also developed a profile of the socio-demographic characteristics of boycotters. One of these assumptions is that boycotters often show higher levels of political knowledge (Baek, 2010; Copeland, 2013; Dalton, 2007). Researchers have argued that boycotters are predominantly high-educated citizens with higher income levels (Baek, 2010; Copeland, 2013). They are believed to be more aware of political developments and the manufacturing practices and political stances of companies than citizens who are less educated and have lower income levels. Moreover, they are more likely to discuss their values and findings with peers who in turn share their own views (Baek, 2010). However, I have observed something completely different from this demographic profile in my social circle and online. Namely that people from all strata of society, regardless of age, income and education participate in the boycott of Israeli products. Thus, it might not suffice to claim that only the high-educated citizens are boycotting. But there might be differences between social groups and the meaning they connect to it.

Changed perceptions of citizen duties could have played an important role in the growth of the BDS movement (Baek, 2010; Copeland, 2013). Dutiful citizenship means that citizens perceive it as their duty to stand up for what they believe is right and protect the social rights of their fellow (world) citizens. Decades ago, the idea of dutiful citizenship was mostly limited to formal democratic participation in the form of voting, nowadays it has become a broader, more informal concept (Copeland, 2013). Based on their personal values citizens shape their political behavior, thus changing their ideas on citizenship norms. An important change is that social citizenship has gained a more prominent role, meaning that people feel moral and ethical responsibility to their fellow citizens (Dalton, 2007). When politicians do not take the

responsibility for the lives of Palestinians, citizens will, and they do so by relying on their fellow citizens.

The idea of dutiful citizenship was therefore an important notion for the interviews. The following section will explore possible motives for boycotting.

Motives for boycotting

Quantitative research has theorized some motives for boycotting, the most discussed one being that boycotting is as a punishment-oriented political action in which people stop buying products from a company to punish them for their behavior (Copeland, 2013). Friedman (1999) adds to this that “*conflict-oriented boycotts have been used more than any other organizational technique to promote and protect the rights of the powerless and disenfranchised segments of society*” (Friedman, 1999, p.3). The BDS movement would – according to this reasoning - use boycotting as an instrument to voice its discontent and punish companies like HP and McDonald’s for supporting the Israeli government’s oppression of Palestinians (BDS Movement, 2024). It is argued that boycotting is not directly aimed at politicians, the government or a policy, but solely at companies that are showing unfavorable behavior according to their consumers (Copeland, 2013). However, I believe it could also be the case that by boycotting, consumers indirectly try to attack Israel’s economy and apply moral pressure on its government. They might believe that economic pressure will make clear to Israel that the aggression on Palestinians must stop.

Another motive is provided by Baek (2010) who correlates identity and boycotting. Based on social identity theory, citizens may start boycotting because they identify with the Palestinians, because they share a religion, ethnicity or a similar history (Tajfel & Turner, 1979). Individuals form their identity through the social group they belong to. Sharing a part of their identity with the Palestinians could create an emotional connection which would then encourage consumers to boycott out of solidarity. Nonetheless, the explanation on the relationship between these two concepts is rather compact.

A third motive might be found in the post-materialist values of citizens (Baek, 2010). Human rights, equality and sustainability have become more important values in today’s society and with the growing attention for boycotting, more citizens voice their values through their wallet (Baek, 2010; Stolle et al., 2005). Especially with the aggression on the Palestinians being a central human rights issue, people might choose to boycott to reflect their post-materialistic values.

Furthermore, peer-pressure seems to play an important role in this particular boycott. Boycotts spread through social media where people engage with influencers and each other in the comment section (Dalakas, et al., 2022). Consequently, people are exposed to the ideas of other boycotters who are trying to mobilize people to join their cause. The same happens in social networks, in which people influence each other's values and political participation (Sinclair, 2012). Thus, individuals might feel pressured into joining the boycott because they expect this to be favorable behavior in their peer group. Dalakas et al. (2022) add to this that people might join boycotts to feel better about themselves, because they feel *"superior to, wiser than or more empathetic than others who were not engaging in similar boycott behavior."* (Dalakas et al., 2022, p. 9). This means that a motive could lie in self-enhancement instead of a personal connection to the conflict.

The previous motives are discussed in the literature, but based on my own observations and previous interactions with boycotters I believe there are many more possibilities. One of these might be the motive to make a statement, rather than punishing a company. Citizens might use their consumption as a way of showing their disagreement with the decisions being made concerning the conflict. It could be the case that they want to spread the message of standing with Palestine and believe that boycotting is a fitting instrument. It does not have to be their ultimate goal to punish a company. Secondly, boycotting might also be a way of distancing themselves from Israel and companies that support the oppression of Palestinians. A consumer might fear to be associated with the aggression on Palestinians and could want to prevent that. Lastly, it might also be an emotional decision to join the boycott. Many people experience a lot of intense emotions surrounding the conflict. I have noticed that people who support Palestine often feel angry and powerless. Their way of showing their anger might indeed be boycotting. The boycott could then be instrumentalized as a way of presenting anger towards international politics and the companies involved.

These motives are used as sensitizing concepts during the interviews, as a way to keep in mind some possible motives and ask about them in detail. However, the interviews will show which motives led respondents to join the boycott. It is likely that there are other explanations for boycotting than mentioned in this section.

Data and methods

In order to answer the research question, I have performed a qualitative study by conducting in-depth interviews. This form of data inquiry allowed for a deeper understanding of boycotting by delving into the personal motives of participants (Babbie, 2020). This is important because

the existing knowledge comes from quantitative data which has confirmed the existence of boycotting and has theorized on possible motives but has not delved into the meaning citizens connect to boycotting qualitatively. In total 15 interviews have been conducted, which all combined have taken 15,5 hours.

