

# Exploring Factors Affecting Consumers' Intentions to Boycott French Products in Jordan

Hamza Salim Khraim

*Business Administration Department,  
Faculty of Business Amman Arab University  
Corresponding author e-mail: hkhraim@aau.edu.jo*

## Abstract

This study aims to explore the factors affecting Jordanian consumers' boycott of French products in the Jordanian market due to the controversial cartoons of *Charlie Hebdo* of Prophet Mohammed supported by the French government. Specifically, this study attempts to clarify whether consumers' self-enhancement, subjective norms, religious animosity, and attitudes influence Jordanian consumers' intentions to boycott French products. An online survey was employed to collect information from consumers, and a total of 533 questionnaires were completed and retrieved. Factor analysis and multiple regression were applied to test the hypotheses. Results revealed a statistically significant positive effect of subjective norms, religious animosity, and attitudes on Jordanian consumers' intention to boycott. Meanwhile, self-enhancement had no significant effect on boycott intentions. Based on the squared multiple correlations found in boycott intentions, the research model was classified as moderately strong, which explains nearly half of the variances in the Jordanian consumers' intention to boycott.

**Keywords:** self-enhancement, religious animosity, subjective norms, intention, boycott products, Jordan

## 1.0 Introduction

The consumer boycott movement has been instigated for more than a century and has recently surged as a mainstream area that motivated researchers to study its marketing value. Delistavrou et al. (2020) asserted that consumer boycotts constitute a prominent marketing issue. Consumers have been involved more frequently in the opposition and anti-consumption actions by banning to purchase of specific products or brands. Recently, boycotting has intensified to evolve a mode of criticism and rejection that aims to defend the welfare of the nation in general and consumers in particular. Consumers have

used boycotts to express their frustration with an organization's strategies, government programs, and cultural issues within the trusts that affect the abusive ways of the target.

Due to higher chances of success, consumer boycotts are growing (Klein et al., 2004). Both local and international companies may be susceptible to boycotts of their brands. Dekhil (2017) asserted, "Boycott becomes an environmental pressure that marketers need to address to identify market opportunities and threats to reduce or modify the boycott motivation." Most of the previous research focused on exploring the impact level of a boycott on business performance, but little research was devoted to understanding the factors influencing consumers' intentions to participate in a boycott. Palacios et al. (2019) asserted that it is essential to conduct empirical research to recognize the factors contributing to the complex impetus of boycott behaviour. Such information is pertinent given the data paucity to understand and interpret boycott behavior and its antecedents. As confirmed in existing literature, there are still several gaps concerning the drivers or barriers to boycotting (John and Klein, 2003; Farah and Samad, 2015). Additionally, the present literature explore factors that influence boycott intentions in Western countries or Arabs living in Western countries (Hamzah and Mustafa, 2018; Al Serhan, 2016).

### 1.1 Research Problem

Boycotts signify a severe warning to business as it confuses the bond between consumers and the boycotted businesses. Boycotts impacts nearly every aspect of consumer behaviour, including attitudes, motivations, and perceptions. Therefore, the brand name, country of origin, and company trademarks are all under pressure, and they face sales and growth restrictions. According to Farah and Newman (2010), "a boycotted company may struggle with diverse dilemmas, such as a decline in sales, cash flows, and income, and consequently, preserve a potential decrease in stock price and image." Thus, it is vital to identify the causes of the consumer boycott and the main factors that contributed to the appearance of this market phenomenon.

### 1.2 Research Objectives

This study aims to determine the factors affecting consumer boycott participation in actual boycott settings. Many groups,

organizations, and websites have called for a boycott of French companies and products due to the controversial cartoons by *Charlie Hebdo* of Prophet Mohammed, supported by the French government. The two main objectives of this research are:

1. To propose a clear picture of the nature of the consumer boycott
2. To determine the factors that influence Jordanian consumers' intentions to boycott products