The interviews were semi-structured¹ which provided the interviewer with some structure for discussing the same concepts and themes during all interviews while also leaving room for the necessary deviation (Babbie, 2020). This was especially important to do justice to the respondents' personal experiences, beliefs and worldviews and understand how those influence their consumption behavior. The limitation of using in-depth interviews is that the interviewer's opinion might become part of the conversation, which is especially important to acknowledge when studying a politicized topic like the BDS boycott. Therefore, I must recognize that I myself also have an opinion on the conflict, however the goal of my thesis is not to form an opinion about the conflict or the BDS boycott. My aim is to discover why respondents boycott. To ensure the reliability of this research, my personal opinions on the matter have not been discussed in any way during the interviews, analysis or reporting of the results. I have only asked the participants for their motives and experiences. I have not answered questions about my opinion on the conflict or boycott when the respondents asked about them during the interviews.

The respondents have been recruited based on purposeful sampling (Benoot, Hannes & Bilsen, 2016). Respondents have to meet two criteria. Firstly, they have to participate in the BDS boycott and secondly, they have to live in the Netherlands because that is scope of this research. When these criteria were met, the respondent was considered a suitable fit for the research. They have been recruited through my personal contacts with boycotters and with the help of multiple gatekeepers of (online) boycotting networks. Additionally, I have reached out to Dutch Pro-Palestine Instagram accounts which have introduced me to a couple of the respondents. The sample mainly consists of high-educated young adults, with some outliers. There was no aim to create a homogenous sample, these were by chance the people willing to be interviewed. The pseudonyms, ages, levels of education and ethnic background of respondents are included in the respondent list².

All respondents have read and signed a consent form³ before the interview. At the start of each interview, the rights of the respondent have been stated again (e.g. the right to pause

¹ See appendix A for topic list.

² Appendix B.

³ See appendix D for ethics and privacy checklist

and stop the interview). The interviews have been recorded on the audio recording app on my phone, with consent from the respondents. In order to protect the anonymity of the respondents, only I have access to the recordings.

It must be noted that the BDS boycott is an evolving movement and therefore rapidly expands. During the interview stage of the research a call for a ‘celebrity boycott’ went viral on social media. This has not impacted why respondents boycott, but it did broaden their scope of the boycott and the role they see for celebrities in it. Furthermore, in the interviews that took place after the UvA encampment respondents also mentioned the academic boycott, which was not mentioned in the interviews before that.

At the end of each interview the respondent was asked to give feedback to me, the interviewer. Respondents shared that they felt the interview was a positive experience, in which they could share their ideas and perceptions. They feel like there is usually little room to talk about this topic due to the polarization it has caused. Some respondents also acknowledged that they had to take some time to think when answering the questions. Boycotting has become part of their routine and they have not engaged in extensive internal dialogue about their boycotting behavior.

Following the interviews, the recordings have been transcribed. During this stage of data collection all personal information that could be traced back to the participants was anonymized. The transcripts were coded in ATLAS.ti, a qualitative data analysis system. This has been done in three phases: open coding, axial coding and selective coding (Bosch, 2014). Each phase narrowed down the relevant reasons for boycotting⁴. Finally, during the stage of selective coding three dimensions were developed. These will be presented in the results.

Results

During the process of data collection and -analysis it became evident that the reasons why people boycott are more diverse and complex than portrayed in Baek’s (2010) conceptualization of political consumerism. The analysis of the interviews showed that three dimensions are relevant for understanding why Dutch consumers boycott Israeli goods; (1) the goal respondents want to achieve, (2) the underlying motives that encourage their activism and (3) the arguments to choose for boycotting specifically.

⁴ See appendix C for code tree

“It is one of the ways to try and stop this”: The goals of boycotting

When making the decision to boycott, respondents have different goals in mind. The interviews showed that there is one overarching goal for the respondents: signaling disagreement. Respondents stop spending money on certain companies and products because they want *“companies to understand that if they support genocide, then their profits will have to suffer.”* (Anastasia). Respondents realize that they have agency over their own spending, not over a company’s behavior:

“You are the consumer, so if you do not buy it, they have nothing, so to speak. They depend on your choices. So, in the long run, you will see that it does have an effect. So, I must persist. I must keep doing it.” (Joaquin)

Joaquin believes in the impact his conscious spending can make. He believes companies are dependent on consumers for their profit. The goal is that through financial losses companies realize *“that what they are doing is wrong. Hopefully they will listen if it continues.”* (Alice). They hope that companies will re-evaluate their stances and change them.

However, for some respondents signaling disagreement is an intermediate step. The end goal for them is *“that these companies break their ties with Israel, or temporarily stop them until something happens by which the Palestinians are not under threat anymore.”* (Roos). Breaking ties will decrease the cashflow towards the IDF and therefore the defunding of the aggression on the Palestinians.

“We are at the start now. I think that the further we get, the more change we can establish and eventually, the best thing that could happen is that they stop their financial support towards the Israeli Army” (Zayn)

Zayn perceives boycotting as a long-term process which will generate more impact over time. However, there is one bigger, idealistic goal that funds his activism: defunding the Israeli army.

While some have the same boycott target as Zayn, other respondents aim to target all companies that have any ties to Israel. For a distinct group this also includes the boycott of celebrities, academic institutions and events (e.g. The Eurovision Song Contest). All these actors and events generate money or support for the IDF and are therefore perceived as complicit by respondents. The UvA encampment and the call for a celebrity boycott has changed the perception of respondents’ belief about their role in the conflict. This is in contrast

to the idea that a boycott only targets companies, like implied by previous research (Baek, 2010; Copeland, 2013; Friedmann, 1999). For some respondents this specific boycott is aimed at defunding the aggressor in all possible ways they can think of.

Another goal is to create upheaval by boycotting, so “*that everybody knows what is going on.*” (Kyona) and the Pro-Palestine movement can grow. David argues that to have a real impact consumers, companies and governments should all be engaged in the Pro-Palestine movement. This goes according to:

“BDS. Boycott is consumer boycott, but we do not buy jet fighters, at least I personally do not. Then we have the D of disinvestments that is for the businesses and S for the Sanctions. Those are for the governments. [...] this way we cover the entire spectrum of consumers, businesses and governments .” (David)

For the movement to have a real impact, all actors should be engaged. Boycotting is the consumers part in the struggle against the oppression of the Palestinians. This forces companies to re-evaluate their choices which is believed to be necessary because of the power businesses hold. They are the ones that can influence governments to implement sanctions.

The dominant perception of the goals of boycotting has been implied in Baek’s (2010) conceptualization of political consumerism. He states that it is “*a consumer’s decision either to punish (i.e. boycott) or reward (i.e. buycott) private companies by making selective choices of products or brands*” (Baek, 2010, p. 1066). This definition holds the assumption that boycotting is punishment oriented, however, out of the 15 respondents, only one stated that they “*want to punish these companies. Well, not punish them, but not reward them, because they are supporting something I do not support.*” (Alice). What Baek’s (2010) conceptualization does mention is that consumers boycott “*based on social, political or ethical considerations*” (Baek, 2010, p. 1066). These have been important in respondents’ decision to boycott and will be explored in the following section.

“Not one human deserves this”: The underlying motives for boycotting

This dimension focuses on the underlying motives that have led respondents to boycott. The most frequently mentioned motive is for respondents to voice their moral disagreement to companies and (geo)political powers. Respondents attach importance to values like freedom, equality and safety for everyone. They approach their motivation “*like human beings with empathy and human beings who do not want to see other human beings be ethnically cleansed.*”

(Anastasia). This empathy towards the Palestinians and the belief in equal rights encouraged them to take action. This connectedness does not have to be a direct one. As Eliana says: *“you do not have to be a Muslim or a Palestinian to support Palestine. You just have to be human.”*

Partially this motivation comes from acting in line with their moral compass, but the other side of this motivation is that not-boycotting impacts the self-perception of respondents. As discussed in the theoretical framework, consumer behavior can be influenced by a need to feel wiser and better than others (Dalakas et al., 2022). For the respondents in this research boycotting was strikingly not a way to feel superior to others, but rather *“a way to make me feel better about myself.”* (Maryam). Respondents have mentioned that they cannot be proud of themselves if they buy products from boycotted companies. They feel weak when they have a slip up, because they could not resist their longing for a certain product or restaurant.

Boycotting can also be a way to translate emotions into actions. Respondents experience feelings of anger, sadness and especially powerlessness which are constantly re-awakened by (online) news posts *“which shock you, especially when you see the raw footage”* (Zehra). Respondents have opened up about the strong reactions they have on the conflict. They feel the need to put these emotions to purpose in a positive way and have done so by boycotting. When boycotting, they feel like they can actually do something about the situation and make use of their emotions. These emotions are the fuel for their persistent boycotting.

This emotional motivation is intensified by the identification motive. Based on Tajfel and Turner’s (1979) social identity theory it has been argued that people identify with the Palestinians because of a shared culture and religion. For some respondents this was true. Zayn states that *“When I hear that Palestine is not doing well, I should not be doing well either. Something should awaken in me as a Muslim”* (Zayn). His connection to the Palestinians is encouraged by his religious identification. Additionally, some respondents identify with Palestinians due to similar histories, for example because their family survived war or colonization:

“I am a descendant of an indigenous people from South America. I know what it is like to not be able to find a connection to the culture that belongs to you. Because it is destroyed, because it is hard to find, because there is little tangible culture left due to genocide and colonization”. (Joaquin)

This historical similarity motivates him to boycott in solidarity with the Palestinians, because he recognizes their pain and struggle. Identification in this case goes further than just the

spiritual and ethnical categories proposed. It is what is felt by people as a similarity. Intersectionality is therefore also an important catalysator for identification. Respondents of color and respondents who identify as queer stated that their identities do not fit into Western, heteronormative society and therefore make them *“aware of their own struggles and therefore more aware of other people's struggles too”* (Alice).

Another motivation lies in resisting the current Western, capitalist system. For these respondents the motivation to boycott is *“purely political. It was like ‘Guys, something is going completely wrong there. People are being oppressed’ [...] you always have to do something against that”* (David). This motive for boycotting is not an anarchist one, but rather one which critiques the Western system and hopes to show that something must change. Respondents boycott to show that *“people are not satisfied with the system as it is now.”* (Joaquin). This is part of a larger frame of anti-oppression activism. Khadija argues that *“Israel has only come this far because a certain system has been laid out for it”* and follows up by saying Palestine is *“the epitome of oppression”* in a world in which imperialism is still present. The *“imperialist consciousness”* (Alice) of respondents is what encourages them to boycott.

Other respondents are motivated by the need to protect Western values like *‘justice for all’* which are not met according to the respondents. The companies and governments that are complicit in the conflict do not live by their own values. Roos notes that *“in the European Union which stands for democracy and Freedom, Why are we supporting this aggression?”*. Respondents are confused about the role of political powers in the conflict and want to hold the system accountable for not interfering in the conflict. This is in line with the idea that motivations for boycotting are embedded in the post-materialistic values of respondents (Baek, 2010). The inactivity of political powers is interpreted by respondents as a sign that these actors do not value their own core beliefs and when they fail to live by their own values, respondents feel the need to protect the values that are dear to them. This way they show the West that every actor in society should abide by these rules, especially the ones that installed them.

Yet another explanation lies in the need respondents feel to distance themselves from the conflict. Respondents do not want to contribute to the conflict by buying products from companies that have ties to the oppression of Palestinians. Iris explains that this motivated her to boycott as follows:

“I saw how all those big companies openly support this happening, and then I thought, yeah, I cannot keep buying their products if they are just using their power and the money they gain to support such goals.” (Iris)

Iris, similar to other respondents, feels like the impact of her consumption behavior would negatively impact Palestinians. Not wanting to be a part of this is an important motive to start boycotting for many respondents. This allows them to not feel complicit and create a distance between themselves and the companies they boycott. This motive shows that consumers are quite literally creating a distance between themselves and the conflict, in order to stay engaged with the Palestinians. Why respondents specifically choose for boycotting will be explored in the following dimension.