## **2.0 Literature Review**

### **2.1 An Overview of Boycotts**

This section will elucidate the origins, definitions, conceptualization, purposes, and types of a boycott. In addition, some examples of previous boycotts that occurred recently in the internal and local scenes are provided. According to Friese (2000, p. 493), "The term boycott emerged 120 years ago when a dispute occurred between Irish farmers and their British landlords." Despite the ancient origins of boycott practices, scholarly research observed that this area was modern. The practical research conducted on consumer boycotts, is limited in the past century. Some scholars even contemplated that boycotts were unsuitable for systemic scholarly research (Friedman, 1985). Ettenson and Klein (2005) asserted, "Related research conducted on consumer boycotts has surprisingly been directed towards political science and managerial concerns rather than the field of consumer behaviour." Therefore, social and cultural factors have been neglected as principal motives for engaging in foreign product boycotts. Kyung and Hyang (2016) emphasized that consumer factors initiating boycott behaviour evolved into more distinctive and diligent patterns without enough research to address all those patterns. This limited research focused on apprehending the variables that impact the engagement in a boycott, methods, and the tools, which buyers decide to join in a boycott or otherwise (Barakat, 2017). Garrett (1987) stated that boycotts are decisive in guiding marketing strategy and tactics due to the following causes: (1) the rise in boycott use; (2) technological advancements incorporate more boycott complex factors than before; and (3) boycotts are considered legal and formal forms of protest.

## 2.2 Boycott Definition

Scholars and researchers proposed various attempts to define and conceptualize boycotts to capture the characteristics of the boycott concept (Friedman, 1985; Garrett, 1987). Friedman (1985) defined a boycott as "an attempt by one or several parties to achieve specific goals by pushing individual consumers not to purchase certain products on the market." This definition was generally accepted and adopted by most scholars. Garrett (1987) elaborated this definition by stating that a boycott is "a concerted refusal to do business with a particular person or firm, to obtain concessions, or to complain about certain acts or practices by the person or firm." The definition of a boycott describes a response to a proven act caused by the producer, agent, or country. Despite the new definition extensions, it still concentrates on coordinated collective boycott activities and not individual consumer boycotts. Beck (2019) asserted that "boycott behaviour represents the consumer's decision to punish private companies or countries by avoiding selecting products or brands based on social, political, or ethical considerations." Oxford English Dictionary defined boycott as a "withdrawal from social or commercial interaction or cooperation with a group, nation, or person, intended as a protest or punishment."

## 2.3 Boycott Purposes

Friedman (1999) pointed out that consumer boycott behavior usually has two central mechanisms: instrumental and expressive. Consumers using instrumental boycotts are concerned with propelling the targeted firms to change their original marketing policies, such as using reasonable prices or improving after-sales service and recall. Essentially, this type of boycott usually requires substantial solutions. Contrarily, an expressive boycott embodies itself in an additional generalized method of protest, which intends to alleviate customers' disappointment stemming from corporate policies.

## 2.4 Boycott Sphere

At an early stage of the rise of boycotts, Friedman (1985) suggested two modes of boycotts. The first mode is direct, also called as; non-surrogate boycotts, and directed toward the companies and people that operate as the purposes of the boycott actions, such as retailers offering inferior quality. The second mode of boycott is indirect

boycotts, also called surrogate boycotts, which are executed against parties whose practices provoked the boycotters. A dissatisfied group of customers will initiate a surrogate boycott to protest the governmental policies of a state or foreign country and behave upon their awareness by boycotting surrogates (agents/branches/firms operating in other affected countries) (Friedman, 1985, p. 103). Later on, scholars classified boycotts into six types that were conceptualized based on the origins of the reasons for the action (Zhang, 2020). The first type is the human rights boycott, while the second type is related to product boycotts, where a product defect leads to poor functionality and safety (Pullig et al., 2006). The third type of boycott emphasizes natural environmental protection (Makarem and Jae, 2015), the fourth type of boycott is related to politics and governmental policies, while the fifth type focuses on the failure of a business strategy decision, and such a failure causes inferior customer service, oppressive pricing, or a data break (Makarem and Jae, 2015). The last type is animal rights boycotts (Makarem and Jae, 2015).