“Hit them where it hurts”: the choice for boycotting

The third dimension shows why respondents consciously choose for boycotting amongst the many other forms of activism. Boycotters see the agency they have over their money as a way to be vocal about their stances on a daily base. Each time they go to a store they carefully look for products to be boycotted and buy alternatives. They believe that:

“The only conscience they [companies] gain is through the fear of loss of money, revenue, or power, or relevance. We can slander them all we want. They do not care. They are laughing. But if we actually... You know, it is 10 million of us versus one person in power of them. But unless we're all united and actually show them that with our choices we can make an actual difference, they won't listen.” (Alice)

Boycotting is a way to take back control and have an influence on the stances of companies. Companies, according to the respondents, do not discuss their decisions with consumers nor are they concerned about their contribution to the conflict. Therefore, the only way to get these companies to listen is to ‘hit them where it hurts’ (Joaquin). Joaquin refers to the revenue of these companies which are threatened by the boycott.

Notably, this explanation is often mentioned with the argument of group impact. Boycotting is made more accessible because of the idea of community. Most respondents find themselves surrounded by many boycotters that provide them with clear information on what to boycott:

“For example, when I visit my family, we talk about the boycott and then we discuss our findings and what we think about it [...] This way, we influence each other a little, we keep each other on our toes.” (Zayn)

This is an example of how fellow boycotters provide each other with checks-and-balances in the process of boycotting. The idea of a boycotting community makes it feel like boycotting is a real group effort, instead of a lonely endeavor. Anesa describes boycotting as “*an individual act, which you finally have to do with a community. If you do it as an individual, it does not really make an impact*” (Anesa). Additionally, the impact of the community became evident with the losses McDonalds and Starbucks experienced in February of 2024. These were caused by the extensive boycott of the brands in the Middle East but encouraged some of the respondents in this sample to boycott. The financial impact it made on these multinationals made the respondents realize that boycotting does have an actual impact.

Boycotting is also a strategic choice for respondents to constantly stay engaged with the Pro-Palestine movement. Especially for boycotters who would like to protest as well but do not have the time or resources to do so. In contrast to boycotting, protests take up a lot of time and require resources for transport to a protest. Moreover, there is little structure in the agenda of protests according to some respondents. They would like to join the protests but find out about them the moment they see people posting videos during a protest. However, Anesa noted that boycotting is a strategic choice, because it is an emotionally accessible way to be engaged without actually having to be vocal about it. She experiences that “*when I talk to people, it is a difficult topic to talk about. Some people do not want to talk about it at all.*”(Anesa). The individuality allows her to feel safe in her activism and prevent herself from getting into difficult or heated situations.

Others engage in boycotting Israeli products and in Pro-Palestine demonstrations. Different purposes are connected by respondents to these forms of activism. Protests are often regarded as a way to create noise, to clearly bring over a message towards society, because “*it is something you cannot ignore*” (Eliana). Protests seem to be focused on governments and other citizens. There are two camps in the group of respondents in this discussion. The first group believes that protesting is very effective and has an actual impact because it has a lot of media coverage. For them boycotting is an additional form of activism, which is focused on the economic prospects of businesses. It does not create awareness for the cause, nor is it targeted towards politics and fellow citizens. The second group on the other hand believes that a boycott is more effective, because the consequences are directly felt by companies. This is in contrast to protests which do not affect the daily business or resources of companies.

“I personally prefer to boycott and not protest, rather than protest and not boycott. Because with protesting, you are basically just shouting. But you are not doing anything else. Whereas with boycotting, you are not shouting, you are just silent. But you are really making a statement, you are not spending your money on something.” (Maryam)

Maryam thus believes that companies and governments are not necessarily forced to change their behavior as a consequence of protests. This group strategically chooses for a boycott because they can see the results of it in the stocks and profits of businesses.

Lastly, boycotting can be a practical choice as well. Most respondents view the boycott as *“a really easy, very accessible way to show your involvement” (David)*. Ivana adds to this that *“I cannot do much. I can boycott and I can talk about it. That is what I’ll do then”*. Some even classify it as the easiest form of protest within a broader spectrum of resistance. Its accessibility comes from the easy implementation in daily life and the availability of information on social media platforms. Remarkably few respondents know about the BDS campaign. Most boycotters collect their information through non-western news channels and social media, specifically TikTok. These platforms provide them with information on what not to buy, resulting in respondents looking for companies that are not contributing to the conflict in any way. With the exception of one respondent, boycotters do not look for companies that support Palestine to encourage them for their favorable behavior. They are looking for products and companies that are ‘neutral’. Zehra stated that she started buying all her products from Turkish stores, because *“the people who work there can tell me where their products come from. I can trust them to be honest and safe to buy from.”* The products respondents substitute their boycotted products with do not have to be from companies who are openly Pro-Palestine. The only requirement respondents have is that the companies they buy from do not invest in the oppression of the Palestinians in any way.

Discussion

The boycott of Israeli goods keeps growing since October 7th of 2023. Yet, why citizens decide to boycott has only been researched quantitatively (Baek, 2010; Copeland, 2013; Dalton, 2007; Friedmann, 1999; Stolle et al., 2005). Those studies uncovered that boycotting does happen and made some indications about the demographic characteristics of boycotters, such as age. It has also made assumption about why people boycott. This has resulted in boycotting being theorized as a punishment-oriented activity in which citizens engage to force companies to change their stances (Baek, 2010). However, the underlying reasons of why consumers boycott

have not been researched before. The boycott of Israeli goods is the first of its magnitude internationally, which is why this research has aimed to answer the question: *“Why do Dutch citizens boycott products from Israel and the occupied Palestinian territories?”*

The answer has been constructed based on fifteen in-depth interviews which have been conducted for this research. During these interviews boycotters shared their personal perceptions on their (political) consumption behavior. Despite the relatively homogenous sample, many different reasons occurred during the interviews. I found that why consumers boycott can be understood through three dimensions. The first dimension focuses on the goals of boycotting. This dimension enfolds the results boycotters want to achieve which vary from consumers signaling their disagreement with a company’s stances to wanting to defund the IDF. In contrast to previous research, only one respondent mentioned punishing companies as a goal. The second dimension consists of the underlying motives of respondents. These are based on the deeply rooted social, moral and political beliefs of respondents. The last dimension discusses why respondents choose for boycotting specifically. Its accessibility, amongst other reasons, was an important argument. This dimension also presented a tension between boycotting and protesting. It places the boycott within a broader spectrum of activism and has uncovered what function respondents see for boycotting.