While Abosag (2010) classified consumer boycotts into two main categories: micro-boycotts and macro-boycotts. Micro-boycott is more limited and rises when consumers boycott a specific company's products or services. Concerning the macro-boycott, Abosag (2010) asserted that it is related to policies and activities of the governments that have boycotted firms, and its unfavorable effect can last for a long time on all businesses and organizations. An Arab consumer's boycott of Danish brands in 2005 is an example of a macro-boycott.

## 2.5 Boycott Chain of Actions

As depicted in Figure 1, we can describe a boycott as a continuous series of steps instigated by offensive or unfriendly practices taken by a company, union, or country. If consumers were insulted by this unfavorable practice and viewed it as aggression to their values (e.g., lifestyle, social norms, economic wealth, and religious values), these actions provoke animosity and hatred for that particular brand or country. Then, this action initiates calls for consumers to boycott those brands and products to express their displeasure with either the company's or country's wrongdoings. Subsequently, consumers will respond by refusing to buy those brands, putting the company under pressure. In some cases, boycotts lead to crises. As mentioned by Akpoyomare et al. (2012) boycott is different from holding a sale in terms of the collective and voluntary defiance to

buy or utilize a brand or product. Finally, if the boycott succeeds in achieving its goals, companies will adhere to customers' demands. They will correct mistakes and change their strategies to cope with the customers' interests.

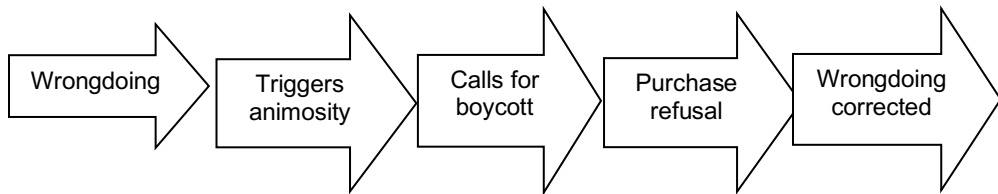


Figure 1 : Boycott Chain of Actions (Al Serhan, O. 2016)

## 2.6 Boycotts in Muslim Countries

The most remarkable boycott case happened in 2005 after the most prominent newspaper in Denmark published 12 drawings portraying the Prophet Muhammad (PBUH), presuming that Islam evangelizes brutality and approves of anarchy. The antagonistic images provoked distress among Muslims globally. The Danish newspaper that had printed the cartoons declined to apologize, asserting that it was a way to defend freedom of speech. Muslim consumers stressed that the antagonistic publications had nothing to do with freedom of expression. Muslim consumers maintained that freedom of expression does not mean freedom to insult others, and therefore an economic boycott was suggested (Maamoun and Aggarwal, 2008). According to Maamoun and Aggarwal (2008), "After religious clerics in Muslim countries called for a boycott of Danish products, within a few days, an extensive boycott of Danish dairy products began in Saudi Arabia. Danish products were quickly pulled off the shelves in Saudi Arabia, Jordan, Egypt, Oman, Kuwait, Qatar, Algeria, Yemen, United Arab Emirates, Bahrain, Tunisia, and other countries around the Middle East." The Danish company's sales in the Middle East dropped to zero in a few days. These examples revealed that companies, in some cases, are obliged to face a boycott of their products in other countries due to the provocative operations or policies of the local government (Mirza et al., 2020). As observed in the Danish and French cases, and due to the inability of consumers to reach the outraged governments of those countries to express their anger, consumers directed their anger towards companies and products

produced by those countries or their trading partners (Ettenson & Klein, 2005).

Recently, the controversial cartoons displayed by *Charlie Hebdo* of the Prophet Mohammed on a French government building. The images were projected for four hours onto two town halls in Montpellier and Toulouse. French President Emmanuel Macron strongly supported the controversial cartoons, asserting that they are allowed under the right of free speech. Reacting to these recent cartoons and comments made by President Emmanuel Macron on Islam, many Arab and Muslim countries have announced a boycott of French products, including Jordan. France is considered the biggest investor in Jordan with two billion euros (\$2.34 billion). Megastores in Jordan started a massive online campaign to boycott French products just a few days after the insulting caricatures of the Prophet Muhammad. Popular French products and brands, such as French milk, cheese, chocolate, and perfumes, were removed from shelves. *Kareem* Hypermarket joined the boycott campaign and wrote on its Facebook page, "All French goods have been removed from all Kareem Hypermarket branches in support of the Holy Prophet Muhammad, peace be upon him." *Yasser* Mall, another giant market, joined the French product boycott and removed the French products from its shelves. Furthermore, Jordanians designed a *hashtag* that concludes "boycotting French products," requesting consumers to boycott French fuel stations, shops, and food items. Consequently, the Amman Chamber of Commerce affirmed that the boycott campaign is becoming increasingly observable in various markets all over Jordan (Ersan, 2020). Appendix 1 depicts a boycott in one of the biggest stores in Amman city.

### **3.0 Research Hypotheses**

#### **3.1 Self-Enhancement**

Self-enhancement urges people to present an enhanced positive self-image (Zheng, 2020). Leary (2007) defined self-enhancement as "consumer persuasion to boost positivity and minimize the negativity of one's self-concept." Consumers aim to enhance their self-esteem by participating in a boycott, either by showing interest in a cause or group of people or simply by seeing themselves as moral people. John and Klein (2003) pointed out that consumers may engage in self-enhancement for different motives.

Consumers may want to avert participation in unethical marketing activities that some companies perform, which provokes a feeling of guilt or discomfort. Social strain is another motive that encourages consumers to take part in the boycott to keep away from condemnation (Satya et al., 2020). According to Klein et al. (2004), the leading source of self-enhancement comes from personal respect and social admiration gained by being a moral person in a group of people possessing similar values. Therefore, when a company manipulates and participates in unethical practices, consumers will quit any relationship with that company, which provides an opportunity for self-enhancement (Zhang, 2020). Even in some cases, consumers were still willing to boycott when they believed their participation was trivial (Zhang, 2020). This event could be due to consumers believing that boycotting was a form of self-enhancement and a way to reveal negative emotions. People believe that avoiding unethical businesses boosts self-esteem and reinforces one's moral standards. Based on the pertinent literature, the following hypothesis is proposed:

H1. Self-Enhancement affects Jordanian consumers' intention to boycott products.

### 3.2 Subjective Norms

Many studies operationalize subjective norms to reflect the consumer's consciousness of pressure emerging from prominent personalities in society and in the consumer's social life and the likelihood of adhering to this pressure (Norman and Smith, 1995). According to (Ajzen, 1991), "A subjective norm is an essential social component that measures the emergence of a consumer's intention to act or not act concerning a specific state." The subjective norms of prominent personalities around consumers, including intimate friends and family members, are considered a dominant influence and support individual intentions to decide (Charsetad, 2016). Empirical studies and results emphasize that subjective norms have a significant relationship with consumers' repurchase intentions (Al-Jabari et al., 2012; Al-Swidie et al., 2014). Asnawi et al. (2019) asserted that references and recommendations from close friends directly affect the intention of Muslim consumers to boycott the product. This confirms that subjective norms play a critical part in affecting consumer intentions to boycott a product. Based on that, the following hypothesis is proposed:



H2. A subjective norm affects Jordanian consumers' intention to boycott products.

### 3.3 Religious Animosity

Al-Hyari et al. (2011) stressed, "The roots of the consumer animosity concept descend from the sociological domain, which means strong negative emotions toward purchasing products from a disliked nation or group." Kalliny and Lemaster (2005) defined religious animosity as "one's intolerance of and antipathy toward another person, country, or nation because of religious hostility." The Klein et al. (1998) animosity model was extended by (Kalliny and Hausman, 2004) by adding a religious animosity construct. The researchers found that religious animosity affects consumers' buying decisions concerning international products. Consumers who withhold religious animosity for a country were more likely to avoid purchasing products from that hated country. Al Serhan (2016) reported that religious animosity motivated the boycott of Danish brands, driven by the publication of cartoons that many Muslims found insulting. Researchers affirmed that what makes a religious-related boycott campaign highly powerful and long-lasting in profoundly religious societies is that some firms (micro-boycotting) or governments (macro-boycotting) tend to offend sensitive issues, such as core beliefs that constitute the consumer's identity and entity (Abosag and de Villegas, 2011; Al-Hyari et al., 2012). Accordingly, consumers who generate negative impressions of hostility towards any respective nation due to affiliated religious aggression may choose to boycott the brands made by its companies (Klein et al., 1998; Kalliny and Lemaster, 2005). Al-Hyari et al. (2012) research revealed a strong association between religious animosity and boycotting in Arab and Islamic societies. This relationship influences purchasing behaviour toward international brands. Based on the literature, we propose the following hypothesis:

H3. Religious animosity affects Jordanian consumers' intentions to boycott products.

### 3.4 Attitude Towards Boycott

The attitude was defined by Fishbein and Ajzen (1975) as "The acquired predisposition to have positive or negative reactions toward a particular object consistently." Previous research has demonstrated that boycott actions harm consumer attitudes and purchase intentions

toward the projected business and its brands (Ettenson and Klein 2005; Klein et al. 2002). Some researchers described participation in the boycott as an "emotional expression of a consumer's attitude" (Farah and Newman 2010, 349). Previous research by Nazlida et al. (2018) found that in a religion-based boycott, consumers' attitudes mediate the religious influence on one's intention to boycott. The researchers also found that intrinsically motivated young Muslim consumers who practice Islamic teachings and want to engage in boycotts exhibit a more favorable attitude towards religion-based boycotts than their counterparts do. Al-Hyari et al. (2011) reported that "attitudes towards Danish products in the Middle East have changed dramatically, which attributed to published cartoons of the Prophet Muhammad by the Danish newspaper." This event has changed the seller-buyer relationship from loyalty to boycotting. Based on the literature, we propose the following hypothesis:

H4. Attitude will affect Jordanian consumers' intention to boycott products.

### 3.5 Boycott Intentions

Several studies have investigated various factors as precursors to provoke the intention to halt purchasing specific brands, including hostility towards a government, religion, or trademark (Abdul-Latif & Abdul-Talib, 2015; Duman & Ozgen, 2018). Hoffmann (2013) saw that buyers' closeness to the outcomes of the oppressive activities of the target business was the central stimulus of their boycott intention. Meanwhile, Klein et al. (2004) highlighted that perceived outrage adversely exploited the target firm's brand image and proved to be a reliable predictor of intention to participate in a boycott. Another factor is social pressure by different social group members who motivate consumers to engage in a boycott. Farah and Newman (2010) found that consumers' intention to boycott had a substantial positive relationship with subjective norms. In Middle East countries, the generality of Muslim culture is viewed as a collective culture, which means culture could affect individual purchasing intentions or choices (Al-Hyari et al., 2012). Muhamad and Mizerski's (2013) study revealed that more enthusiastic consumers of their religion tend to exhibit a stronger boycotting intention in a religious boycott. Other studies on boycotts reflected that self-enhancement could be a helpful indicator of people's intention to engage in boycotts (Klein et al., 2004; Hoffmann,

2013). Based on the above-discussed research, the following model is proposed:

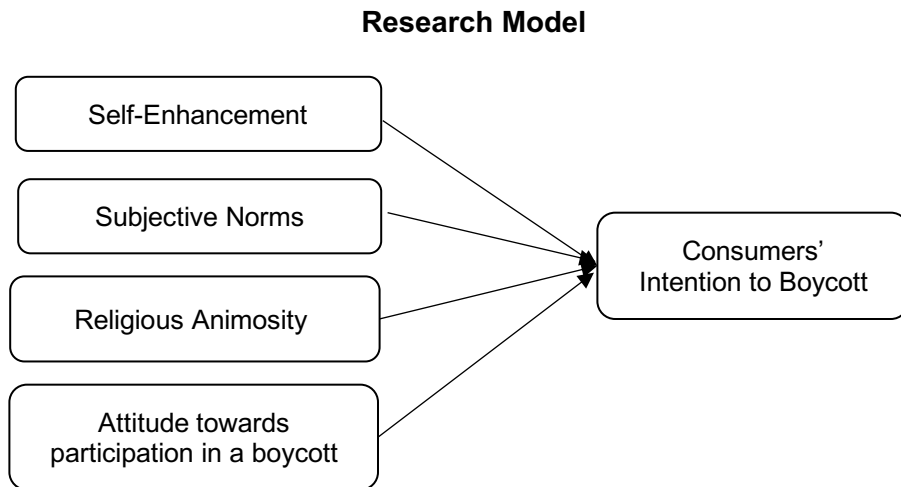


Figure 2 : Model Proposed

## 4.0 Research Methodology

### 4.1 Data Collection

This research explores the factors affecting Jordanian consumers' intention to boycott products. A quantitative approach and a well-designed questionnaire were employed to collect the data from respondents based on previous research and literature. The questionnaire consisted of five demographic questions, while six questions were adapted for the independent variable, self-enhancement (Nazlida et al., 2018). Subjective norms consisted of seven questions adapted from Delistavrou et al. (2020) and Zhang et al. (2017). Religious animosity was assessed based on six questions adapted from Abosag and Farah (2014) and Kalliny et al. (2017). The attitude was assessed utilizing six questions adapted from previous studies (Delistavrou et al., 2020; Zhang et al., 2017; Nazlida et al., 2018). Meanwhile, the dependent variable, consumer intention to boycott products, was measured using six questions adapted from Nazlida et al. (2018). The scale used to measure the responses of the items was a five-point Likert-type scale, ranging from 1 = strongly disagree to 5 = strongly agree. Considering the COVID-19 pandemic outbreak and social distance requirements, the researcher used an online questionnaire: the Survey Monkey website. Questionnaire link

was distributed to different websites, including universities, companies, government institutions, and the public, to ensure a high response rate. After 45 days, a total of 533 completed questionnaires were returned and entered into the SPSS program for analysis.

#### 4.2 Descriptive Statistics

Table 1 presents the respondents' demographic profiles. The final sample depicts that 61.4% of the respondents were male, and 62.1% hold a bachelor's degree. A higher proportion (48.6%) of the respondents were between 20 and 29 years old. More than half (60.8%) were working in the private sector, and 39.0% of the respondents with an income ranging from 501 to 1000 JD.

Table 1 : Respondents' Demographic Profiles

	Frequency	%		Frequency	%
<b>Education</b>			<b>Occupation</b>		
High school	51	9.6	Unemployed	66	12.4
Bachelor	331	62.1	Private Sector	324	60.8
Master	111	20.8	Government sector	63	11.8
PhD.	40	7.5	Own Business	80	15.0
Total	533	100%	Total	533	100%
<b>Age</b>			<b>Income level</b>		
20-29 years	259	48.6	less than 500 JD	76	14.3
30-39 years	104	19.5	501-1000	208	39.0
40-49 years	81	15.2	1001-2000	187	35.1
50-59 years	89	16.7	More than 2001	62	11.6
Total	533	100%	Total	533	100%
<b>Gender</b>					
Male	327	61.4			
Female	206	38.6			
Total	533	100%			

Table 2 : Factor Analysis

	F1	F2	F3	F4	F5	Cronbach Alpha ( $\alpha = 0.05$ )
<b>Self-Enhancement (AVE: 0.738)</b>						
I would feel guilty if I bought French products.	0.726					
I would feel uncomfortable if other people who are boycotting saw me purchasing or consuming French products.	0.695					0.784
My friends/my family are encouraging me to boycott French.	0.605					
I will feel better about myself if I boycott French products.	0.755					
Boycotting French products makes me feel that we have social power	0.742					
It is important for me that others remember the good things about me	0.614					
<b>Religious animosity (AVE: 0.668)</b>						
Religion is especially important to me because it answers many questions about the meaning of my life		0.693				0.791
My religious beliefs are what lie behind my whole approach to life		0.671				
try hard to carry my religion into all my other dealings in life		0.732				
If not prevented by unavoidable circumstances, I attend mosque		0.646				
Religion is especially important to me because it answers many questions about the meaning of my life		0.634				
<b>Subjective Norms (AVE: 0.831)</b>						
People who are important to me think better about me doing a boycott			0.608			

	F1	F2	F3	F4	F5	Cronbach Alpha ( $\alpha =$ 0.05)
People around me think better about me doing a boycott.			0.703			0.769
I will follow the opinions of those who affect my behaviour.			0.712			
I will follow the opinions of those who are important to me.			0.683			
I will follow the opinions of those around me.			0.661			
<b>Attitude (AVE: 0.869)</b>						
I like the idea of participating in a boycott				0.734		
I am willing to take part in a boycott of French products				0.703		0.712
I would subscribe to a boycott website against French products				0.719		
I would discourage friends and family from buying French products				0.658		
<b>Intention (AVE: 0.747)</b>						
I plan to boycott French products					0.612	
I will boycott brand French products					0.672	0.771
I want to boycott French products					0.672	
I would recommend others to avoid French products					0.751	
would discourage friends and family from buying French products					0.680	
I would subscribe to a boycott website against French products across the globe.					0.707	
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalisation.						

Table 2 summarizes the exploratory factor analysis (EFA) results. Regarding the independent variable, self-enhancement, factor

loadings for all questions were greater than 0.60, and Cronbach's alpha was 0.784. Likewise, the factor loading of five items assessing religious animosity was higher than 0.60, except for one question that was removed. The Cronbach's alpha ( $\alpha$ ) for the five items was 0.791. The factor loadings for the five items measuring the third independent variable, subjective norms, were greater than 0.60 with a corresponding Cronbach's alpha of 0.769. The factor loadings for attitude yielded four items greater than 0.60, and two items were deleted for poor loading. The Cronbach's alpha for the remaining four items measuring respondents' attitudes was 0.712. Finally, all factor loadings of consumers' intention to boycott were higher than 0.60, and the Cronbach's alpha reliability result was 0.771.

#### 4.3 Measurement Model

The measurement model aims to prove that the measurement used to assess variables and constructs is reliable and valid. The criteria used to confirm these measurement models include reliability, convergent, and discriminant validity. After checking the measurement models and based on the presented data, the results proved that the used measurement models were valid and reliable. As suggested by Hair et al. (2010, p. 679), convergent validity could be achieved by examining the following: (1) the factor loadings, (2) the construct reliability, and (3) the extracted Average Variance (AVE).

As presented in Table 2, all the factor loadings for the items utilized in this study attained factor loadings greater than 0.60. Table 2 depicts that the calculated AVE values for each variable were all higher than 0.50, which is considered adequate convergence (Hair et al., 2010, p. 680). As mentioned earlier and depicted in Table 2, construct reliability was tested by Cronbach Alpha reliability, and all values were more than 0.60. The results also confirmed that all constructs attained adequate reliability (Hair et al., 2010, p. 680). Furthermore, discriminant validity by testing the AVE values of all two construct combinations is presented in Table 3. Resultantly, all items yielded values that were higher than the respective squared correlations of each combination (Hair et al., 2010, p. 680). Overall, the measurement model valid is considered, therefore the researcher proceeded with the structural model examination.

Table 3 : Discriminant Validity

	<b>AVE</b>	<b>CR</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
1) Intentions	0.747	0.892				
2) Self-enhancement	0.738	0.903	0.449 (0.296)			
3) Subjective norms	0.831	0.933	0.675 (0.325)	0.435 (0.196)		
4) Religious animosity	0.668	0.898	0.384 (0.219)	0.552 (0.337)	0.476(0. 263)	
5) Attitude	0.869	0.917	0.454 (0.278)	0.505 (0.224)	0.561(0. 390)	0.624 (0.438)

#### 4.4 Structural Model

Results of the overall fit of the structural measurement model revealed a satisfactory level. The  $\chi^2$  statistics of goodness-of-fit for the model yielded was 462.523 with a degree of freedom (df) of 278 and a p-value of 0.000. Other goodness-of-fit indicators such as TLI = 0.911, CFI = 0.903, and RMSEA = 0.071 for measurement model fit have also been developed. This indicates that the data fits well with the structural model. In Table 4, the standardised regression weights (standardised betas) indicated that there are statistically significant ( $p < 0.001$ ) and positive paths between boycott intentions and each of the following: subjective norms ( $\beta = 0.541$ ), religious animosity ( $\beta = 0.613$ ) and attitudes ( $\beta = 39.4$ ). While for self-enhancement, no significant influence on boycott intentions was detected, thus H1 was rejected. The beta values indicated that religious animosity had a stronger effect on boycott intentions compared to the effects of subjective norms and attitudes. These results support H2, H3, and H4, which motivated the research to accept all three hypotheses. The squared multiple correlations found in boycott intentions ( $R^2 = 48.2$ ) depict that 48.2% of the variance in boycott intentions could be explained by the interactive effect of religious animosity, attitudes, and subjective norms. We can classify the research model as moderately strong with a determinant coefficient ( $R^2$ ) of 0.482 (as cited in Hair et al., 2014), which explains nearly half of the variances in the Jordanian consumers' intention to boycott.



Table 4 : Standardised Regression Weights

Paths	$\beta$	p-Values	Result
Self-enhancement → Boycott intentions	-0.031	0.334	H1 Rejected
Subjective norms → Boycott intentions	0.541	0.000	H2 Accepted
Religious animosity → Boycott intentions	0.613	0.000	H3 Accepted
Attitude → Boycott intentions	0.394	0.000	H4 Accepted

## 5.0 Conclusion

This research aims to enrich the extant research on consumer boycotts and the various factors that lead to this behaviour. To our knowledge, there is limited research on boycott behaviour in Jordan and Arab countries as well. We hope that this current research will fill in the gaps in this area. After the publication of controversial cartoons by *Charlie Hebdo* of the Prophet Mohammed and the support provided by the French government, there was a tremendous call in Jordan and Muslim countries to boycott French products in retaliation for this aggression. Accordingly, the present study attempts to clarify whether consumers' self-enhancement, subjective norms, religious animosity, and attitudes influenced Jordanian consumers' intentions to boycott French products. This type of boycott is arguably a religious one given that its motivations are based on the disgrace of the most revered symbol in Islam. Results reflected that subjective norms could be a highly influential factor in boycott participation on religious grounds. Since Islamic religion depends on the congregation in most activities such as praying, Ramadan fasting, and pilgrimage, these practices of Islamic teachings may lead consumers to comply with prominent religious figures (i.e., subjective norms). According to Nazlida et al. (2018), subjective norms serve as an approach for binding associates of a religious group, and to a lesser extent, supporting spiritual teachings towards participation in the boycott was significant in influencing Jordanian consumer intentions. The present results confirm the report from previous studies (Nazlida et al., 2018; Farah and Newman, 2010). Muslim consumers abet to exhibit a positive attitude towards participation in boycotts to express their solidarity against any sort of disrespect to the Islamic religion. Consumer attitudes seem to be positively impacted by religious boycott campaigns. The feelings of Islamic integrity and the spirit of affiliation in supporting Muslims encourage consumers to participate in the boycott. We can infer from this result that consumers with a pro-religious background actively

touched by the boycott's religious appeals judge the boycott favourably, which leads to a greater intention to boycott the brand. Religious animosity also exerts a significant influence on consumers' intention to boycott French products. This result confirms previous research (Abosag and Farah, 2014; Al-Hyari 2011; Knight, 2009). Religious animosity plays a prominent role in enhancing consumers' intention to boycott, especially in Muslim-dominant markets where companies are not participating in any hostility form. For example, in 2005, the Danish company Arla chose to condemn the drawings of Prophet Muhammad in full-page advertisements published in twenty-five Arab newspapers in the Middle East. Despite the apology, the sales and image of the company were severely devastated by consumers' animosity towards the company's home country. Accordingly, managers must understand that this boycott type is long-lasting in highly religious societies.

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**Appendix 1 shows the boycott in one of the Giant stores in Amman city**