Previous research considers it a given that the goal of boycotting is to punish companies for unfavorable behavior (Baek, 2010). This research has shown the contrary; punishing is not the goal of boycotting. Respondents have mentioned many different goals, mainly focused on making a difference in the conflict. What fueled their need to act were deep-rooted, personal beliefs that they hold close to their hearts. All respondents have argued that they feel responsible for the well-being of the Palestinians and that they feel it is their duty as a citizen to protect their fellow world citizens. Previous research seems to have created a consensus about the idea that boycotting is punishment-oriented (Mombeuil et al., 2023; Copeland, 2014; Stolle et al., 2005). Copeland (2013) expected *“that boycotting should be more strongly associated with dutiful citizenship norms because it is punishment oriented”* (p.173). Fortunately, this research has shown that there are many different reasons for boycotting, with no connection to punishment.

Like voting, boycotting has been deemed an individual form of political participation by previous research (Stolle et al., 2005; Dalton, 2007). The individual nature of the act makes it accessible and personal, yet this research has found that it is the (invisible) community of boycotters that makes it attractive to keep boycotting. Therefore, the idea that it is an individual act, is more nuanced in reality, especially for the BDS movement. Respondents described that

their social interactions as well as social media posts have made them feel part of a boycotting community. Often the idea of community was limited to their direct (online) surroundings. This was until the financial impact on McDonalds' and Starbucks' stock became visible and respondents realized that there is in fact a global community of boycotters of Israeli products.

Finally, boycotting has been studied as an island within the broader spectrum of activism (Baek, 2010; Laurison, 2015; Stolle et al., 2005). The result of this has been that we do not know why citizens choose for a specific form of activism and how this relates to others. This research has found there is a tension between boycotting and protesting. Respondents acknowledge that boycotting is a way to have a direct influence on the cashflow of companies while protesting is a way to get the attention of media, politics and fellow citizens. Respondents have strategically weighed their options. Research often studies these two forms as separate efforts completely isolated from one another instead of uncovering the dynamic between them (Baek, 2010; Copeland, 2013; Dalton, 2007; Friedmann, 1999; Stolle et al., 2005). This research has shown that there is actually an interesting interplay between the two forms in which boycotts and protests enforce each other rather than ruling out one another. When studying them separately it is overlooked that they serve the same goal while using a different technique.

These dimensions present many different arguments for boycotting, yet there might be many more. This sample consisted of predominantly high-educated, young adults and already showed a lot of variety. Respondents noted that many people in their social environments boycott regardless of age, education and income. Unfortunately, this group is underrepresented in this sample which results in the fact that their perceptions are not studied yet. Future research should focus on the perspectives of low-educated and low-income boycotters. This group is theorized to be less involved politically (Laurison, 2015), yet they are engaged in this movement. How come that this boycott has activated them to become politically active? The explanation might lie in the great amount of media coverage this case has gotten on formal news channels as well as on social media, especially TikTok which has been mentioned as a dominant information source by the respondents of this research. This makes the BDS boycott very accessible without respondents having to do extensive research. If not, it could also mean that this group rather engages in non-institutional forms of political participation. Therefore, I believe that their insights will be of great value.

A second limitation of this research is that the boycott of Israeli goods is caused by an ongoing conflict which is placed in a broader frame of political beliefs. This becomes visible in the IDF becoming the boycott target, and the underlying motive that comes from anti-capitalist and anti-oppression sentiments. In a different case, for example boycotting companies

with high emission rates, the boycott target might indeed be companies. Depending on the topic, people can attach different meanings to their boycott than in this case. Would boycotting then be caused by the need to punish companies? Future research should focus on different topics for which companies are boycotted. A variation in context may result in varying behavior and perceptions of political consumerism. Together with this thesis, future research can contribute to a coherent understanding of boycotting behavior, resulting in a better understanding of the power of political consumerism.

All in all, this research has found that the dominant perception of boycotting does not suffice. Boycotters do not simply want to punish companies. Their reasons are more diverse and complex. When looking behind the boycott, you will see that consumers want to reinstate peace, take back control and feel like they can make an impact in a society characterized by uncertainty and inequality.

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APPENDIX A – TOPIC LIST

Introduction

- Research topic, thank participant for participation
- Discuss the filled in consent form
- State respondent's rights again and ask consent for audio recording.
- Emphasize the importance of personal experiences and beliefs.

Introduction to boycotting

- When did you first get introduced to the idea of boycotting?
 - And what was your initial reaction about it?
 - Which information channels influence your boycott list? (social media/news/sites)
- What role do social or cultural influences play in your decision to boycott?
 - Are there people in your environment who have influenced your decision?
- How has media coverage about the conflict influenced your decision-making process?
- Can you describe the moment when you thought '*wow, I need to boycott too*' ?
 - How did this start; what company/product?
- Which companies do you boycott?
 - Is your boycott directed at companies/products/artists/vacation destinations?
 - Can you specify the reasons that led you to boycott these companies?
- How does it affect you when you hear that these companies/companies are on the boycott list?
- What do you think is the role of the boycotted companies/artists in this matter?
 - Ask for concrete examples.
- What is reason enough for you to decide 'I will boycott'?
 - Does it have to be any connection to Israel or to the conflict/IDF specifically?

Why boycotting?

- What motivates you personally to express yourself through this boycott?
 - What specific personal values or beliefs play a role in this?
 - Ask for concrete examples & elaborations.
- What connects you to the Palestinians in this conflict?
- What are other reasons to boycott?
 - Ask for concrete examples.

- What are the motivations of other boycotters in your environment?
 - How is this different from your motivation?
- How have you experienced the process/action of boycotting so far?
- What motivates you to keep boycotting?

Boycotting beliefs

- How do you think your boycott contributes to creating change the situation you are protesting against? [What do you think is the impact of boycotting?]
 - What outcomes have you noticed so far?
 - Social, economical, (geo)political.
- What is your long-term goal with boycotting?
 - Beyond causing loss, what do you hope the effect will be?
- Can you give examples of moments when you felt that participating in a boycott had a positive impact on the world around you?
 - How did this influence your motivation?
- What is your most difficult/unpleasant experience with boycotting?
- To what extent has this boycott affected your personal life and the way you consume products/services?
- Do you see boycotts more as an individual act of resistance or as part of a larger social movement?
 - How does this perception influence your motivation to participate?
- How do you feel when you actively participate in a boycott movement?
 - Can you describe the emotions associated with it?
- Are there specific actions or changes that the involved company/actor could implement to regain your support?
 - If so, what would they be?
- Scenario: if company X withdraws its (financial) support, would you return?
 - Why would or wouldn't you return?

General activism

- In what other ways are you engaged in this issue?
 - Which form of activism is most important to you?
- Why boycotting and not, for example, protesting?
 - Or what makes boycotting different from other forms of activism?

- Have you boycotted before?
 - If so, what for?
- have you been involved in activism before?

Final question: What is your hope for the future of the boycott movement?

Sociological background questions

- Cultural background
- Age
- Education,
- Profession

APPENDIX B - Respondent list

Pseudonym	age	Highest level of education	Ethnic background
Alice	24	University	Irish & French
David	77	University	Eastern European, Palestinian-Jewish & Dutch
Zayn	23	University of applied sciences	Moroccan
Yusra	25	High school	Algerian
Maryam	22	University of applied sciences	Moroccan
Kyona	19	University of applied sciences	Chinese
Eliana	18	University of applied sciences	Palestinian & Moroccan
Iris	21	University of applied sciences	Bosnian
Anesa	20	University of applied sciences	Bosnian
Anastasia	22	University	Romanian
Joaquin	22	University	Colombian
Ivana	22	University	Dutch & Croatian
Khadija	24	University	Egyptian & Moroccan
Roos	22	University	Dutch
Zehra	21	University of applied sciences	Turkish

APPENDIX C –Code tree

Goals

Signal disagreement

- Show disapproval with situation
- Wake up call to companies
- Wake up call to society
- Showing disagreement with West
- Losses signal disagreement
- Boycotting as social resistance

Financial losses as intermediate step

- Stop cashflow IDF
- Retraction of support by stakeholders
- Financial losses
- Scare off companies to support IDF
- Financial losses force opinion change

Boycott target

- Companies
- Event organizers
- IDF
- Western governments
- Academic institutions
- Celebrities

Force change

- Companies break ties with Israel
- Companies hold Israel accountable
- Defunding Israel
- Changing company stances
- Reinstate peace

Create awareness

- Awareness amongst citizens
- Awareness amongst companies
- Awareness amongst governments and international community
- Boycotting for attention

Punishment

- Punishing contested morals
- Not punishing but signaling disagreement

Underlying motives

Moral disagreement

- Empathy
- Humanitarian values
- Social justice values
- Personal values
- moral values
- protecting human rights
- staying loyal to moral compass
- all humans are equal

self-perception

- positive self-perception when boycotting
- disappointed in little involvement
- proud of boycott involvement
- boycotting to feel peaceful
- feeling good about personal values

- feelings of shame when not boycotting

- not boycotting is egocentric

Emotional motive

- Angry about lack of social interference
- Boycotts because of Powerlessness
- Sadness to action

- Translating disbelief
- Indirect gratification
- Feeling guilty towards Palestinians
- Disgust of conflict

Social identity

- Cultural similarity
- Religious similarity
- Historical parallels
- Intersectionality

- Humanity not ethnicity binds
- Personal experiences with discrimination
- Visits to the Middle east

Anti-oppression frame

- Anti-colonialism
- Anti-capitalism
- Imperialist consciousness
- Capitalism allows oppression

- Resisting the system
- Resisting social inequality
- Resisting unfair policies
- Resisting western norm

holding the system accountable

- Hypocrisy from the West
- West is contesting own values
- Values western morals

- Double standard
- disappointed in (international) law
- disbelief of EU-support

Distancing from conflict

- No indirect financial contributions
- Not being associated
- Distance from complicit actors

- Not wanting to pay for weapons
- Consumption impacts Palestinians

Choice for boycotting

Take back control

- Agency own spending
- companies only affected by financial losses
- harming company's finances only option

- indirect impact on situation
- believes in consumer impact
- inactivity of geopolitics

Community impact

- visible group impact boycott
- boycott impact only as group
- community support

- community impact boycott Morocco
- effects of BDS boycott Middle east
- social circle boycotts

- social media community

strategic choice

- constantly exposed
- not time consuming
- private activism

protesting vs boycotting

- protests cannot be ignored
- boycott can be ignored
- protests target citizens
- protest target media
- protesting and boycotting
- only boycotting
- protests force no change

accessibility

- doing whatever possible
- boycott as bare minimum
- big information access

- community as checks and balances

- safer than protesting
- practical activism

- little impact protests
- boycott more influential
- protests more influence
- boycott is economic, protest makes visible
- protesting shortterm impact

- finding safe companies easy
- easy implementation

Appendix D – Ethics and privacy checklist



CHECKLIST ETHICAL AND PRIVACY ASPECTS OF RESEARCH

INSTRUCTION

This checklist should be completed for every research study that is conducted at the Department of Public Administration and Sociology (DPAS). This checklist should be completed *before* commencing with data collection or approaching participants. Students can complete this checklist with help of their supervisor.

This checklist is a mandatory part of the empirical master's thesis and has to be uploaded along with the research proposal.

The guideline for ethical aspects of research of the Dutch Sociological Association (NSV) can be found on their website (http://www.nsv-sociologie.nl/?page_id=17). If you have doubts about ethical or privacy aspects of your research study, discuss and resolve the matter with your EUR supervisor. If needed and if advised to do so by your supervisor, you can also consult Dr. Bonnie French, coordinator of the Sociology Master's Thesis program.

PART I: GENERAL INFORMATION

Project title: The motives of boycotting

Name, email of student: Sara Dzafic 568256sd@eur.nl

Name, email of supervisor: Willem de Koster dekoster@essb.eur.nl

Start date and duration: April 22nd 2024

Is the research study conducted within DPAS YES

If 'NO': at or for what institute or organization will the study be conducted?
(e.g. internship organization)

PART II: HUMAN SUBJECTS

1. Does your research involve human participants. YES

If 'NO': skip to part V.

If 'YES': does the study involve medical or physical research? NO

Research that falls under the Medical Research Involving Human Subjects Act ([WMO](#)) must first be submitted to [an accredited medical research ethics committee](#) or the Central Committee on Research Involving Human Subjects ([CCMO](#)).

2. Does your research involve field observations without manipulations that will not involve identification of participants. YES

If 'YES': skip to part IV.

3. Research involving completely anonymous data files (secondary data that has been anonymized by someone else). NO

If 'YES': skip to part IV.

PART III: PARTICIPANTS

1. Will information about the nature of the study and about what participants can expect during the study be withheld from them? NO
2. Will any of the participants not be asked for verbal or written 'informed consent,' whereby they agree to participate in the study? NO
3. Will information about the possibility to discontinue the participation at any time be withheld from participants? NO
4. Will the study involve actively deceiving the participants? NO
Note: almost all research studies involve some kind of deception of participants. Try to think about what types of deception are ethical or non-ethical (e.g. purpose of the study is not told, coercion is exerted on participants, giving participants the feeling that they harm other people by making certain decisions, etc.).
5. Does the study involve the risk of causing psychological stress or negative emotions beyond those normally encountered by participants? NO
6. Will information be collected about special categories of data, as defined by the GDPR (e.g. racial or ethnic origin, political opinions, religious or philosophical beliefs, trade union membership, genetic data, biometric data for the purpose of uniquely identifying a person, data concerning mental or physical health, data concerning a person's sex life or sexual orientation)? YES
7. Will the study involve the participation of minors (<18 years old) or other groups that cannot give consent? NO
8. Is the health and/or safety of participants at risk during the study? NO
9. Can participants be identified by the study results or can the confidentiality of the participants' identity not be ensured? NO
10. Are there any other possible ethical issues with regard to this study? NO

If you have answered 'YES' to any of the previous questions, please indicate below why this issue is unavoidable in this study.

My study is about motives to boycott products from Israel and the occupied Palestinian territories. Therefore, political opinions most likely will be discussed during the interviews. Ethnicity and religion might also be brought up by participants in relation to their motivations. As this is a heated topic in society all personal information will be anonymized during the transcription process. No one other than I (the interviewer) will be able to trace back the information to the respondents, protecting their identity.

What safeguards are taken to relieve possible adverse consequences of these issues (e.g., informing participants about the study afterwards, extra safety regulations, etc.).

Informing the participants about the topic beforehand by including it in the informed consent form and clearly stating it at the start of the interview. Moreover, all data will be anonymized.

Are there any unintended circumstances in the study that can cause harm or have negative (emotional) consequences to the participants? Indicate what possible circumstances this could be.

No

Please attach your informed consent form in Appendix I, if applicable.

Continue to part IV.

PART IV: SAMPLE

Where will you collect or obtain your data?

I will collect data by interviewing adult citizens in the Netherlands.

Note: indicate for separate data sources.

What is the (anticipated) size of your sample?

15 respondents

Note: indicate for separate data sources.

What is the size of the population from which you will sample?

All Dutch citizens who boycott Israeli products, size of population unknown. The exact number might be in the hundred thousands or even millions.

Note: indicate for separate data sources.

Continue to part V.

Part V: Data storage and backup

Where and when will you store your data in the short term, after acquisition?

The audiofiles and transcripts will be stored on my laptop. These will be stored after the interviews are conducted. Data will be stored in April and May of 2024.

Note: indicate for separate data sources, for instance for paper-and pencil test data, and for digital data files.

Who is responsible for the immediate day-to-day management, storage and backup of the data arising from your research?

Me, Sara Dzafic

How (frequently) will you back-up your research data for short-term data security?

Weekly

In case of collecting personal data how will you anonymize the data?

All data will be anonymized during transcription. This means that names and other information that can be traced back to the participant will be excluded from the transcript.

Note: It is advisable to keep directly identifying personal details separated from the rest of the data. Personal details are then replaced by a key/ code. Only the code is part of the database with data and the list of respondents/research subjects is kept separate.

PART VI: SIGNATURE

Please note that it is your responsibility to follow the ethical guidelines in the conduct of your study. This includes providing information to participants about the study and ensuring confidentiality in storage and use of personal data. Treat participants respectfully, be on time at appointments, call participants when they have signed up for your study and fulfil promises made to participants.

Furthermore, it is your responsibility that data are authentic, of high quality and properly stored. The principle is always that the supervisor (or strictly speaking the Erasmus University Rotterdam) remains owner of the data, and that the student should therefore hand over all data to the supervisor.

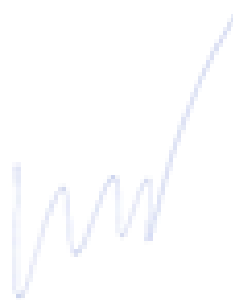
Hereby I declare that the study will be conducted in accordance with the ethical guidelines of the Department of Public Administration and Sociology at Erasmus University Rotterdam. I have answered the questions truthfully.

Name student: Sara Dzafic

Name (EUR) supervisor: Willem de Koster



Date: 15-03-2024



Date: 18-03-2024

APPENDIX I: Informed Consent Form

Informed consent thesis project 'behind the boycott'

Dear ...name participant...,

I'm Sara Dzafic, student at the Erasmus University Rotterdam. For my master's thesis I am interested in uncovering the motivations consumers have for boycotting products from Israel and occupied Palestine. To do this I want to conduct interviews. An increasing number of people is joining the boycott, yet there is very little known about the meaning people connect to it. I want to hear your voice and experiences with boycotting, which is why I invite you to participate in my research.

In this form I tell you more about the interview. If you have any questions after reading this letter, please contact me through 568256sd@eur.nl

If you want to participate in this research, you can register at the end of this form.

What can you expect?

The interview will take approximately one hour during which I will ask questions about your participation in the boycott and why you choose to take part in it. The interview will be recorded and transcribed, this process will be completely anonymized. Your name will be replaced by a pseudonym in the transcripts and final report.

Your participation is completely voluntary. During the interview you don't have to answer questions if you do not want to. During the interview you can choose to withdraw your participation, I will only incorporate the answers you have given up until that moment in the research.

If you want to withdraw your participation, you can contact me through 568256sd@eur.nl

What are the risks?

No risks or discomforts are expected during participation in this study.

Who has access to your data?

I will do everything to protect your data. The recordings will only be available to me, the researcher, so that I can transcribe them. The anonymized transcripts will be available to me and my thesis supervisor Willem de Koster. The results of this research will be included in the final thesis report. That means your answers may be quoted. These quotes will be anonymized. The data will be saved for 10 years after the research is conducted.

If you have any questions or complaints, please email them to 568256sd@eur.nl

By signing this consent form I acknowledge the following:

- | | Yes | No |
|---|--------------------------|--------------------------|
| 1 I am sufficiently informed about the research. I have read the information sheet and have had the opportunity to ask questions. These questions have been answered sufficiently and I have had sufficient time to decide on my participation. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 I volunteer to participate in this study. It is clear to me that I can terminate participation in the study at any time, without providing a reason. I don't have to answer a question if I do not want to. | <input type="checkbox"/> | <input type="checkbox"/> |

In order to participate in the study, it is also necessary that you give specific permission for various elements.

- | | | |
|--|--------------------------|--------------------------|
| 3 I give permission to process the data collected about me during this research as explained in the attached information sheet. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 I give permission for audio recordings to be made during the interview and a transcript of my answers to be produced. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 I give permission for use my answers as quotes in the student's thesis. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6 I give permission to store the data collected from me and to use it in a pseudonymized form for all further research where it can be used at a later date. | <input type="checkbox"/> | <input type="checkbox"/> |

Name participant:

Name student:

Signature:

Signature:

Date:

Date:

Informatie- en toestemmingsformulier scriptieonderzoek 'Behind the boycott'

Beste ...naam deelnemer...,

Ik ben Sara Dzafic, student aan de Erasmus Universiteit Rotterdam. Voor mijn masterscriptie ben ik geïnteresseerd in de motivaties die consumenten hebben om producten uit Israël en de bezette Palestijnse gebieden te boycotten. Steeds meer mensen sluiten zich aan bij de boycot, maar toch is er heel weinig bekend over de betekenis die mensen eraan verbinden. Ik ben geïnteresseerd in jouw stem en hoor graag jouw ervaringen met boycotten, daarom nodig ik je uit voor een interview.

In dit formulier vertel ik je meer over het interview. Mocht u na het lezen van deze brief nog vragen hebben, dan kunt u contact met mij opnemen via 568256sd@eur.nl.

Als u wilt deelnemen aan dit onderzoek, kunt u zich onderaan dit formulier aanmelden.

Wat kun je verwachten?

Het interview zal ongeveer één uur duren. Hierin zal ik vragen stellen over uw deelname in de boycot. Het interview zal worden opgenomen en getranscribeerd, dit proces zal volledig geanonimiseerd worden. In de transcripten en het eindverslag wordt uw naam vervangen door een pseudoniem. Uw deelname is geheel vrijwillig.

Tijdens het interview hoeft u geen vragen te beantwoorden als u dat niet wilt. Ook kunt u er tijdens het interview voor kiezen om uw deelname in te trekken. Ik zal in dat geval alleen de antwoorden die u tot dat moment heeft gegeven, meenemen in het onderzoek.

Als u uw deelname wilt intrekken, kunt u contact met mij opnemen via 568256sd@eur.nl

Wat zijn de risico's?

Er worden geen risico's of ongemakken verwacht tijdens deelname aan dit onderzoek.

Wie heeft toegang tot uw gegevens?

Ik zal er alles aan doen om uw gegevens te beschermen. De opnames zijn alleen beschikbaar voor mij, de onderzoeker, zodat ik ze kan transcriberen. De geanonimiseerde transcripties zijn beschikbaar voor mij en mijn scriptiebegeleider Willem de Koster. De resultaten van dit onderzoek zullen worden opgenomen in het definitieve proefschrift rapport. Dat betekent dat uw antwoorden mogelijk worden geciteerd. Deze citaten zullen geanonimiseerd zijn. De gegevens worden na uitvoering van het onderzoek 10 jaar bewaard.

Heeft u vragen of klachten? Mail deze dan naar 568256sd@eur.nl

Met het ondertekenen van dit formulier verklaar ik dat:

- | | JA | NEE |
|---|--------------------------|--------------------------|
| 1 Ik voldoende ben geïnformeerd over het onderzoek. Ik heb het informatieblad gelezen en heb de mogelijkheid gehad om vragen te stellen. Deze vragen zijn beantwoord en ik heb de tijd gehad om na te denken over mijn deelname. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 Mijn deelname aan dit onderzoek geheel vrijwillig is. Ik begrijp dat ik mijn deelname aan dit onderzoek op elk moment kan intrekken zonder hiervoor een reden op te geven. Ik hoef geen antwoord te geven op een vraag als ik dat niet wil. | <input type="checkbox"/> | <input type="checkbox"/> |

Voor deelname aan het onderzoek is het bovendien nodig dat u voor verschillende onderdelen specifiek toestemming geeft:

- | | | |
|---|--------------------------|--------------------------|
| 3 Ik geef toestemming om de gegevens die tijdens dit onderzoek over mij worden verzameld te verwerken zoals is uitgelegd in het bijgevoegde informatieblad. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 Ik geef toestemming om tijdens het gesprek geluid-opnames te maken en mijn antwoorden uit te werken in een transcript | <input type="checkbox"/> | <input type="checkbox"/> |

- 5 Ik geef toestemming om mijn antwoorden te gebruiken voor geanonimiseerde quotes in de verslaglegging van het onderzoek.

☐ ☐

- 6 Ik geef toestemming om mijn gegevens die tijdens het onderzoek zijn verzameld te gebruiken in geanonimiseerde quotes voor vervolgonderzoek op een later moment.

☐ ☐

Naam deelnemer:

Naam student:

Handtekening:

Handtekening:

Datum:

Datum: