YEDITEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES

INSTRUMENTAL TRANSFORMATION OF SOCIAL RESPONSIBILITY ACTIVITIES: A CRITICAL POLITICAL ECONOMY ANALYSIS OF CORPORATE SOCIAL RESPONSIBILITY PROJECTS IN TURKEY

Elmas Sahra Öztürk

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The Degree of
Doctor of Philosophy
in
Media Studies

Supervisor
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ABSTRACT

INSTRUMENTAL TRANSFORMATION OF SOCIAL RESPONSIBILITY ACTIVITIES: A CRITICAL POLITICAL ECONOMY ANALYSIS OF CORPORATE SOCIAL RESPONSIBILITY PROJECTS IN TURKEY

This study highlights how the concept of "social responsibility" has been transformed into "corporate social responsibility" (CSR) which is detached from its both etymology and epistemology, and investigates how and in what ways the concept of "corporate social responsibility" in which the concept of "social responsibility" has been transformed as an invention of instrumental reason, is implemented by organizations for their own purposes to ensure their sustainability within the capitalist system. The objectives found out and identified in this study are examined under four headings; CSR for brand image, CSR for reputation management, CSR for exchange value and CSR for symbiosis. Among these four objectives, the concepts of "exchange value" and "symbiosis" are associated with the concept of "corporate social responsibility" for the first time in this study. It also brings a critical perspective to the concept of corporate social responsibility within the framework of "capitalist activism", a concept proposed in this study for the first time and constitutes the grounded theory of the study, which argues that society is also instrumentalized for corporate purposes. In this study, Critical Discourse Studies have been conducted through the texts and visuals of corporate social responsibility projects implemented in Turkey in digital media and in line with the news in digital media related to projects and the brands which realize the projects. In this context, this study is expected to contribute to the critical political economy perspective, the disciplines of public relations and business administration regarding to the concept of corporate social responsibility.

Keywords: Social responsibility and its instrumental transformation, Instrumental use of corporate social responsibility activities, Capitalist activism

ÖZET

SOSYAL SORUMLULUK FAALİYETLERİNİN ARAÇSAL DÖNÜŞÜMÜ: TÜRKİYE'DEKİ KURUMSAL SOSYAL SORUMLULUK PROJELERİNİN ELEŞTİREL EKONOMİ POLİTİK ANALİZİ

Bu çalışma, "sosyal sorumluluk" kavramının hem etimolojisinden hem de epistemolojisinden koparılarak nasıl "kurumsal sosyal sorumluluk" (KSS) kavramına dönüştürüldüğüne dikkat çekmekte ve "sosyal sorumluluk" kavramının araçsal aklın bir icadı olarak dönüştürüldüğü "kurumsal sosyal sorumluluk" kavramının, kapitalist sistem içerisinde sürdürebilirliklerini sağlamak üzere kendi amaçları doğrultusunda kurumlar tarafından nasıl ve ne şekilde uygulandıklarını araştırmaktadır. Bu çalışmada ortaya çıkarılan ve belirlenen amaçlar dört başlıkta incelenmektedir; marka imajı amaçlı KSS, itibar yönetimi amaçlı KSS, değişim değeri amaçlı KSS ve simbiyoz amaçlı KSS. Bu dört amaç içerisinde yer alan "değişim değeri" ve "simbiyoz" kavramları ilk kez bu çalışmada "kurumsal sosyal sorumluluk" kavramı ile ilişkilendirilmektedir. Ayrıca ilk kez bu çalışmada öne sürülen bir kavram olan ve çalışmanın gömülü teorisini oluşturan toplumun da kurum amaçları doğrultusunda araçsallaştırıldığını savunan "kapitalist aktivizm" çerçevesinde kurumsal sosyal sorumluluk kavramına eleştirel bir bakış açısı getirilmektedir. Bu çalışmada Türkiye'de uygulanan kurumsal sosyal sorumluluk projelerinin dijital medyada yer alan metin ve görselleri üzerinden ve projeler ile projeleri gerçekleştiren markalara ilişkin yayınlanan haberler doğrultusunda Eleştirel Söylem Çözümlemesi yapılmıştır. Bu kapsamda, bu çalışma kurumsal sosyal sorumluluk kavramına yönelik hem eleştirel ekonomi politik perspektife hem halkla ilişkiler hem de işletme disiplinlerine katkıda bulunacağı düşünülmektedir.

Anahtar Kelimeler: Sosyal sorumluluk ve araçsal dönüşümü, Kurumsal sosyal sorumluluk faaliyetlerinin araçsal kullanımı, Kapitalist aktivizm

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1. INTRODUCTION

The Problem

Social responsibility has been conceptually hollowed out by institutions and businesses and "institutionalized" within the scope of practices which serve their own purposes and legitimized on a global scale in line with the phenomenon of economic growth and profit which are at the basis of capitalist production. Therefore, the concept of "corporate social responsibility" which has been legitimized instead of social responsibility, has gained a place as a set of communication activities implemented by businesses for their interests in line with the capitalist economic system. For this reason, the problematic of this study is what the concept of "social responsibility" is, before it has been institutionalized and monopolized by the system, and how and for what purposes it has been transformed into the concept of "corporate social responsibility".

When we look at the concept of social responsibility, it is seen that it is not only a concept specific to humans, but also a kind of motive found in other living species. The reason of this argument results from the etymology of the concept. Social responsibility means "socius responder" (common response) in Latin and it is associated to "helping each other" as the response of one living being to another. In this respect, it is understood that the concept of social responsibility differs from the concept of philanthropy whose root word means "human love" which is wrongly used as a synonym today. Accordingly, while philanthropy draws attention to a solidarity which serves the common good between people in line with the love of humanity, social responsibility refers to helping each other in which all kinds of living beings are motivated towards their own species in order to sustain their lives (Kropotkin, 2018). For this reason, both etymologically and epistemologically, it is understood that the concept of social responsibility is not synonymous with the concept of philanthropy, but is a concept that expresses mutual cooperation in terms of helping not only among humans but also among all living things. Morever, the concept of social responsibility differs both etymologically and

epistemologically not only from philanthrophy but also other other concepts which are used as its synonym as the philanthrophy.

Social responsibility has been seen for the first time among humans in primitive societies, just as it is seen in animal and insect species; people in these societies have led a way of life based on mutual helping for the continuation of the community. When feudal society is transitioned to feudal society (despite the fact that the class distinction started in the slave society has become clearer), it can be seen that in some communities the rich plow the fields of the poor for free in case the poor need it. In the transition to a capitalist society, it is seen that the concept of social responsibility has gained a commercial dimension and turned into economic and political interest relations. Therefore, it is seen that the first transformation of the motive of helping without self-interest, which constitutes the essence of the concept of social responsibility, has started with the emergence of capitalist society. This transformation of the concept has begun with the formation of merchant and artisan guilds in the 11th century, but it has been completed by giving it an institutional character as a result of the institutions and companies established towards the end of the 19th century. In this direction, conceptually, social responsibility has been transformed into the concept of "corporate social responsibility" by detaching it from its etymology and epistemology. With this transformation, corporate social responsibility has become a concept used by corporations and companies that damage society and the environment as a result of increased industrial production. In the early 21st century, in line with global business organizations and the principles they have established, the concept of corporate social responsibility has been accepted as a type of business item that institutions and companies should implement to ensure their sustainability. For example, the Global Compact has been announced by United Nations Secretary-General Kofi Annan in 2000 and been accepted as a ten-point code of conduct designed for large global companies, and in 2004, 1,800 companies have signed the "Global Compact". In this way, they have created an effective network between the United Nations Organization and companies, civil society organizations and supported the global expansion of the planned institutional structure. In this direction, the "Global Compact" has become one of the most prominent and important dynamics of corporate social responsibility (Blair et al., 2004). Within the scope of corporate social responsibility, many businesses have started to

carry out activities which emphasize their own corporate structures by taking the “Global Compact” as a reference.

When the conceptual structure of corporate social responsibility is examined, it is seen that there is no single definition of the concept, and that it has been handled and related from various perspectives in both practices and academic research in the historical process. As the emergence of corporate social responsibility conceptually coincides with the emergence of businesses, definitions and theories about the concept have been put forward by the business discipline, while implementation models have been presented by public relations practices. In this direction, when we look at the definitions of the concept; it is understood that the concept of corporate social responsibility does not consist of activities which serve social benefits, such as donations, but is a kind of management approach associated with the design, production and sales processes of an organization’s services or products to ensure its sustainability (Boran, 2016). In this context, the concept of corporate social responsibility refers to the “socially responsible investment” of the organization, which “should be seen as two sides of the same coin” (İçke, 2011). It is understood that the concept of corporate social responsibility is a management tool that should be considered as a kind of “commercial opportunity” which can increase the competitiveness of organizations, reduce costs in practices such as ecological efficiency or recycling, increase the motivation of the organization’s personnel and affiliates, identify risks that may pose a threat to the organization and develop solutions for them, learn information and use it effectively, and bring together relevant qualities on behalf of the organization (Utting, 2005).

As can be seen, the concept of corporate social responsibility, which attracts attention with its applications with the industrial revolution in the second half of the 19th century, has become a business criteria that organizations should allocate finance in the last two centuries with its global dimension. For this reason, today, it can be seen that all kinds of organizations with legal identity, both commercial and non-profit, carry out at least one corporate social responsibility project. Today’s mass media, which provide this visibility, increase the impact and awareness of corporate social responsibility projects, inform the society about the projects and at the same time cause the society to become a part of the project. In this direction, organizations can impose the obligation of a corporate social responsibility project on their potential, active or passive stakeholders through a subject

(e.g. education) they have determined. For this reason, each individual, whether related to the organization or not, can be a conscious or unconscious participant in these projects. Therefore, organizations and businesses transform the society they participate in into a kind of capital which benefits them in economic, political and sociological contexts, within the scope of their corporate social responsibility activities. In the direction of these arguments, the problematic arises as to how social responsibility, which is a concept based on the sustainability of the species in a disinterestedly beneficial manner (as briefly mentioned above), has become one of the indispensable business items of corporations and how it has transformed into corporate social responsibility over time in line with the corporate interest, and how corporations make the society a tool by making it a participant for the purposes that serve their own interests while realizing this.

Within the scope of the research, the study consists of four chapters. After this introduction section, the next chapter as second is titled "The Transformation of Social Responsibility into Corporate Social Responsibility" and is organized under four subheadings; the emergence of corporate social responsibility as a practice of public relations, its transformation influenced by economic and political factors, its global framework and its historical process in Turkey are examined. The first sub-heading clarifies how social responsibility is transformed into corporate social responsibility. The second sub-heading discusses how corporate social responsibility gains power for interest groups in line with economic goals. The third sub-heading clarifies the global framework of corporate social responsibility. The last and fourth sub-heading examines the historical process of corporate social responsibility in Turkey.

The third chapter is organized under the title of "The Relationship between Corporate Social Responsibility and Sustainability in Public Relations and Business Disciplines". This chapter examines corporate social responsibility within the framework of both public relations and business disciplines; it discusses the concepts, theories and implementation models put forward by both fields. In this context, the first sub-heading investigates whether corporate social responsibility is a practice of public relations. The second sub-heading examines how corporate social responsibility is conceptualized in the business discipline. In the third and final sub-heading, the question of whether corporate social responsibility activities are linked to the concept of sustainability is clarified.

The fourth chapter, “Instrumentalization of Corporate Social Responsibility Practices by Businesses”, examines the purposes of using of corporate social responsibility practices. This chapter explores how corporate social responsibility projects are instrumentalized within the system under four headings created and determined within the scope of this study; (1) brand image, (2) reputation management, (3) exchange value (which is associated with the concept of corporate social responsibility for the first time in this research), and (4) symbiosis (which is a biology term paired with communication work for the first time in this research). It is clarified that corporate social responsibility activities are applied as tools for these four titles, which are determined as objectives in line with the study. In addition, the relationship between the concept of “capitalist activism” which is introduced for the first time for the purpose of this study, and corporate social responsibility as the grounded theory of the study is clarified.

The fifth chapter, “The Analysis of Corporate Social Responsibility Projects in Turkey”, presents the methodology and techniques of the research. In line with the four objectives clarified in the previous chapter, both written and visual data of corporate social responsibility projects implemented in Turkey in digital media are analyzed within the media reflections of the brands implementing the projects which can be associated with these projects.

The conclusion summarizes the conclusions drawn from the projects that has been analyzed in line with the conceptual framework developed in the study and the grounded theory of the study.

The Purpose of the Research

The purpose of this research is to reveal the purposes for which corporate social responsibility activities are instrumentalized to benefit corporations, and at the same time to reveal that society is made a participant of corporations through these projects. Furthermore, it is to show that the concept of “social responsibility” has conceptually been legitimized in the historical process in line with the capitalist economic system by detaching it from etymological, epistemological and theological contexts and for which purposes it is “institutionalized” to serve the interests of corporations.

Hypothesis of the Research

"The concept of social responsibility has been transformed into the concept of corporate social responsibility within the scope of public relations activity, which is a functional application area of capitalism, and instrumentalized in line with corporate interests."

The Research Questions

- In what ways do the concepts of social responsibility, philanthropy and benevolence differ?
- How has the political and economic transformation of the concept of corporate social responsibility been realized both globally and locally in Turkey?
- Do corporate social responsibility projects have an impact on organizations and businesses in a global framework?
- Is corporate social responsibility used in other disciplines?
- Do corporate social responsibility activities have an impact on the sustainability of organizations?
- Is corporate social responsibility a tool or a purpose within the system and why?
- Does corporate social responsibility make society a participant in line with the interests of the organization?

paradigms are being created. While investigating the validity and consistency of the hypothesis with these questions, it is thought to contribute to the critical political economy perspective and the literatures of the disciplines dealing with corporate social responsibility studies by developing a critical approach to the concept of corporate social responsibility in the literature on both public relations and business discipline and its areas.

The Significance of the Research

The problem and analysis of the research is presented by linking the critique of instrumental reason (Horkheimer, 2013). In this direction, this study investigates how the concept of corporate social responsibility which is an invention of instrumental reason, is

applied within the capitalist system in line with four purposes, and it is examined within the framework of "capitalist activism" which brings a critical perspective to the concept of corporate social responsibility by being put forward as the grounded theory of this study for the first time in this research. In this context, it is thought that this study, which adopts an interdisciplinary method in literature research, will contribute to both the critical political economy perspective, public relations practices and business disciplines. In addition, since the texts and visuals of corporate social responsibility projects in the media have not been analyzed within the scope of critical discourse study so far, it is important that this study will set an example in this respect.

The Conceptual Framework for the Research

This research is analyzed in line with the critical political economy approach, in the light of interdisciplinary theories and concepts. The concept of "corporate social responsibility", which is the subject of the research, covers a number of interactive processes in which the material production powers of the society are integrated with the society in general in order to ensure sustainable development as two-way communication studies that are frequently implemented by today's businesses and institutions. Therefore, these practices make it easier for businesses and organizations to enter into areas such as health, education, environment, culture, etc. in line with their economic goals. In this research, social responsibility is examined within the scope of the theory of historical materialism, which examines how it has been shaped and transformed into the concept of corporate social responsibility by being institutionalized until today, while it is essentially a concept that is contrary to the structure of businesses and institutions.

The interdisciplinary nature of the research stems from the fact that the concept of corporate social responsibility is addressed by both public relations discipline and business discipline and its areas. With this importance, although corporate social responsibility has gained functionality as an application of public relations studies in practice, in the theoretical framework, it has gained more space in the literature in line with the studies of business discipline and its areas due to the economic-based reasons of production forces. In this research, it is seen that there are methods and models based on practices rather than theories regarding the concept of corporate social responsibility in public relations activities, but the theoretical framework is handled by various disciplines that may be

related to business and business fields. In this respect, Milton Friedman's neo-classical perspective, which is one of the first approaches to the concept of corporate social responsibility in economic theories (the assertion that corporations have only one social responsibility which is to produce profit), and instrumental theory have been guiding for the interdisciplinary analysis of this research. In this context, the need to examine this research within the scope of economics and other economics disciplines other than business administration has given this research an interdisciplinary dimension.

It is also noteworthy that the concept that intersects both disciplines in the context of corporate social responsibility is "sustainability". While the discipline of public relations realizes the concept of sustainability within the scope of "communication studies", business and the aforementioned disciplines deal with the concept of sustainability in the context of "sustainable development". Therefore, it is seen that business and business-related disciplines work in partnership with the discipline of public relations. In this context, this research examines the concepts of "brand image" and "reputation management" related to the concept of sustainability in public relations and business disciplines, as well as the concept of "exchange value" related to the theory of value in the critical political economy approach which is associated with the concept of corporate social responsibility for the first time in this research and the concept of "symbiosis" used in biology terminology. The "symbiosis" in question has also been associated with corporate social responsibility activities for the first time in this study and has been analyzed in line with "industrial symbiosis".

At the same time, as stated in the significance of the research, the problem and analysis of the research are presented in relation to the critique of instrumental reason (Horkheimer, 2013). At this point, this research is examined within the framework of the concept of "capitalist activism", which is put forward for the first time in this research as the grounded theory of the study, in order to reveal how and for what purposes the concept of corporate social responsibility, which is an invention of instrumental reason, is applied within the capitalist system, and how society is also instrumentalized by making it a participant for these purposes.

The Methodology of the Research

Primary and secondary sources are used in the literature review and research of the study, which uses qualitative and quantitative research methods. In the research, a sample of the current corporate social responsibility projects among the domestic brands implemented in Turkey is selected and the four titles categorized within the scope of the study (1) corporate social responsibility for brand image, (2) corporate social responsibility for reputation management, (3) corporate social responsibility for exchange value, (4) corporate social responsibility for symbiosis are analyzed under van Dijk's (2009) Critical Discourse Study (CDS), both written and visual data of the projects in the digital media are examined within the scope of media reflections that can be associated with the projects of the brands carrying out the projects. At the same time, visual data are analyzed in Saussure's (1998) signifier/signified plane within the analysis models of semiotics.

In line with the subject of the research, the projects have been analyzed within these criterias: (1) local brands in Turkey, (2) not an extension of any international project, (3) four projects from four brands as sample are selected on the grounds of timeliness and (4) each project is carried out by brands representing different sectors. Each sample that meets these justifications is analyzed under the four headings mentioned above through the theoretical framework of the research.

The Scope and the Limitations of the Research

Within the scope of theoretic/theoretical limitations; (1) the insufficient number of sources in the critical political economy perspective examining the concept of corporate social responsibility, which is the subject of the research, and the insufficiency of current sources in this direction, (2) the lack of a study that conducts critical discourse study through the texts and visuals of corporate social responsibility projects in the media, (3) the inadequacy of the theories "which are especially handled with critical political economy approach" put forward by public relations academicians for the concept of corporate social responsibility compared to their practical studies (4) the interdisciplinary differences in the concept of corporate social responsibility (the absence of a common definition) are the difficulties encountered in the literature review.

Within the scope of methodological/technical limitations; while the methodology and techniques used in the research cover the universe of the research, the selected samples include the corporate social responsibility projects of domestic brands in Turkey. The projects included in the sample are analyzed through their brand awareness and media reflections on digital media. In this direction, the limitations of this research include (1) the analysis of 4 separate projects in line with 4 different concepts identified and associated within the scope of the study (analyzing one project for each concept) (2) the possibility that the brands implementing the projects transform their sampled projects into a different project for any reason (e.g. changing the names, purposes or basic elements of the project, etc.), (3) the suspension or cancellation of these projects by the brands implementing the projects or due to different factors, (4) the possibility of censoring, blocking access to or removing the visual and written data related to these projects and their reflections in digital media that are or may be related to the brands implementing the projects.

2. THE TRANSFORMATION OF SOCIAL RESPONSIBILITY INTO CORPORATE SOCIAL RESPONSIBILITY

In this chapter, the emergence of corporate social responsibility as a practice of public relations and its transformation influenced by political-economy processes are analyzed. In this respect, the chapter clarifies how the concept of social responsibility has been transformed into the concept of corporate social responsibility, as well as its legitimization and global dissemination in line with economic goals, and examines the historical process of the concept in Turkey.

2.1. Transition From Helping Each Other to Corporate Social Responsibility

The concept of "social responsibility", which is frequently used in daily life, is explained in various meanings in both academic and sectoral contexts. When we look at the explanations in the literature, it is seen that "helping each other" is associated with "philanthropy" or "charity". However, the definition of "helping each other" is preferred in this study in order to understand the concept of "social responsibility" better. First of all, the term of charity as a virtue means both theologically and etymologically the highest love of human in Christianity. In this definition, charity is connected to religion of Christianity. Because of this religious limitation, it is inadequate to explain the concept of social responsibility properly. On the other hand, the term of philanthropy has been found to be insufficient as well as charity in defining social responsibility due to its etymological and epistemological structure. In Greek, the word of "philos" means "love" and the word of "anthropos" means "human". In short, philanthropy etymologically refers to "love of humanity". In sectoral descriptions, the concept of philanthropy is also used as a synonym for social responsibility. However, it is seen that the two concepts are not synonymous; the concept of social responsibility encompasses not only the love of humanity but also all living beings from plants to animals. When we look at the etymological structure of the word of "social responsible"; it is seen that the word of "socius" as a term derived from "socious responder" in Latin, means "companion or partner", and the word of "responder" means "respondent" (https://www.etymonline.com). In this respect, the etymology of the concept of "social responsibility" refers to the respond of one to another. For this reason the concept is associated with helping each other in the aim of this study. Because, the term of "helping each other" seems to be more appropriate than "philanthropy" whose root word is "love of humanity" or "charity" whose etymology is "Christian love in its highest manifestation", to define the concept of "social responsibility" which is the research topic of this study. It is understood that both "philanthrophy" and "charity" in the direction of their etymologies are two seperate concepts which are belonged and associated with the humankind in the context of human love and Christianity. In other words, both "philanthrophy" and "charity" are inadequate to explain the real meaning of social responsibility. In the light of this information, the concept of social responsibility is handled in the context of "helping each other" in the study, with this results not only the

etymology of the concept, but also its epistemology as can be seen in the content of the study.

The expression of helping each other (as different from “philanthrophy” and “charity”) is neither is limited with human senses nor activities. For this reason, helping each other is not unique to human beings; it is a common characteristic of all living things. Plants, animals and all living things help each other. Because all living things survive on two fundamental needs: nutrition and reproduction. While the first need drives them to fight each other, the need to reproduce brings them closer together. In this context, solidarity between living beings is much more important than struggling with each other (Kessler, 1880). For example, when two ants of different or hostile species meet, they may attack each other. However, only when two other ants from the same colony or species meet randomly, they come into contact with each other. Moreover, if one is hungry, the other feeds the hungry ant with its own saliva (Kropotkin, 2018, p.25). This example does not show the sensitivity or love between two creatures of the same species. It points to the importance of cooperation for the continuation of the species.

If we look at mammals, for example elephants, we also see them living together; they feed, move and fight together. They have families and herds. For this reason, living together is no exception for them. Because it is a law of nature. Each creature also has roles in its own herd to sustain its own species. These roles or tasks are part of living together, so cooperation is needed to live together (Kropotkin, 2018, p.46). At this point, it is understood that although there is competition between different species, helping each other is a kind of rule for the same species to live together. This rule is genetically coded as a motive for all living things. Therefore, helping each others is an instinct which humans have too. For example, when we look at the first traces of humans in history, we see that they have lived together. All the data shows that they have discovered the advantages of hunting, sharing, eating and in short, living together to survive. It is understood that early humans have sought cooperation to survive and that the cooperative lifestyle has taught them to help each other (Şenel, 1982, p.42).

According to Lumholtz, primitive people have a strong sense of friendship. They provide for the weak and poor in their tribes. They take care of sick people and elders in their tribes. Although they are cannibals, they take care of the old and sick people in the tribe, and they neither leave them alone nor eat them. They only eat strangers. Their

marriages are polygamous. Parents love their children. There is no slavery. As for another tribe in Papua New Guinea, it is seen that they are social and cheerful too. They never separate from their elders. They have no authority, no classification. They have communal lands. Children are cared together and carefully. They work together to find daily food and share it together (Kropotkin, 2018, p.92-93).

Among barbarians, helping each other is not a choice, but an obligation. In barbarian tribes there is no difference in behavior between the poor and the rich. The rich give the jointly cultivated fields to the poor. If a poor person needs help, the rich comes and plows the poor person's field. If a family living in the pasture slaughters an animal, they announce it to the village to share with the sick, pregnant and needy, and the meat is distributed. One important difference between primitives and barbarians is that the barbarians help not only people from the same village, but also strangers. They do not eat strangers as primitives do. For example, while people have been dying of starvation in Algeria between 1867 and 1868, it is seen that the barbarians in the barbarian lands have accepted without exception all the victims who struggle with starvation, and saved more than 12,000 people from starvation by feeding them (Hanoteau and Letourneux, 1872, p.58).

On the other hand, it is seen in the Middle Ages that helping each other has become commercialized and the guild mentality has begun to spread. Guild which derives from "gilden" in the Saxon, means payment or delivery. Guilds which have had priorily economic roles in pre-industrial Europe, have been formed by merchants and craftsmen to contribute to their collective finances. Although there have been two main types of guilds (merchant guilds for merchants and craft guilds for skilled and master craftsmen), they have acted collectively and followed a specific political influence. Guild members have benefited from mutual helping and production standards through their organizational structures based on mentoring, which means teaching and guiding one another. Thus, the competition between members has been reduced. In the 11th century, early guilds have functioned in towns and needed extensive protection for their own goods. Because they have had to pass through trade routes to reach abroad and this has created the need for protection. From the 12th century, guilds have been organized according to the occupational or craftsmanship diversity of professionals such as merchants and doctors. Later, this practice has been extended to skilled and equipped craftsmen. This collective

organization has increased to 100 guilds in England and spread to other European countries. For instance, in the mid-14th century, the city of Florence by itself has had 21 guilds, while the city of Paris alone has founded 120 guilds. This organizational system has prepared the ground for new capital owners. Thus, it is seen that being socially responsible in the context of helping each other has continued to exist in the Middle Ages. Because guilds have helped each other for their economic strength, mutual security, travel and political protection among members; like other living beings, they have helped their communities, those in need, poor families to ensure the continuation of their organization for the continuation of their species. However, it is seen that there is a serious difference between the medieval and the early ages. Even if helping each other in medieval guilds has continued in the context of applied philosophy, as it is mentioned above, their basis has based on economic interest because of continuing only between guilds. For this reason, the unprofitable sharing which has been seen in the guilds of early ages has lost its existance in the Middle Ages. This shows that although the idea of helping others persists, the transfer of capital from landowners to merchants is the greatest evidence of material and spiritual transformation (Cartwright, 2018).

Over time, the class conflict that started in pre-agricultural societies, in which individuals have been hierarchically grouped according to their wealth, income, education, occupation, etc., has gradually evolved into a more complex structure. This new structure has begun to change fundamental concepts in favor of the ruling class. For example, the "common good" which is known in Ancient Greek through Plato and meant the welfare of society, has been changed to "noblesse obligé", meaning the obligation of nobility. Noblesse obligé is a French term of aristocracy that refers that nobles have to take on certain responsibilities in order to maintain and promote their privileged position in society (Mintzberg, 1983, p.3; Crouch, 2008, p.10). This statement has shown that the ruling class pursues its own interests, even if it appears to be in the common good.

With the beginning of industrialization, government policies and deadly wars have changed societies and lives. Fertile lands have been plundered, art and knowledge have declined, and the monopoly structures of European governments over all activities and mechanisms have encouraged individual lives. These individual lives have damaged collective life (Grigg, 1987, p.93). This has distanced people from the consciousness of helping without selfinterest. While the single most important thing expected of human

beings in primitive times has been to help each other, the individual lives have limited the human being to being a good citizen who obeys the rules and pays taxes regularly. For this reason, people have lost their basic human responsibilities such as sharing, helping and protecting each other due to increasing citizenship responsibilities, individual lifestyles and material obligations of big cities. While liberalism has encouraged the construction of new institutions and companies, these institutions and companies created in the capitalist system have broken the common spirit and solidarity of society and increased the class divide. The collective life in which security, livelihood and needs of the community provided by the conscious of helping without selfinterest in previous periods, has come to an end, and it has passed to the individual life in which the right to live (residence permit, security, health, education, etc.) granted in return for citizenship duties, and class distinctions deepened. Accordingly, human beings have been abstracted from helping without selfinterest and responsibilities that all living beings owe to each other for their collective solidarity and collective survival.

The individualistic lives of liberalism have focused on the power of capital, so new trade strategies have required new and faster transportation routes. The search for new trade routes have resulted in the establishment of railroads in America in the late 1880s. This new formation has paved the way for the establishment of companies (Chandler, 1977, p.120). When we look at its background, it is seen that the birth of the corporations has emerged by reshaped ideologies. Economic and socio-political issues, such as the collapse of feudalism or the weakening of the power of the church, have influenced the process of reshaping ideologies. The transition from feudalism to capitalism and the new social, economic and political structures of nation states have supported private property. Thus, all these processes have influenced the constitutional states which protects the corporatization of capital and given capitalists the opportunity to open their own companies. In this context, the era of "corporate capitalism" in which "a capitalist market economy dominated by hierarchical and bureaucratic corporations that control the factors of production and the amount of profit they generate", has begun (Misachi, 2017, http://worldatlas.com/articles/what-is-corporate-capitalism.html).

Institution in the broadest sense is the name given to organizations such as companies, banks, schools, etc. that deal with the problems and needs of society such as economic, social and cultural activities (Saraç, 1920, p.420). In this context, it is understood that the

word of institution is a legal person which qualifies the institution. Institutional refers to a system organized by law for a specific function of society (Ergil, 1984, p.193). According to Kocabaş and Baytekin (2004, p.427), to be institutional is to have systematic structural rules to ensure the sustainability of an organization. This definition explains that employees in any organization are obliged to comply with the rules established by the organization in order to maintain the current functioning of that organization. According to Şengün (2004, p.25), the purpose of becoming a corporation is to gain corporate identity; through this identity, organizations can demonstrate their familiarity and recognition. Corporate identity is also necessary for a company to prove its legal personality. Scott (2003, p.879) states that according to the liberal doctrine, institutions are systems of cognitive, normative and traditional components such as regulations, rules, control and surveillance mechanisms which have been created to ensure the stability of society. With this explanation, it is understood that institutions have a role in social life. In other words, institutions affect not only their employees but also the society and its environment.

In the second half of the 20th century, many economic, political, social and legal institutions have emerged (Ganesh, 1980, p.209). The increase in the number of institutions has led to fights for power and institutional sustainability. For example, in economic competition between institutions, an institution being in the lead an hour ago may lose its competitive edge an hour later. For an organization, losing competitiveness also means losing dividends. According to Elmacı (2002, p.209), organizations have turned to inimitable strategic practices in order not to lose their competitive power. At this point, the difference between 20th century institutions operating with capitalist means of production and the guilds of the Middle Ages can be easily seen: While guilds have helped each other and their communities, 20th century institutions have caused bankruptcy of each other in order to survive in the economic competition.

Over time, companies have developed communication methods and channels to ensure sustainability through inimitable strategic practices. Thus, they have discovered that they can only differentiate themselves from their competitors with a much more specific and effective concept. With this mind, they have started to exploit the concept of responsibility and use it for their own benefits. Therefore, organizations have transformed the concept of responsibility which expresses helping each other, into a corporate concept in the line of their own interests and put forward the concept of “corporate social responsibility” as a

new concept. In other words, the consciousness of responsibility, which expresses helping without selfinterest that living beings exhibit with their survival instinct, has been transformed into strategic communication tools. In this sense, the development of civilization has distanced people from the responsibility of helping others, which is unique to living beings. Rousseau explains this situation with his critique of civil society. According to Rousseau (1988, p.16), man in the natural state is free and in harmony. He does not have titles such as good, bad, mine, yours. People are not in competition with each other. Because in the natural state they live without accumulation and property. The beginning of agriculture and iron working have resulted in the emergence of the concept of property, the competition between mine and yours, and this has formed the first step of civilization. For this reason, Rousseau has claimed that barbarians are much more civilized and moral than civilized societies. He has also criticized today's civilized people and stated that they have lost basic virtues such as tolerance and helpfulness. If corporate social responsibility is evaluated in the light of Rousseau's philosophy, the industrialized societies have created a competitive environment where different businesses compete with each other by using various marketing and communication strategies. Competition between institutions has led them to create new strategies to manipulate the masses whose basic virtues have been lost, according to their own interests. Moral values have been redefined and renamed by institutions by systematizing them under institutionalism and corporate identity. Thus, disinterested actions, such as helping each other, have been transformed into corporate social responsibility in the direction of individual and corporate interests in the competitive market.

2.2. The Rise of Corporate Social Responsibility

The increase in competition in the free market system has increased corporate social responsibility projects both quantitatively and qualitatively in parallel. When we look at the research in the academic literature on the concept of corporate social responsibility; although there is no clear starting date for social responsibility, it is seen that it has originated from the increasing industrial production of companies at the end of the 1800s. The increase in industrial production, together with new means of transportation such as

railroads, has led to an increase in competition by supporting the free market economy. This situation has supported the establishment of private corporations by encouraging the privatization of the market economy, where the prices of goods and services are determined within a free price system. For instance, industry-leading family businesses such as John D. Rockefeller, Cornelius Vanderbilt and Andrew Carnagie have been founded during this period. In the U.S., some of these corporations have led to bad reputations and distrust by accusing of unfair competition. Therefore, corporations have developed new ways to avoid blames and to subsist. For example, Standard Oil, the world's largest oil company, has been founded by Rockefeller in 1839. The company has reached its peak in 1868. After the 1870s, Rockefeller has monopolized all oil refining companies in the states. Standard Oil's unfair monopolistic growth has attracted the attention of the authorities and the U.S. government has passed laws against unfair monopolies. This case has particularly been brought to the agenda by Ida Minerva Tarbell who is a journalist and writer. She has investigated the case between 1902 and 1904 and her investigations have accelerated the bankruptcy of Standard Oil which is dissolved in 1911. Standard Oil has decided to form a new formation to eliminate the negative perception and reputation. In order to regain the positive perception and reputation it has lost, the corporation has created separate managements for each factory in each state of America against the monopolization phenomenon. However, Standart Oil's efforts have not yield any results. Because the public has lost confidence in the company (Standart Oil Co. v. U.S., 1910). This event has demonstrated the importance of the public and showed companies that no company can survive without the public. Therefore, this event has set a good example for companies that they need to create new strategies to make a good impression on the public.

Moreover, not only for-profit commercial organizationscorporations but also non-profit corporations, especially governments, have benefited from new marketing and communication strategies to gain public trust in accordance with economic liberalism. For example, the Great Depression of the 1930s has caused discord between American businessmen and the public. The business environment has lost public confidence. For this reason, new reforms have been introduced under Franklin D. Roosevelt. Although new reforms have been introduced due to the Second World War, this critical process has continued until the Truman era. The U.S. government has launched a social program

involving companies to reduce tensions between the business community and the public. Thus, the state has legally demonstrated its support for commercial corporations. The concepts of social justice and social responsibility have come to the fore due to increasing poverty after the Great Depression and World War II. Because millions of people has become unemployed during this period and the impoverished public has lost confidence in the government, institutions and companies. Corporations have realized that they need the public to sustain their existence and sought new practices to restore public trust. As a result of these problems, corporate social responsibility projects within the scope of public relations practices have started in this way (Kazancı, 1980, p.5).

In 1936, Sears Company has organized the first meetings on corporate social responsibility activities and people's etiquette with the participation of senior executives. In the 1930s, 1940s and 1950s, corporate social responsibility has been handled with specific issues focused on labor, pensions, security and disease. In addition, women's rights and environmental movements of non-governmental organizations in the 1960s have been effective in the formation of corporate social responsibility projects (Carroll and Shabana, 2010, p.87). In other words, the works of civil society organizations have become a model for the business environment. The concept of corporate social responsibility has been introduced for the first time in 1953 in the book "Social Responsibilities of the Businessman" by Howard Bowen. Conceptually, corporate social responsibility has come to the forefront in the 1960s with formations such as "the Human Rights Charter" in 1964, "the National Environmental Policy Act" in 1969, and "the Consumer Product Safety Commission" in 1972 (Aydede, 2007, p.23). Thus, companies have started to pay attention to concepts such as workers, consumers, neighbors, shareholders and society and they have started to invest in research on corporate social responsibility activities.

According to the results of the first studies conducted in the 1990s, 40% of consumers have stopped buying products from companies which do not pay attention to corporate social responsibilities, while 25% of consumers have preferred companies which pay attention to corporate social responsibilities in particular. The researchers have summarized the results that in these companies which are insensitive to social concepts, some consumers decrease the revenue of these companies by not shopping anymore, while others increase the revenue of these companies by preferring companies with corporate social responsibility (Aydede, 2007, p.23). In the 1990s, major international events such as

the “United Nations Framework Convention” and the “Kyoto Protocol” have influenced the international perspective on social responsibility. As Carroll (2015, p.88-89) explains, the process of globalization with expanding capitalism in the 1990s has increased the activities of companies and the search for new markets have resulted in global competition. Global visibility, international reputation and shareholder networks have become important concepts for multinational companies. Many multinational companies have recognized that being socially responsible is a competitive advantage to balance the challenges and opportunities of globalization. In addition, these global changes have also had an impact on the institutionalization of corporate social responsibility, and as a result, in 1992, Business for Social Responsibility (BSR)[1], an organization which provides business networking and consultancy to corporations, has been established. Thus, the global framework and ethical rules of corporate social responsibility projects have been formed.

At the end of 20th century, corporate social responsibility has become a global phenomenon with the landmark speech of the United Nations Secretary-General Kofi Annan at the “World Economic Forum (in 1999)”: “I propose that you, the business leaders gathered in Davos, and we, the United Nations, initiate a global compact of shared values and principles, which will give a human face to the global market” (https:// press.un.org/en/1999/19990201.sgsm6881.html). In this direction, the “United Nations Global Compact” has been launched in July 2000 with the cooperation of 44 global companies, 6 business associations, 2 workers and 12 non-governmental organizations in order to create an instrument with human values such as environment, human rights and social values which can fill the gaps in the management and sectoral functioning of that period. Thus, the “United Nations Global Compact” has established 10 principles which focus on human rights, labor, environment, etc. for the long-term goals of global companies. In other words, the general structure of corporate social responsibility has been presented globally. These principles determined in this direction have shown that the main purpose of the concept of social responsibility has moved away from the consciousness of helping without selfinterest, and as Annan has explained at the “World Economic Forum” in 2000, it has been institutionalized and legitimized on a global scale which is transformed into a different concept creating a human face for global companies towards society. For this reason, corporate social responsibility projects have become an advantage for

[1]bsr.org

organizations to mask the social and environmental destructions they cause, and at the same time to highlight their human characteristics.

Since the 2000s, the global recognition of corporate social responsibility has grown stronger. The European Commission has presented a green paper "Promoting a European Framework for Corporate Social Responsibility" to disseminate the European strategy on corporate social responsibility. In order to promote a European strategy or European approach to corporate social responsibility, a series of conferences have been organized between 2001 and 2004 in European countries such as Brussels, Helsinki, Venice, etc. Thus, corporate social responsibility has been adopted as a strategic responsibility. In 2011, the European Commission has published the renewed European Union strategy on corporate social responsibility for the years 2011-2014 with regard to its achievements, shortcomings and future challenges (Agudelo et al., 2019, p.10). In 2015, the "Enterprise 2020 Manifesto" on corporate social responsibility has been launched to set the direction for businesses in Europe and develop an inclusive sustainable economy. The Manifesto has focused on 5 key areas: The first is social impact through the promotion of responsible and sustainable business practices. The second is membership engagement and satisfaction to guarantee continuity in corporate social responsibility efforts. The third is financial stability. The fourth is employee commitment to invest in individual development and the last is environmental impact to identify areas for improvement (Agudelo et al., 2019, p.10).

In the 2010s, international certifications have been designed according to corporate social responsibility. "The Consumer Policy Committee" of the "International Organization for Standardization" (ISO) has recommended the creation of corporate social responsibility guidelines to complement the quality and environmental management standards in ISO 9001 and ISO 14001. Thus, under the responsibility of 40 international organizations and 450 experts from 99 countries, ISO 26000 has been organized towards corporate social policy. As a result, more than 80 countries have adopted it as a guideline for national standards. In this direction, businesses in various sectors have started to use ISO 26000 to develop their own corporate social responsibility policies (http://www.reworked.co/leadership/what-corporate-social-responsibility-looks-like-2020/am). According to the Global Web Index's 2019 report, 68% of online shoppers in the U.S. and U.K. do not prefer brands with poor or misleading corporate social responsibility, while nearly 50% of the same type of consumers are willing to pay a

premium price for a low-quality brand simply because it has a socially conscious image. These and similar studies on consumers' behaviors and attitudes together with their preferences and expectations, show that institutions should develop their marketing techniques and strategic communication activities according to consumers. In this respect, corporate social responsibility projects which is carried out in line with the preferences and expectations of the consumer, one of the two parties making up the market, in the context of social and environmental sensitivity, have become a kind of prerequisite for today's institutions to protect and develop their own interests in the competitive market.

2.3. The Global Framework of Corporate Social Responsibility

The competition in liberal doctrine is accepted as a motivation for social progress. In this context, this social progress is also associated with economic freedom and market liberalization. Global decisions and practices regarding free market foreign trade and capital movements, play an important role in maintaining the competitive structure while ensuring the survival and improvement of capitalist institutions at the same time. In this context, in parallel with this argument about the globalization of the economy, the research findings on the global awareness of corporate social responsibility also show that there is a relationship between corporate social responsibility and profit (Balabanis et al., 1998, p.25-35). Therefore, globalization, in other words the global market, has increased the spread of corporate social responsibility all over the world.

The aim of the "developing countries" is to reach the production-consumption standards and level of development of the colonialist countries which are called "developed countries". Developed countries offer principles, programs and standardizations to the developing countries they dominate in order to continue exploitation. The purpose here is to sustain the development of developed countries while continuing the exploitation of developing countries at the same time.

For example, after the announcement of the Global Compact by the United Nations Organization in 2000 and its acceptance as a ten-point code of conduct designed for companies, 1,800 companies have signed the United Nations Global Compact (United

Nations Global Compact) in “Table 1” in September 2004. In this way, an effective network has been created between the “United Nations Organization” and companies and non-governmental organizations, and the global expansion of the planned institutional structure has been supported. Accordingly, the “Global Compact” has become one of the most prominent and important dynamics of corporate social responsibility (Blair et al., 2004, p.21-23). Within the scope of corporate social responsibility, many companies have taken the “Global Compact” as a reference point and started to carry out activities which demonstrate and promote their corporate structures as benevolent and beneficial to society and the environment.

For instance, one of the first companies to sign the “United Nations Global Compact” has been Nestlé which is originated from Switzerland and one of the world’s largest food brands. The Company has joined the “United Nations Global Compact” on February 20, 2001 (https://www.unglobalcompact.org/what-is-gc/participants/6882-Nestle-S-A-). Although Nestlé is one of the first companies to join the agreement, a different picture has been observed when comparing Nestlé's production structure with the agreement which includes the principles shown in “Table 1” below. As is well known, Nestlé is mainly known for its chocolate and coffee products. When the chocolate and chocolate products of the brand are considered, it is wondered where it supplies cocoa, which is the raw material of chocolate. Two cocoa producing countries in the world (West Africa and Brazil) supply cocoa to giant global brands such as Nestlé, Hershey, Mars and other chocolate producers. In 2004, the Ivory Coast’s first lady of the era and her entourage have allegedly kidnapped and killed a reporter who is reporting on corruption and human rights abuses in the country’s cocoa industry, and in 2010, three journalists have been detained for reporting on this allegation (https://foodispower.org/human-labor-slavery/slavery-chocolate/). A joint study by the U.S. Department of Labor and the University of Chicago has found that 1.56 million children in Ghana and the Ivory Coast work in the chocolate industry. The report has found that most child laborers are employed in hazardous conditions such as clearing land in the middle of the night, carrying heavy loads, and using sharp tools (https://mikro-makro.net/100-milyarlik-cikolata-endustrisi-afrikali-cocuk-iscileri-en-kotu-sartlarda-calistiriyor).

In 2005, Nestlé, one of the food brands which supplies cocoa from the region in the Ivory Coast has been sued, after a group of Malian agricultural workers have reported that children in Mali have been abducted and forced to come to the Ivory Coast to work unpaid

and forced labor (McCarthy, 2016, https://www.globalcitizen.org/en/content/the-child-labor-lawsuit-against-nestle-what-you-ne/). According to the Ivory Coast cocoa producers' statement in the lawsuit, these incidents have occurred after Nestlé has offered producers much cheaper financial and technical support for the production of cocoa in order to obtain much cheaper cocoa (Wulfhorst, 2016, https://news.yahoo.com/u-supreme-court-gives-boost-child-slave-labor-055122768--finance.html). However, the issue has been closed after the U.S. Supreme Court has dismissed a "child slavery" lawsuit against Nestlé and Cargill for sourcing cocoa from Ivory Coast (https://www.bbc.com/news/world-us-canada-57522186). In 2000, a year before the case is settled, Nestlé has established the "Nestlé Sustainable Agriculture Initiative" (SAIN) to support cooperation with local farmers, improve their living standards and ensure the sustainability of its supply. In 2010, Nestlé has implemented the "Nestlé Cocoa Plan" and the "Nescafé Plan" to develop the company's sustainable cocoa and coffee supply chains, improve social conditions in farming communities and ensure their profitability" (https://www.nestle.com.tr/hakkimizda/nestleturkiye/tarihte-nestle). Accordingly, as part of its corporate social responsibility activities (in the direction of the two-way symmetrical model of Grunig and Hunt)[2], Nestlé has built schools for the education of children in the Ivory Coast and started to engage in activities for their education and daily care (https://www.nestle.com/ask-nestle/human-rights/answers/nestle-child-labour-supply-chains). It has announced that it starts paying an additional $536 per year to 10,000 cocoa farming families in the Ivory Coast to combat child labor by keeping children safe at home and out of school, and that it will do the same for Ghana in 2024 and 160,000 cocoa farmers from whom it sources cocoa by 2030 (Chandrasekhar, 2022, https://www.swissinfo.ch/eng/business/nestl%C3%A9-will-pay-african-cocoa-farmers-to-keep-children-in-schools-/47298724). In this respect, Nestlé has revised its corporate structure by developing an action plan that also complies with the principles of the "Global Compact" it has signed in 2001. In this context, Nestlé's corporate social responsibility efforts, together with the decision taken by the major chocolate companies in 2010 to "reduce child labor by 70% by 2020" in order to ensure their continued existence, can be seen as timely and well-intentioned activities. In contrast, Grand View Research reports that "the cocoa sector is expected to grow by 5% per year until 2027" and that the number of child laborers working in hazardous conditions

[2] Grunig and Hunt's communication models are analyzed in the next chapter.

has increased by 30% in ten years. Besides, Richard Scobey, president of the World Cocoa Foundation, has stated that "child labor remains a persistent problem in Ivory Coast and Ghana" (https://mikro-makro.net/100-milyarlik-cikolata-endustrisi-afrikali-cocuk-iscileri-en-kotu-sartlarda-calistiriyor). In addition to its crimes related to child labor, Nestlé also violates the environmental principles of the Global Compact, as exemplified by the destruction of rainforests in the Ivory Coast (https://yesilgazete.org/fildisi-sahilindeki-yagmur-ormanlari-cikolata-endustrisinin-kurbani-oldu/).

As seen in the example, although Nestlé is one of the first brands to adopt the "Global Compact Principles", it has continued the child labor and violated fourth and fifth principles in the compact. Following the filing of lawsuits that can damage their reputation and prestige in relation to the issue, Nestlé has established its own sustainable agriculture initiative and initiated corporate social responsibility activities for the education and daily lives of children in the regions where it supplies the raw materials for its products. At this point, it seems that although Nestlé creates the perception that it has solved the problem with its corporate social responsibility activities for the principles which violates in the contract and for the damage it has caused, it is easily seen in the background that it aims to repair its damaged reputation. This is because, as explained above, studies report that child labor in these regions will increase further. This suggests that Nestlé does not solve the problem of child labour, on the contrary, it creates a positive perception with its corporate social responsibility activities by covering up the negativities which they are the source of these negativities. In this context, it is understood that the "Global Compact" is a guideline for the giant global businesses against the negative situations they have faced and may face in order to protect their interests. When we look at the topics included in the principles (human rights, working conditions, environment, anti-corruption), it is seen that this guideline guides the businesses in the compact in line with its outlines.

Table 1

The principles of the United Nations Global Compact

Human Rights
Principle 1: Businesses should support and respect the protection of internationally

proclaimed human rights.
Principle 2: Businesses make sure that they are not complicit in human right abuses.
Labour
Principle 3: Businesses should uphold the freedom of association and the effective recognition of the right to collective bargaining;
Principle 4: the elimination of all forms of forced and compulsory labour;
Principle 5: the effective abolition of child labour; and
Principle 6: the elimination of discrimination in respect of employment and occupation.
Environment
Principle 7: Businesses should support a precautionary approach to environmental challenges;
Principle 8: undertake initiatives to promote greater environmental responsibility; and
Principle 9: encourage the development and diffusion of environmentally friendly technologies.
Anti-Corruption
Principle 10: Businesses should work against corruption in all its forms, including extortion and bribery. "*This principle has been added in 2004."

(htt://www.unglobalcompact.org/what-is-gc/mission/principles).

Ananother organization spreading the corporate social responsibility worldwide is the International Labour Organization (ILO). The Declaration which is developed by the International Labor Organization, aims to contribute to the economic and social development of multinational companies. Fort his purpose, the ILO develops principles to be applied on a voluntary basis. These principles, which include the recommendations of the ILO, are guidelines on (1) labor relations (labor security, equal opportunities, promotion of employees, etc.), (2) working and living conditions (workplace safety and health, wages, benefits, etc.), (3) industrial relations (prevention of coercive and oppressive labor, freedom of association, etc.) (ILO, 1998, p.1-8). Declarations and principles play an

active role in ensuring universally accepted standards and are also taken as reference for corporate social responsibility practices.

The Guidelines for Multinational Enterprises, created by the "Organization for Development and Cooperation", is presented as a guide containing recommendations to global businesses and organizations to ensure that corporate activities are carried out in a socially responsible manner. The Guidelines include principles on environment, industrial relations, employment, consumer rights, science and technology, taxation issues, anti-corruption, and so forth. The principles covering the recommendations proposed by the organization are applied to the global activities of multinational companies and accordingly contribute to the global spread of corporate social responsibility (OECD, 2008, p.9-11).

The United Nations Development Programme (UNDP), the development agency of the United Nations, defines the "Sustainable Development Goals" (SDGs) as universal goals, which have been introduced in January 2016 to guide UNDP financing and policy for the next 15 years. The Sustainable Development Goals consisting of 17 articles, has built on the "Millennium Development Goals" which have been pursued for the previous 15 years. In other words, the "Millennium Development Goals (MDGs)" have expired and have been replaced by the "Sustainable Development Goals". The goals cover issues such as combating poverty and hunger, climate change, economic inequality, peace and justice, education, health, thirst, gender equality, sustainable cities and communities, production and consumption, etc (https://www.un.org/sustainabledevelopment/).

The economy practiced locally and globally is based on a western economic model based on production and consumption patterns. According to the standardizations established by developed countries, the proximity of countries to this economic model also determines their degree of development. Today, the dominant concept of "sustainable development" is measured by how much value is produced in the economy (Kılıç, 2012, p.210). While development levels are measured in terms of economic growth figures, the material value of the damage which is caused to the environment, people, etc. in the process of this economic growth, is not presented in figures. In other words, while the calculation of development takes into account the increase in the level of economic prosperity, it is not taken into account the damages accused in the process of achieving that prosperity and what this "development" has been achieved in spite of. The production

systems of developed countries also continue to generate environmental and social problems. This is proof that sustainable development does not include sustainability based on any benefit other than the economic sustainability of the countries which have vested interests, are imperialist/hegemonic and call themselves “developed”.

As is well known, the production of capitalist economies is indexed to consumption. In this system, where environmental values are considered as free goods, balancing production and consumption has created environmental and social problems. Because the system we are in now centralizes mass consumption, production is becoming more and more destructive. This situation is summarized by the fact that the dominant ideological structures and related institutions in society constantly support consumption. In this case, we need to update the definition of sustainable development; sustainable development is the continuation of the economic prosperity of developed countries and at the same time the exploitation of underground and above-ground resources of developing countries, and the ideological exploitation of developed countries over developing countries. Companies have added corporate social responsibility practices to their corporate vision and missions in order to get more efficiency from the world which is the source of production, and to repair their reputation (that is a very important point for companies in a wild competitive environment) which has been shaken due to the damages they cause while producing. In the eyes of global business organizations, corporate social responsibility projects have been legitimized on a global scale by being included in the business items of every business.

The functioning of these organizations, apart from the companies, has been transformed into a logic of serving the interests of imperialist countries rather than meeting needs. If it was not so, world hunger could have completely eradicated with the world’s annual gross national product. “Sustainable Development Goals” which are still in process after the “Millennium Development Goals” implemented by the “United Nations” during 15 years emphasize this situation that why the “Sustainable Development Goals” have not yet been able to completely end humanitarian and environmental problems “as described to society”. This proves that (as in the case of Nestlé described above) the principles and targets are designed for giant global businesses. In this respect, it is understood that these goals and principles are prepared for these businesses to plan how they can cover up their violations and destruction against society and the environment and what kind of perception they should create by covering it up in order to ensure their sustainability.

In addition, while global corporations act individually in economic gain, they do not act individually in correcting the damage they have caused, and they also pursue a policy of spreading these problems to the social sphere. It is precisely resulted from this policy which companies' volunteering practices in corporate social responsibility activities. In this context, companies impose a mission on society by saying "not me, we have corrupted the world". However with this argumant, it is inevitable that imposing a mission on society also creates a separate brand value in society.

2.4. Historical Process of Corporate Social Responsibility in Turkey

"Hayır" in Turkish, comes from the Ottoman Turkish word "hayr" whose word root depend on the Arabic word "χayr", and it means "goodness and help without expecting anything in return" (Turkish Language Association, 2018). The epistemology of word "hayır" has formed by the combination of traditions and customs with religion in the context of Islamic philosophy. Turks have been the ones who have used the concept of foundation which is as old as the history of mankind, together with the concept of "hayır". For this reason, the foundation has become a national institution in Turkish Cultural History. It can be understood from the foundations established before Islam that not only in the Turkish-Islamic states but also in the pre-Islamic Turkish states, "doing hayır (doing good)" has been widely practiced (Özden, 2004, p.341). This is an indication that social responsibility (the practices of social responsibility before its institutionalization) has not been based solely on religious purposes at that time. In this context, it is seen that social responsibility observed in Turks, in other words, helping without selfinterest, is similar to helping in primitive societies, and at the same time it is differentiated as it is based on Islamic philosophy. With the addition of the Islamic philosophy to the social responsibility consciousness which refers to helping others in order to ensure the continuation of the species, the mentality of "doing good" and "improving the society in order to gain God's (in Islamic discourse Allah's) appreciation and reward" has been pursued, and the foundations established for this purpose have been legitimized in line with the beliefs, traditions and customs of the places established. In this direction, "benevolence" which

derives from doing good (doing hayır), has been seen as one of the most important acts of earning good deeds as part of religious belief. For example, the fact that "doing hayır" associated with benevolence, is both voluntary "grant" and compulsory "zakat" in Islamic terms, is the clearest indication of this practice (Gökşen, 2006, p. 59-81). However, even though the influence of Islamic values is apparent in social responsibilities, the basis of these practices is based on the Turkish-Islamic approach of "what one hand gives, the other does not hear" and it is essential that the good deeds are carried out within the framework of the principle of confidentiality. Accordingly, the information of both the donor and the donee is kept confidential and the difficult situation of the donee is not disclosed. This shows that social responsibility practices in Turks are not only shaped by Islamic philosophy, but also blended with Turkish traditions and customs. Another noteworthy point here is the concept of "benevolence" mentioned above; as can be seen, the concept of "benevolence" used in the context of social responsibility in the Turkish-Islamic understanding of social responsibility is derived from "doing good (doing hayır)" and in this respect, it is understood that it differs from philanthropy (meaning human love and pursuing the common good) which is wrongly associated with social responsibility today. Because in the Turkish-Islamic understanding, doing good is not limited to human beings. With this importance, it is observed that the concepts of "social responsibility" and "doing hayır" should not be used as synonyms of the concepts of "philanthropy" and "charity" not only etymologically (as explained at the beginning of the chapter) but also epistemologically and even theologically (as will be understood from this chapter). In addition, although the concepts of "social responsibility" (to ensure the continuation of the species) and "doing hayır" (to gain God's appreciation) are not identical, it can be seen that they are both based on helping eachother without selfinterest and economic gain.

However, although social responsibility awareness and practices in the Turks seem to be an individual impact on social life within the framework of traditions, customs and religious beliefs, they have not escaped institutional transformation as a result of economic, political and social changes over time.

During the 19th century Ottoman Empire, two institutional organizations, foundations and akhi brotherhoods (called ahîs in Turkish), or guilds have been affected by this situation. Institutions called "ahî" (derived from akhi in Arabic and meant my brother) which bases on brotherhood, generosity and openhandedness between the 14th and 17th

centuries and "guild" with the inclusion of non-Muslims after the 17th century, have been professional groups consisting of artisans, craftsmen and merchants, and been the first institutions to have an institutional structure within the scope of social responsibility in these periods (Ülgener, 2006, p.124). The "ahîs" who know how to give to others when they by themselves are in need, who have moral values such as helping even the enemy, adopt the concept of "fair trade" in the commercial sense, have structured based on earning together, fair distribution and social solidarity which have been far from today's institutional structure. Later on, although the ahîs have been transformed by the coercive pressure of the state, they have retained their institutional values and preserved their benevolent purposes. Foundations, on the other hand, have been structures with Roman/Byzantine influences which are managed by ulemas dating back to the 19th century Ottoman Empire, emerged with the Islamic tendency, and carried out social responsibility activities within the framework of the benevolence mentality (Çizakça, 2006, p.30). Foundations have differed from guilds in terms of their more organized organizational structure and their intertwined ties with the state. While entering the 20th century, the importance of these foundations have declined because of starting to be questionering of their purposes, becoming more frequent of territorial losses in the Ottoman Empire, and pressure of Western countries, especially France (Güvenç, 2003, p. 205). For this reason, the foundations have shrunk both in terms of size and quantity due to intervention of the Ottoman State in these foundations with confiscation their assets.

As can be seen, foundation and guilds have been the institutions which carry out social responsibility practices with the benevolent thought in line with their basic ethical approaches such as "fair business ethics". On the contrary of this, corporate social responsibility practiced today is not just about social responsibility practices carried out with the thought of benevolence. In the Ottoman period and before, the benevolence, in other words social responsibility, has been considered as the activities of individuals based on their religious, conscientious and emotional motives (Buğra, 1995, p.38). The Ottoman Empire has tried to carry out many reforms in administrative, military, political and social fields such as the modernization of the armies, the Reform Edict and the Tanzimat Edict in order to survive the collapse period (Akşin, 2007, p.23-37). With the collapse of the Empire and the transition to the Republic, the epistemological transformation in education, the changes in the economy and the accompanying politics have led to the emergence of

new role structures. By passing from the empire to the nation-state, the attribute of the individual has changed from servitude to citizenship. Besides, the state-supported liberal mixed economy model has been also adapted to development program which is based on statist economic policy after 1930 (Kılıçbay, 1997, p.145). In this single-party period, citizen-state unity has been taken as a basis, Ahîs and Foundations in the Ottoman Era have been rendered by dysfunctional and the state has become the new actor. The centralization of foundations, the transformation of the Ahî Unions into Chambers of Tradesmen and Craftsmen by the Republic of Turkey with the "Law on the Chambers of Commerce and Industry" in 1924, and the establishment of the General Directorate of Foundations in 1924 are the indicators which the state has entered the area of social responsibility. In this period, the state has been positioned as a social state, and the mixed economy plan has been taken as a basis in order to restructure Turkey's internal dynamics (Aksoy, 2009, p.17-25). With this policy implemented, the structure taken over from the closed economy has tried to be corrected. For this reason, such kind of situations have never happened in Turkey at that time while the great depression has been effective in the U.S. and there has been discussions about the responsibilities of the companies (Yamak and Süer, 2005, p.111-121). The indicator of this situation is that the state has been the most important socially responsible actor at that time.

According the Ceylanoğlu (2006, p.149-153), while social responsibility has a virtue and a mystical intention at the individual level, the involvement of the state as a prominent actor in the process has caused individuals to move away from the virtue of benevolence, helping each other without selfinterest in other words, which is the basis of social responsibility awareness. In this context, social responsibility, which is formed within the scope of Ottoman values, has been transformed both in terms of structure and understanding, and been passed into centralized social responsibility. Although the transition to a centralized structure in social responsibility has primarily brought social responsibility activities to the forefront in Turkey, it has also facilitated the increase in the qualitative and quantitative value of companies that have developed today's corporate social responsibility approach. In this direction, as described above, the centralized and single-actor state policy of the 1930s and 1960s has been also transformed. As the state, which is dominant in the liberal economy and organizational sphere, has broken away from being the sole actor, the understanding of social responsibility has entered a new

transformation. With this transformation, joint ventures between local entrepreneurs who are supported in a closed economy and international companies have become more common (Özkaya, 1996, p.201). The trade knowledge and crafts learned by minorities, the impact of local initiatives and the Marshall Plan have initiated the development of companies and the ruling class engaging in trade in line with their capitals and skills (Aksoy, 2009, p.17-25). Especially 1950s and 1960s have the periods when the combination of policy and capital initiatives which is mentioned, have yielded results.

However, since the 1960s, Turkey has entered a different transformation process; in this context, attempts to open up to the outside world, changes in demographic structures, rapid urbanization and subsequent increase in the need for labor have laid the groundwork for the implementation of the sustainable development plan (Sözen and Shaw, 2002, p.475-486). At the same time, the democratic process has come to a standstill with the unrest triggered by Cold War tensions and social movements, and three military coups in the space of about 10 years. The increase in the "State Defense Budget", the inability to manage the public budget properly and the use of import substitution have created a very problematic period in the 1960s and 1980s. In additions to these, political and economic problems have started to shape the society on the one hand. According to Ararat (2005, p.247-259), in this period when all socio-economic and political processes are troubled, the economic duty of the state and the relations of the state with the private sector have degenerated. In this direction, the state which is expected to undertake the duty of social responsibility in the constitutional sense has showed that it will withdraw from this area with the influence of liberal movements after 1980.

January 24, 1980 and the military coup which is followed have been a turning point. The "January 24 Decisions" are an indicator of the reorganisation of the economy in order to open the economy which is protected against foreign competition and based on domestic demand to the international market (Gölbaşı, 2008, p.12). In this direction, instead of import substitution, the policy based on exporting has been implemented, and subsidies have been given according to sectoral competitiveness. This reorganisation has included the creation of social and political structures that will support economic policies, and in this context, the state has begun to shift its duties in service areas such as social work, health and education, and social security with the privatisation of "State Economic Enterprise" (SOEs) which is the product statism (Gölbaşı, 2008, p.12). In addition to this,

according to the argument of liberal democracy, a new dynamism has been added to the private sector, and a network of relations has begun in which the private sector establish direct relations with the state, use the opportunities offered by the state and prefer trade to industry (Özen, 2002, p. 89-100).

The emergence of the private sector as a new actor and the increasing relations of companies with the state have pushed them into an economic and political structure. The gradual globalisation of capital and withdrawal of the state from the public sphere have transformed the understanding of social responsibility and formed the infrastructre of today's corporate social responsibility activities. Since the Republican Period, the holdings have merged with 3500 of 4500 foundations (Bikmen and Meydanoğlu, 2006, p.177-179). Dynamics such as tax reduction, financial support from the state, relations with the state and providing social legitimacy have formed the basis of this merger. In 1970, the "Turkish Industry and Business Association" (TÜSİAD) which protects the interests of the private sector, in other words, the spokesperson of the capital powers, has been established. In Turkey, which has been in a structural crisis since the second half of the 1970s, the government has stuck between the conflicting demands of foreign credit institutions and the internal dynamics which brings it to power, as well as the conflicting demands of different internal capitalist classes among themselves and with the workers. This situation has caused frequent changes in power in the country, but a government which is able to make regulations, could not emerge in the period from 1970 to 1980. In this process, there has not been political party which the capital powers can ally so the stabilization programs introduced by different governments in the years of 1977-1978-1979 have not been successful. Refusal of the government to adopt a radical system change has resulted in increased capital, decreased productivity, and inability to find a solution to a crisis which is increasingly challenging the system both internally and externally. In order for the system to reproduce itself and find resources, TÜSİAD has given up on the existing structure and sought support from international circles (please see the following link:https://tusiad.org)[3]. In this context, instead of supporting domestic institutional structures in crisis, TÜSİAD

[3] Suggestions, decisions and actions taken regarding foreign relations and the search for resources can be found in TÜSİAD's 1970-79 reports. In addition to this, it is recommended to consult TÜSIAD's archive to access information on the subject: https://tusiad.org/45-yil/

has chosen to mobilize other actors and resources in their favor to force the political power to change these structures.

In this period, the conditions forcing Turkey to undergo significant structural transformations have stemmed from the intertwining of many economic, political and social reasons which are both international and local. For example, the embargo imposed on Turkey by the USA and Europe due to the Cyprus incident, Turkey's problems with its neighbors, and many external problems such as the Iran crisis togetger with Ecevit's approach to an independent foreign policy with the Eastern Bloc have resulted in the cessastion of the credit taps following into the country. The West's cessation of lending has brought the economy to the point of stagnation and blocked the reproduction of the system. The blockage in the world system, the oil crises followed one after another, have increased the crisis within the country and made it impossible for the internal and external institutional structures to produce a solution from the system itself. In this direction, Turkey has not been able to realize a simultaneous transformation with the World System (Gölbaşı, 2008, p.12). In this process, TÜSİAD has emerged as a corporate entrepreneur by legitimizing its praxis and mobilizing other actors and resources in favor of its own interests. According to Ararat (2005, p.247-259), TÜSİAD not only protects the interests of the private sector, but also encourages the private sector on social awareness in a normative way.

While the development of the private sector has strengthened the liberal economy movement, it has also transformed the concept of social responsibility (Buğra, 1995, p.78). Just as the main reason for social responsibility in the United States in the 1920s has been businessmen's quest for legitimacy which is ostensibly implemented to fill the debt felt by businessmen towards society, similarly, the desire of organizations in Turkey to gain social legitimacy and be accepted in society during these periods is similar. In this context, a different understanding has begun with corporations and institutionalization by moving away from understanding of benevolence which is the main purpose of social responsibility. According to this understanding, corporate social responsibility practices in Turkey have started to become widespread, as the objectives of the organization take priority in line with the necessity of institutionalization.

When we look at the institutionalization of social responsibility in Turkey; professional organizations, chambers of industry and commerce, foundations and other centers of

influence have facilitated the institutionalization of social responsibility. Along with foreign capital investments, the globalisation of business life has also increased corporation and institutionalisation. According to Matten and Moon (2008, p.404-424), the link between the globalisation of business life and the spread of corporate social responsibility practices, is directly proportional to the similar application of management approaches everywhere. The global policies pursued by international companies and the acceptance of regulations by local organisations ordered by other organisations have led corporations and institutions to turn to uniform business practices. Ertuna and Ertuna (2009, p.172), support that the uniform business model and corporate governance practices can not be exactly as same as the American model, and that both legal regulations and cultural and historical differences prevent a single model to be valid. For this reason globalisation has presented corporations and institutions with very similar governance models, although not exactly the same, and the models have also influenced corporate social responsibility practices. The fact that legal regulations and professional standards create compelling and normative isomorphism pressure on companies, has also revealed isomorphism in corporate social responsibility studies.

As mentioned above, when we look at the developments in Turkey in the 1980s and afterwards, it is understood that the increasing neo-liberalization pressure since the 1980s has further shrunk the state while making conglomerates more effective. In this respect, 1980 also constitutes a turning point for corporate social responsibility activities in Turkey. From these years to the present day, it is observed that there has been a dual structure in Turkey; one of these is the social responsibility carrying out confidentially, in other words, without any media work and without anyone knowing about it which has lost its quantity with the awareness of “benevolence” based on the Turkish-Islamic understanding, and the other is the corporate social responsibility activities which have been shaped by media and communication studies and been gained quantity and quality with the influence of corporate governance. Thus, in the 1990s, benevolence has lost its value in the eyes of businesses and corporate social responsibility activities have become indispensable practices of businesses.

Table 2

Transformation of the concept of "social responsibility" into "corporate social responsibility" in Turkey

PERIOD	IMPLEMENTER	IMPLEMENTATION	PURPOSE	COMMUNICATION POLICY
Ottoman Period (Before 1923)	Ahîs, Guilds and Foundations	Social Reponsibility	Helping and supporting those in need.	Based on the principle of confidentiality.
The Establishment Period of the Republic of Turkey and After (1923-1960)	Social State	Social State Concept Practices	To provide development with industrialisation and to meet the needs of the society.	To make audio and written announcements about social assistance.
Development of the Private Sector (1960-1980)	Businessmen and Family Holdings	Corporate social responsibility focused on state management.	To provide legitimacy by supporting the state and society.	To make audio, written and visual promotions for promotional purposes.
Beginning of Globalisation (1980-1990)	Institutionalised Corporate Holdings, Holding Foundations	Corporate Social Responsibility	To strength legitimacy with internal and external strategic practices in line with corporate pressures.	To use the written, audio and visual media.
From the Period of Widespread Internationalis	National and International Coporate Holdings, Foundations,	Corporate Social Responsibility and International Corporate Social Responsibility	To maintain the legitimacy they provide	To use and benefit from all means of communication, not only at the press level

ation and Right Struggles to the Present (1990-present)	Associations and International Networks		in line with brand awareness, reputation, and loyalty in global competition.	but also in all media channels.

*Note.*The table has been developed with inspiration by the table in (Alakavuklar et al., 2009, p.131): First of all, it has been reshaped; the time period between 1990 to present has been added; the titles have been renamed; the part of communication policy has been formed. In the Table 2, it is explained how "social responsibility in terms of the understanding of benevolence" has evolved into "corporate social responsibility" in Turkey by gaining a corporate dimension. During the Ottoman period before 1923, ahîs, guilds and foundations have provided aid to the people in need in line with the principles of confidentiality. In the years between 1923-1960, audio and written announcements have been made in order to ensure social integration and to increase participation in social integration and social welfare practices within the scope of development and social state understanding in social state administration. In the period of the development of the private sector in between 1960-1980, family holdings have made corporate social responsibility which is focused on state management to increase their legitimacies in the eyes of the state and society, and in this direction audio, written and visual promotions have been made to increase the activities of family holdings more. In the early years of globalisation between 1980 and 1990, the institutionalised holdings have purchased the foundations and begun using corporate social responsibility practices by written, audio and visual media in order to consolidate the legitimacy they have obtained. In 1990, as internationalization is become more widespread, rights struggles (such as the resistance in the Bergama gold mines, the struggle for freedom of journalism and expression, the struggle for the headscarf, the Alevi struggle, the struggle for the freedom of publications in different languages and dialects, etc.) have been also quite common. During this period, corporate conglomerates have raised the bar even higher. In the following years, they have promoted their corporate social responsibility practices both nationally and internationally, using all communication tools and channels, in order to create awareness, reputation and loyalty for their brands in

global competition and to maintain their legitimacy, in other words, to ensure their sustainability (as it is practiced today).

These political economy transformations in the historical process have paved the way for “corporate social responsibility” to replace “social responsibility” based on “benevolence” in places where the Turks live. “Social responsibility” in accordance with traditional values implemented in the Ottoman period without any self-interest, advertisement, promotion or announcement have been violated by strategy-oriented “corporate social responsibility”. In this framework, the role of the media which is a tool of legitimizing “corporate social responsibility” is effective in gaining interests in the conflict between values and interests. Today, national and international conglomerates not only use public broadcasting and private broadcasting, but also create their own media where they set their own agendas and share the advertising, promotion and information they want, maintaining the elements that will benefit many businesses, especially corporate awareness, reputation and loyalty.

3. THE RELATIONSHIP BETWEEN CORPORATE SOCIAL RESPONSIBILITY AND SUSTAINABILITY IN PUBLIC RELATIONS AND BUSINESS DISCIPLINES

The chapter three examines corporate social responsibility as a public relations practice within both public relations and business disciplines; in this context, it presents similar, different and common terms in theory and practice. The chapter also explores the relationship between corporate social responsibility and sustainability.

3.1. Corporate Social Responsibility in Public Relations Discipline

Although corporate social responsibility and public relations are associated with each other, they are seen as different activities that should be evaluated independently of each other (L'Etang, 1994, p.113). According to Capriotti and Moreno (2007, p.84), corporate social responsibility is the foremost practice of public relations. Corporate social responsibility projects or campaigns are mostly carried out by public relations professionals due to similar and common goals. Therefore, corporate social responsibility practices are a type of practice in public relations activities. Before elaborating on the relationship between corporate social responsibility and public relations, it is useful to look at the discipline of public relations.

When we look at the discipline of public relations, we see that there are hundreds of definitions representing different dimensions of the field. Because the definitions are divided by practitioners and academics working in the fields of business and communication, both practically and academically. Therefore, the definitions of public relations discipline are interdisciplinary. However, public relations is a discipline based on practices. In this direction, the most common definitions are related to the managerial functions of public relations in relation to the business discipline. For this reason; keywords such as two-way communication, designed, planned, performance-oriented, public interest, etc. are important clues to explain public relations (Wilcox and Cameron, 2006, p.6-7). In this context, within the scope of mainstream communication activities, public relations is both a two-way communication process which seeks the common good through planned activities and a management function of the business. Cutlip (1994, p.6) defines public relations as a management function that establishes and maintains mutually beneficial relationships between an organization and its target audience on which its success or failure depends. According to Grunig and Hunt (1984, p.7), "Public relations is the management of communication between an organization and its target audiences". Johnston, Zawawi and Brand (2009, p.7) define public relations as "the development and management of ethical strategies that use communication to build relationships with stakeholders or publics". According to Caywood (1997, p.xi), "Public relations is the profitable integration of new and ongoing relationships with stakeholders, including customers, by managing all communication links with the organization which build and

protect an organization's brand and reputation". In this direction, public relations is recognized as a discipline which enhances organizational success and legitimacy and covers all relations with all kinds of internal and external target audiences. According to Peltekoğlu (1998, p.5), public relations is a communication method to help organizations or foundations achieve their goals. Therefore, public relations is flexible and adaptable so it can be used by different types of companies for different types of objectives. For this reason, public relations is responsible for building and maintaining a relationship with all relevant social stakeholders which affect business processes.

According to the Public Relations Society of America's (PRSA, 2016) oldest definition, "Public relations helps an organization and its publics mutually align". Over time, with the changing role of public relations, new concepts have been adopted and the existing definition has been updated. According to the new definition of the Public Relations Society of America, "Public relations is a strategic communication process which builds mutually beneficial relationships between organizations and publics" (PRSA, 2016). According to the Chartered Institute of Public Relations (CIPR, 2016), According to the Chartered Institute of Public Relations (CIPR, 2016), "Public Relations is a discipline which seeks to use reputation to gain understanding and support and to influence opinion and behavior. It is a planned and sustained effort to build and maintain goodwill and mutual understanding between an organization and the public". As can be seen, there are many definitions of public relations in different ways. For this reason, Harlow (1976, p.36) has analyzed 472 definitions of public relations between 1970 and 1976 and made a comprehensive explanation using the common aspects of all definitions:

> Communication between an organization and its target audiences involves the management of issues and problems through understanding and cooperation; helps management to be responsive and to be informed about public opinion; defines and emphasize management's responsibility to serve the public interest; serves as an early warning system to help anticipate major changes, helping managements to be aware of changes and to use the change effectively; and uses research as a fundamental means of sound and ethical communication. (Harlow, 1976, p.36)

Fawkes (2004, p.7) has identified thirteen activities of public relations in terms of the management function "in practice"; internal communication, corporate public relations, media relations, business-to-business relations, public relations, community relations,

investor relations, strategic communication, problem management, crisis management, copywriting, publication management, event management. Wilcox and Cameron (2006, p.27) have driven attention to public relations practitioners and emphasized that practitioners have five basic qualities such as writing skills, research, planning expertise, problem solving and business-economic competence. In this respect, within the framework of the theoretical and practical explanations, it is understood that public relations practitioners work as a part of management fields.

If it is summarized, in line with the definitions made, "the discipline of public relations in the mainstream understanding of communication" is seen as a kind of management function which aligns the goals, policies and procedures of a person or organization with the "public interest".

Corporate social responsibility, as a concept emerged in the early 20th century, has gained recognition with the well-known businessmen of the period, such as Andrew Carnegie and Henry Ford, who are the pioneers of its application in sectoral areas, but in the academic field, the concept has been mentioned at first in Clark's famous article in the "Journal of Political Economy" in 1916. In his words, "...if people are responsible for the known consequences of their actions, then business responsibilities, whether recognized by law or not, must include the known consequences of work" (Clark, 1916, p.223). Ten years later in 1926, Clark has published the first edition of "Social Control of Business". In his book, he has argued that the basic structure of modern society lies not in competitive economic development, but in "social control" which is a concept introduced in 1894 by Albion Woodbury Small and George Edgar Vincent.

Howard R. Bowen (1953) is recognized as the "father of corporate social responsibility" with his book "Social Responsibilities of the Businessman", which makes the concept of corporate social responsibility known. According to Bowen (1953, p.6), "social responsibility can not be seen as a panacea for all the social problems which businesses face, but nevertheless businesses should be guided by such responsibility and determine whether they really have social responsibilities and whether they will fulfill them or not". According to Drucker (1984, p.26) who is one of the first theorists explicitly addressing corporate social responsibility in his 1954 book The Practice of Management, "The social responsibility of business transforms a social problem into an economic opportunity and economic benefit, productive capacity, human competence, well-paid jobs and wealth".

After the 1960s, the literature on corporate social responsibility has expanded significantly. However, although many definitions have been discussed by both academics and researchers, the question of what corporate social responsibility meant at the time has been raised. From the 1970s to the 1980s, efforts to define corporate social responsibility have continued. It is seen that these efforts continue today. For this reason, there is no single definition of the concept of corporate social responsibility as much as the meaning of the concept in different disciplines is still a question mark. The reason for this ambiguity is that while social responsibility is an interdisciplinary concept in the academic context, it is a practice which can be applied by various business areas in the sectoral context. Therefore, since the emergence of corporate social responsibility, many similar or different explanations, definitions, concepts, implementation methods, etc. have been put forward by both theoreticians and professionals. This diversity regarding the concept still continues depending on the conditions of the period, etc. The table belows show the historical processes of this diversity.

Table 3[4]

The timeline of CSR definition

Year	Author(s)	Definition
1953	Bowen	CSR refers to the obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society.
1960	Davis	Iron Law of Responsibility, which held that social responsibilities of businessmen need to be commensurate with their social power.
1960	Frederick	CSR means that businessmen should oversee the operation of an economic system that fulfils the expectations of the public. And this means in turn that the economy's means of production should enhance total socio-economic welfare. CSR in the final analysis implies a

[4] The timeline (from 1953 Bowen to 2009 GjØlberg) has been cited from Low (2016: 58-62), and the rest of it (from 2009 Bénabou & Tirole to the end) has been created in this study.

		public posture toward society's economic and human resources and a willingness to see that those resources are used for broad social ends and not simply for the narrowly circumscribed interests of private persons and firms.
1963	McGuire	The idea of CSR supposes tha the corporation has not only economic and legal obligations, but also certain responsibilities to society which extend beyond these obligations. The corporation must take and interest in politics, in the welfare of the community, in education, in the happiness of its employees, and, in fact, in the whole social world about it. Therefore, business must act justly as a proper citizen should act.
1966	Davis & Blomstrom	CSR refers to a person's obligation to consider the effects of his decisions and actions on the whole social system. Businessmen apply CSR when they consider the needs and interests of others who may be affected by business actions. In so doing, they look beyond their firm's narrow economic and technical interest.
1967	Walton	The new concept of social responsibility recognizes the intimacy of the relationships between the corporation and society, and realizes that such relationships must be kept in mind by top managers as the corporation and the related groups pursue their goals.
1970	Heald	The idea of social responsibility as businessmen themselves have defined and experienced it. The meaning of the concept of social responsibility for businessman must finally be sought in the actual policies which they were associated.
1971	Johnson	A socially responsible firm is one whose managerial staff balances a multiplicity of interest. Instead of striving only for larger profits for its stockholders, a responsible enterprise also takes into account employees, suppliers, dealers, local communities, and the nation. Social responsibility states that business carry out social programs to add profits to their organization. Another approach of social responsibility assumes that the prime motivation of the business firm is utiliy maximization; the enterprise seeks multiple goals rather than only maximum profits. A socially responsible entrepreneur or manager is one who has a utility functiion of the second type, such that he is interested not only in his own well-being but also in that of the other members of the enterprise and that of his fellow citizens. The goals of the enterprise, like those of the consumer, are ranked in order of importance and that targets are assessed for each goal. These target levels are shaped by a variety of factors, but the most important

		are the firm's past experience with these goals and the past performance of similar business enterprises; individuals and organizations generally want to do at least as well as others in similar circumstances.
1971	Community for Economic Development (CED)	The inner circle includes the clear-cut basic responsibilities for the efficient execution of the economic function-products, jobs and economic growth. The intermediate circle encompasses responsibility to exercise this economic function with a sensetive awareness of changing social values and priorities; for example, with respect to environmental conservation; hiring and relations with employees; and more rigorous expectations of customers for information, fair treatment, and protection from injury. The outer circle outlines newly emerging and still amorphous responsibilities that business should assume to become more broadly involved in actively improving the social environment.
1971	Steiner	Business is and must remain fundamentally an economic institution. But, at the same time it has responsibilitie to help society achieve its basic goals. The larger a company becomes, the greater are these responsibilities, but all companies can assume some share of them at no cost and often at a short-run as well as a long-run profit. The assumptions of social responsibilities is more of an attitude, of the way a manager approaches his decision-making task, than a great shift in the economics of decision making. It is a philosopğhy that looks at the social interest and the enlightened self-interest of business over the long run as compared with the old, narrow, unrestrained short-run self-interest.
1972	Manne & Wallich	I take responsibility to mean a condition in which the corporation is at least in some measure a free agent. To the extent that any of the foregoing social objectives are imposed on the corporation by law, the corporation exercises no responsibility when it implements them.
1973	Davis	CSR refers to the firm's consideration of, and response to, issues beyond the narrow economic, technical, and legal requirements of the firm. It is the firm's obligation to evaluate in its decision making process the effects of its decisions on the external social system in a manner that will accomplish social benefits along with the traditional economic gains which the firm seeks. It means that social responsibility begins where the law ends. A firm is not being socially responsible if it merely complies with the minimum requirements of the law, because this is what any good citizen would do.

1973	Eilbert & Parket	Proposed a better way to understand social responsibility is to think of it asgood neighnourliness. The concept involves two phases. On one hand, it means not doing things that spoil the neighbourhood. On the other, it may be expressed as the voluntary assumption of the obligation to help solve neighbourhood problems. Those who find the neighborliness an awkward or copy concept may substitute the idea that social responsibility means the commitment of a business or Business, in general, to an active role in the solution of broad social problems, such as racial discrimination, pollution, transportation, or urban decay.
1973	Votaw	The term social responsibility is a brilliant one; it means something, but not always the same thing, to everybody To some it conveys the idea of legal responsibility or liability; to others, it means socially responsible behaviour in an ethical sense; to still others, the meaning transmitted is that of responsible for, in a casual mode; many simply equate it with a charitable contribution; some take it to mean socially conscious; many of those who embrace it most fervently see it as a mere synonym for legitimacy, in the context of belonging or being proper or valid; a few see it as sort of fiduciary duty imposing higher standards of behaviour on businessmen than on citizens at large.
1974	Eells &Walton	In its broadest sense, CSR represents a concern with the needs and goals of society which goes beyond the merely economic. Insofar as the business system as it exists today can only survive in an effectively functioning free society, the CSR movement represents a broad concern with business' role in supporting and improving that social order.
1975	Backman	Social responsibility usually refers to the objectives or motives that should be given weight by business in addition to those dealing with economic performance like profits. Employment of minority groups, reduction in pollution, greater participation in programs to improve the community, improved medical care, improved industrial health and safety-these and other programs designed to improve the quality of life are covered by the broad umbrealla of social responsibility.
1975	Sethi	CSR implies bringing corporate behaviour up to a level where it is congruent with the prevailing social norms, values, and expectation of performance.
1975	Preston &Post	Generally, there is a large number of differences, as it is not always consistent with its usages. Preston and Post restrict their own use of the term social responsibility to refer only to a vague and highly

		generalised sense of social concern that appears to underlie a wide variety of ad hoc managerial policies and practices. Most of these attitudes and activities are well-intentioned and even beneficent; few are patently harmful. They lack, however, any coherent relation to the managerial unit's internal activities or to its fundamental linkage with its host environment.
1975	Bowmand &Haire	Represented CSR as opposed to those that were strictly businesses.
1976	Fitch	CSR is defined as the serious attempt to solve social problems caused wholly or in part by the corporation.
1979	Carroll	The social responsibility of business encompasses the economic, legal, ethical, and discretionary expectations that society has of organisations at a given point in time.
1980	Jones	CSR is defined as the notion that corporations have an obligation to constituent groups in society other than stockholders and beyond that prescribed by law or union contract, indicating that a stake may go beyond mere ownership.
1983	Carroll	CSR involves the conduct of a business so that it is economically profitable, law abiding, ethical and socially supportive. To be socially responsible means that profitability and obedience to the law are foremost conditions to discussing the firm's ethics and the extent to which it supports the society in which it exists with contributions of money, time and talent. Thus, CSR is composed of four parts: economic, legal, ethical and vaoluntary or philanthropic.
1986	Murray &Montanari	A socially responsible firm is one that accomplishes and is perceived eto accomplish the deisred ends of society in terms of moral, economic, legal, and discretionary expectations.
1987	Epstein	CSR relates primarily to achieving outcomes from organisational decisions concerning specific issues or problems which (by some normative standard) have beneficial rather than adverse effects on pertinent corporate stakeholders. The normative correctness of the products of corporate action has been the main focus of corporate social responsibility.
1991	Carroll	For CSR to be accepted by the conscientious business person, it should ve framed in such a way that the entire range of business responsibilities is embraced. It is suggested here that four kinds of social responsibilities constitute total CSR: economic, legal, ethical and philanthropic. Furthermore, these four categories or components of CSR might be depicted as a pyramid. To be sure, all of these kinds of responsibilities have always existed to some extent, but it has only

		been in recent years that ethical and philanthropic functions have taken a significant place.
1994	Reder	An all-encompassing notion, CSR refers to both the way a company conducts its internal operations, including the way it treats its work foce, and its impact on the world around it.
1998	Hopkins	CSR is concerned with treating the stakeholders of the firm ethically or in a socially responsible manner. Stakeholders exist both within a firm and outside. Consequesntly, behaving socially responsibly will increase the human development of stakeholders both within and outside the corporation.
1999	Kilcullen & Kooistra	CSR is the degree of moral obligation that may be ascribed to corporations beyond simple obedience to the laws of the state.
1999	World Business Concil for Sustainable Development	The commitment of business to contribute to sustainable economic development, working with employees, their families, the local community and society at large to improve their quality of life.
1999	Khoury, Rostami, and Turnbull	CSR is the overall relationship of the corporation with all of its stakeholders. These include customers, employees, communities, owners/invesstors, government, suppliers and competitors. Elementts of social responsibility include investment in community outreach, employee relations, creation and maintenance of employment, environmental stewardship and financial perforrmance.
1999	Woodward-Clyde	CSR has been defined as a contract between society and business wherein a community grants a company a license to operate and in return the matter meets certain obligations and bahves in an acceptable manner.
2000	World Business Concil for Sustainable Development	CSR is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as the local community and society at large.
2000	Business for Social Responsibility	Business decision making linked to ethical values, compliance with legal requirements and respects for people, communities and the environment. Operating a business in a manner that meets or exceeds the ethical, legal, commercial and public expectations that society has of business. Social responsibility is a guiding principle for every decision made and in every area of a business.
2001	UK Government	CSR recognises tha the private sector's wider commercial interests require it to manage its impact on society and the environment in the widest sense. This requires it to establish an appropriate dialogue or

		partnership with relevant stakeholders, be they employees, customers, investors, suppliers or communities. CSR goes beyond legal obligations, involving voluntary, private sector-led engagement, which reflects the priorities and characteristics of each business, as well as sectoral and local factors.
2001	Pinney	CSR or corporate citizenship can most simply be defined as a set of management practices that ensure the company minimizes the negative impacts of its operations on society while maximizing its positive impacts.
2001	Commission of the European Communities	A concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis. CSR is esentially a concept whereby companies decide voluntarily to contribute to a better society and a cleaner environment.
2001	Foran	CSR can be defined as the set of practives and behaviours that firms adopt towards their labour force, towards the environment in which their operations are embedded, towards authority and towards civil society.
2001	Jackson & Hawker	CSR is how you treat your employees and all your stakeholders and the environment.
2001	Van Marrewijk	Companies with a CSR strategy integrate social and environmental concerns in their business operations and in their interactions with their stakeholders and demonstrate openly their triple P performances.
2001	Marsden	CSR is about the core behaviour of companies and the responsibility for their total impact on the societies in which they operate. CSR is not an optional add-on nor is it an act of philanthropy. A socially responsible corporation is one that runs a profitable business that takes account of all the positive and negative environmental, social and economic effect it has on society.
2001	McWilliams & Siegel	Actions that appear to further some social good, beyond the interests of the firm and that which is required by law.
2001	Kok, Wiele, McKenna and Brown	The obligation of the firm to use its resources in ways to benefits society, through committed participation as a member of society, taking into account the society at large, and improving welfare of society at large independently of direct gains of the company.
2002	Commission of the European Communities	CSR is about companies having responsibilities and taking actions beyond their legal obligations and economic/business aims. These wider responsibilities cover a range of areas but are frequently summed up as social and environmental-where social means society

		broadly difened, rather than simply social policiy issues. This can be summed up as the triple bottom line approach: i.e.economic, social and environmental.
2002	Lea	CSR can be roughly defined as the integration of social and environmental concerns in business operations, including dealings with stakeholders. CSR is about business and other organizations going beyond the legal obligations to manage the impact they have on the environment and society. In particular, this could include how organizations interact with their employees, suppliers, customers and the communities in which they operate, as well as the extent they attampt to protect the environment.
2002	Amnesty International Business Group (UK)	Companies have to recognise that their ability to continue, to provide goods and services and to create financial wealth will depend on their acceptability to an international society which increasingly regards protection of human rights as a condition of the corporate license to operate.
2003	Baker	CSR is about how companies manage the business processes to produce an overall positive impact on society.
2003	IndianNGSOs.com	CSR is a business process wherein the institution and the individuals within are sensitive and careful about the direct and indirect effect of their work on internal and external communities, nature and the outside world.
2003	International Business Leader Forum (IBLF)	Open and transparent business practices based on ethical values and respect for employees, communities and the environment, which will contribute to sustainable business success.
2003	Commission of the European Communities	CSR is the concepts that an enterprise is accountable for its impact on all relevant stakeholders. It is the continuing commitment by business to behave fairly and responsibly and contribute to economic development while improving the quality of life of the work force and their families as well as of the local community and society at large.
2003	CSR Europe	CSR is the way in which a company manages and improves its social and environmental impact to generate value for both its shareholders and its stakeholders by innovating its strategy, organisation and operations.
2003	CSRwire	CSR is defined as the integration of business operations and values, whereby the interest of all stakeholders including investors, customers, employees and the environment are reflected in the company's policies and actions.
2003a	Business for Social	Socially responsible business practices strengthen corporate

	Responsibility	accountability, respecting ethical values and in the interests of all stakeholders. Responsible business practices respect and preserve the natural environment. Helping to improve the quality and opportunities of life, they empower people and invest in communities where a business operates.
2003b	Business for Social Responsibility	CSR is achieving commercial success in ways that honour ethical values and respect people, communities and the natural environment.
2003	Hopkins	CSR is concerned with treating the stakeholders of the firm ethically or in a responsible manner. Ethically or responsible means treating stakeholders in a manner deemedacceptable in civilised societies. Social includes economic responsibility. Stakeholders exist both within a firm and outside. The wider aim of social responsibility is to create higher and higher standards of living, while preserving the profitability of the corporration, for peoples both within and outside the corporation.
2003	Ethical Performance	At its best, CSR is defined as the responsibility of a company fort he totality of its impact, with a need to embed society's values into its core operations as well as into its treatment of its social and physical environment. Responsibility is accepted as encompassing a spectrum from the running of a profitable business to the health and safety of staff and the impact on the societies in which a company operates.
2003	Global Corporate Social Responsibility Policies Project	Global CSR can be defined as business practices based on ethical values and respect for workers, communities and the environment.
2003	Ethics in Action Awards	CSR is a term describing a company's obligation to be accountable to all of its stakeholders in all its operations and activities. Socially responsible companies consider the full scope of their impact on communities and the environment when making decisions, balancing the needs of stakeholders with their need to make a profit.
2003	Strategies	CSR is generally seen as the business contribution to sustainable development, which has been defined as development that meets the needs of the present without compromising the ability of future generations to meet their own needs, and is generally understood as focusing on how to achieve the integration of economic, environmental and social imperatives.
2003	World Business Council for	CSR is business' commitment to contribute to sustainable economic development working with employees, their faimilies, the local

	Sustainable Development	community, and society at large to improve their quality of life.
2003	Organisation for Economic Co-operation and Development (OECD)	Corporate Responsibility involves the 'fit' business develop with the societies in which they operate. The function of business in society is to yield adequate returns to owners of capital by identifying and developing promising investment opportunities and, in the process, to provide jobs and to produce goods and services that consumers want to buy. However, corporate responsibility goes beyond this core function. Businesses are expected to obey the various laws which are applicable to them and often have to respond to societal expectations that are not written down as formal law.
2003	Corporate Responsibility Coalition (CORE)	As an 'organ of society', companies have a responsibility to safeguard human rights within their direct sphere of operations as well as within their wider spheres of influence.
2003	Novethic	Linked to the application by corporations of the sustainable developmetn principle, the conmcept of CSR integrates three dimensions: an economic dimension (efficiency, profitability), a social dimension (social responsibility), and an environmental dimension (environmental responsibility). To respectthese principles, corporations must pay more attention to all the stakeholders which inform on the expectations of civil society and the business environment.
2003	Unilever	Social Responsibility is the impact or interaction we have with society in three distinct areas: (i) voluntary contributions, (ii) impact of (businesses direct) operations, and (iii) impact through the value chain.
2003	Novo Nordisk	Social Responsibility is about caring for people. This applies to our employees and the people whose healthcare needs we serve. It also considers the impact of our business on the global society and the local community. As such, social responsibility is more than a virtue, it is a business imperative.
2003	Van Marrewijk	In general, corporate sustainability and CSR refer to company activities- voluntary by definition – demonstrating the inclusion of social and environmental concerns in business operations and in interactions with stakeholders.
2007	Antal & Sobczak	CSR includes cultural and socioeconomicconcepts.
2008	Dahlsrud	CSR includes environmental, social, economic, stakeholder and voluntariness.
2008	Matten & Moon	CSR reflects social imperatives and social consequences of business

		success. These consist of articulated and communicated policies and practices of corporations that reflect business responsibility for societal good deeds.
2009	GjØlberg	CSR can not be seperated from contextual factors.
2009	Bénabou & Tirole	CSR is somewhat of a "catch-all" phrase for an array of different concepts.
2010	Bénabou & Tirole	CSR is a "win-win" situation for both the company's shareholders, the other stakeholders, and the society.
2010	Horrigan	There is no widespread definition of CSR due to the high levels of ambiguity and controversy associated with the topic.
2011	Abd Rahim, Jalaludin, Tajuddin	CSR is a concept whereby organizations consider the interests of society by taking responsibility for the impact of their activities on stakeholders as well as the environment.
2011	European Commission	CSR is the responsibility of enterprises for their impacts on society and outlines what an enterprise should do to meet that responsibility.
2011	Rosamaria & Robert	The essence of engaging in CSR in the new millennium is tagged as "doing good to do well".
2012	Calvert Foundation	Such shareholders' consciousness on CSR is called social (impact) investment.
2013	Deng, Kang, Low	CSR engagement can enhance firm value through gaining stakeholder support.
2014	Koh, Qian, Wang	CSR insures the firm against rare environmental disasters or social malfunctioning.
2015	Crifo & Forget	A complex set of social preferences and market imperfections motivate CSR. At the same time, the evidence of the effects of CSR on firm performance and labour compensation is mixed. First, CSR is found to increase firm profits and improve general firm performance if it enables (i) lower production (environmental) costs; (ii) product differentiation through price dicrimination mechanisms working in favour of the socially responsible firm; or (iii) innovation both in terms of managerial processes as well as technological upgrading.
2016	Hong & Liskovich	CSR generates a halo or reputation effect that may have an impact on valuation through e.g. product markets.
2017	Lins, Servaes, Tamayo	CSR builds up social capital and trust so as to be more resilient to volatile market conditions; e.g. during the global financial crisis.
2018	Carroll	Three strong trends have driven CSR since the early 1990s and continue into the second decade of the 2000s: (1) globalization, (2) institutionalization, and (3) strategic reconciliation. As global capitalism and competitiveness have expanded, CSR likewise has

		become critically important as companies do business around the world. With increased reputational risk, visibility, and vulnerability, companies have a strong incentive to tailor their CSR strategies to wherever they are doing business.
2019	Morsing & Spence	CSR communication has governing and possibly counterproductive effects on SME owner-manager's practices.
2020	Barauskaite & Streimikiene	Applying the concept of CSR in companies can strengthen competitive advantage, improve reputation, reduce employee turnover, ensure customer loyalty and investor friendliness, and bring economic benefits by affecting positively the company's financial performance and market value. In short, the main idea of CSR is that socially responsible companies take into account all their activities, reconcile their interests with the interests of shareholders, employees, consumers, the environment, their community and other stakeholders, as well as take responsibility for their impact on the environment.
2021	Fortune	Mastering CSR today is a matter of survival- both the survival of the planet but also of the free-market system with its existing regulatory and corporate structures.

*Note.*As seen above, Bénabou and Tirole (2010, p.9) argue that corporate social responsibility creates a "win-win" situation for the company's shareholders, other stakeholders and society. This shows that organizations can realize their financial performance by participating in corporate social responsibility. In this context, corporate social responsibility helps organizations to "maximize their interests in exchange for minimum responsibility". Corporate social responsibility is a developmental process which affects and changes the practices of organizations and their internal and external communities (Aras and Crowther, 2009, p.25). Coombs and Holladay (2012, p.6-7) have emphasized that corporate social responsibility is a goal, a process and an outcome. As a term, corporate social responsibility is a tool which serves all kinds of purposes in organizations and is therefore a highly effective marketing strategy. In addition, the effects of corporate social responsibility have been addressed by academics not only in marketing strategies but also in various areas such as financial performance, branding, reputation, customer attitude, organizational behavior, and competitive advantage. According to Hanlon and Fleming (2009, p.2), corporate social responsibility represents a profit-oriented performance. Therefore, corporate social responsibility is a kind of mechanism which balances the mutual interests between companies and their communities.

As it is understood, corporate social responsibility is a concept that can be formulated by different disciplines, especially the business discipline and its sub-branches. In this direction, although there is no specific definition or theory of corporate social responsibility, each discipline has addressed corporate social responsibility with its own models, processes and practices.

Frankental (2001, p.18) states that many people argue that corporate social responsibility is merely an invention of public relations. Corporate social responsibility will remain a public relations invention and tool until all stakeholders (not only company shareholders) see company management as conforming to the principles of corporate social responsibility, until a definition is accepted by the majority of scholars, and until corporate social responsibility projects are validated and rewarded. It is seen by public opinion in foreign policy, public relations practitioners act as intermediaries between an organization and its main and potential target audiences. For this reason, it is stated that they should strike a balance between corporate interests and the public sphere addressed through corporate social responsibility practices (Sharpe, 1986, p.17).

In general, there are three basic theories most commonly used in public relations studies: The first of these is stakeholder theory, which suggests that corporate social responsibility should be implemented by taking into account all stakeholders (also frequently mentioned in the definitions in Table 3 and used by the business discipline). According to this theory (in line with stakeholder theories from the business discipline), public relations practitioners develop corporate social responsibility projects to meet stakeholder expectations in the interests of the company. The second is the theory of social contracts (not shared with the business discipline), which expresses social license based on human rights between business and society, with enforcement through corporate social responsibility efforts. The last one is the legitimacy theory (also used by the business discipline, as described in the table above), in which public relations practitioners present the image of the business as a socially responsible business to legitimize their work and behavior to the public.

Public relations professionals benefit from other disciplines and related or their sub-disciplines to formulate a corporate social responsibility project. In this context, it has close links with other fields such as Marketing Management, Problem Management, Stakeholder Management, Crisis Management, Reputation Management, Brand

Management, Sustainable Management, Environmental Management/Green Management, Health Management, Human Resources Management, Customer Relationship Management/Community Relationship Management, Strategic Management/Competitive Business Management etc.

Although public relations does not have its own theories of corporate social responsibility, public relations professionals and practitioners utilize public relations models based on communication theories to develop a corporate social responsibility project. The most widely known and used model in public relations is Grunig and Hunt's (1984, p.22) four models; press agency, public information, two-way asymmetric and two-way symmetric. The first two models, press agency and public information, are one-way communication models which imply that messages flow in one direction; they consist of source, message and receiver. The differences between the two models are found by examining how communication is established. While press agency is linked to propaganda, public information is often used in the tradition of unbiased journalism. The last two models, two-way asymmetric and two-way symmetric, involve feedback to complete the communication loop from source to receiver and vice versa. However, these two-way models are different. The two-way asymmetrical model, which involves collecting data from target audiences and using this information to control communication, is an influence to change public perceptions, attitudes and behaviors. The two-way asymmetrical model helps companies persuade their target audiences to think and behave the way the company wants them to think and behave, thus enabling this model to have persuasive and manipulative roles on target audiences. The last model, the two-way symmetrical model, develops "win-win" solutions to conflicts between the organization and the public. Because, this model is used as a channel of negotiation and compromise in which the public can communicate and have a say in institutional decision-making processes.

Table 4

Grunig and Hunt's models

Press Agency/Publicity	Public Information	Two-way asymetric	Two-way symetric
▪Propoganda ▪Persuasion ▪One-way communication ▪Influencing the audience	▪Meaningful information ▪One-way communication ▪Media relations techniques	▪Persuasion ▪Manipulation ▪Two-way communication ▪Imbalanced communication	▪Negotiation ▪Ethical model ▪Two-way communication ▪Mutual understanding ▪Conflicts resolver

(Grunig and Hunt, 1984, p.22)

*Note.*Today's public relations practitioners mostly use Grunig and Hunt's last two models, the two-way asymmetric and two-way symmetric models, for corporate social responsibility practices. In the two-way asymmetrical model which features persuasion and manipulation, public relations practitioners formulate a corporate social responsibility project to divert public perception, because they want to keep public attention in the dark. In general, this model is used in crisis situations of the organization out of the usual situations. One of the best examples of corporate social responsibility projects based on the two-way asymmetric model is oil companies. Because, these companies have negative effects on the environment. Therefore, public relations practitioners working in these companies mobilize a corporate social responsibility project related to various social issues, such as health, education, etc., in order to change the negative public perception of the poor environmental impact of these companies and to divert attention away from the poor environmental consequences of the company. On the other hand, the two-way symmetrical model as mediator and conflict resolver focuses on the company's flaws. When it is compared with the same example of oil companies, it is seen that some of these companies try to correct bad perceptions of their environmental damage by creating a corporate social responsibility project related to the environment they destroy. This means that public relations practitioners operate a symmetrical process between the harm caused by the company and the social support it provides against to the issue it harms. In this model, they do not draw the attention of the target audience in the opposite direction. They admit their mistakes and try to find solutions by developing corporate social responsibility projects for their sustainability. As it turns out, public relations practitioners are responsible that they not only create the process of any corporate social responsibility

project, but also ensure its sustainability while they are utilizing the methods of communication work and using information models in combination with bilateral communication.

3.2. Corporate Social Responsibility in Business Discipline

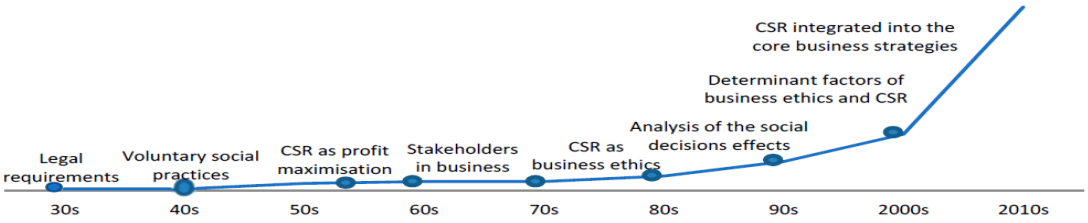
As seen in the previous section of the study, benevolence has completely changed as a result of industrialization. Today, it is not enough for companies to simply donate money to charities in the face of social and environmental problems. For this reason, companies have started benefited with usage of the technique of "sensory marketing" from the moral values such as happiness, tolerance, cooperation, peace, responsibility, etc., which society gives importance or needs in the period and today's conditions, in order to stand out in the competitive market. This situation has made it easier for institutionalized social responsibility to manifest itself in the corporate world.

Institutionality belongs to a "legal entity" that expresses the identity of an organization within a particular legal system. State taxation by law ensures that institutions have the right and ability to trade legally, as well as duties and obligations. Therefore, it must have a company identity and legal personality at first within a corporate structure in order for a company to present itself legally. This information shows that it is mostly used by businesses as a corporate term. Therefore, business-related concepts and theories are created and developed by business professionals according to the needs of the liberal system. In the business discipline, corporate social responsibility is associated with companies and research is conducted within the scope of management studies. In this context, in this section of the study, corporate social responsibility is analyzed together with the literature review related to the business discipline.

As analyzed in the previous section, corporate social responsibility has been shaped in line with political economy transformations. Accordingly, as can be seen in the Table 5 below, corporate social responsibility has become a contemporary feature of the 21st century business world and has been integrated into the core business strategies of businesses.

Table 5

CSR understanding of businesses in the historical process

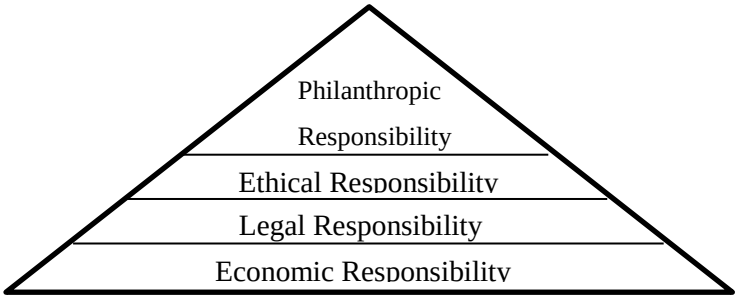


(Gomez et al.,2020, p.4)

Although corporate social responsibility is generally seen as a corporate governance framework, it is also addressed by different business literatures such as marketing, accounting and engineering. The main objective of corporate social responsibility is to strengthen the enduring relationship between companies and their stakeholders in order to maintain or increase their profits. Carroll (1991, p.42) after revising his 1979 template, has presented a four-part model of corporate social responsibility in the context of American-type capitalist societies. He has called the pyramid the "Pyramid of Responsibility" because it is organized as a four-tiered model and contains four different responsibilities (economic, legal, ethical, philanthropic).

Table 6

CSR pyramid model



*Note.*As understood from the pyramid (Carroll, 1991, p.42), the first layer is the economic responsibility which refers that the first fundamental responsibility of a company is to make a profit. The second responsibility is legal responsibility, in other words companies are responsible for the laws that apply in the country where they are structured while making profits. The third is ethical responsibility which companies must act according to ethical rules, for example, being responsible for the law, community and environmental awareness, while making profits. The last responsibility is philanthropy, which implies that companies should be socially responsible.

According to Bayrak (2001, p.83), corporate social responsibility helps companies to realize moral values while making profit. Wood (1991, p.698), defines that CSR is an equilibrant element between making profit and the expenses to make the profit. Friedman (1962, p.133) emphasizes that corporations have the sole responsibility to increase their profits; according to Friedman's explanation, corporate social responsibility is one of these possibilities to inrease their profits. The "Business Disciplines" handles corporate social responsibility with in two dimensions named as internal and external practices. Internal practices refer to corporate social responsibility practices that are directly related to the physical and psychological working environment of employees such as employee health and well-being, training, participation in work, equal opportunities, and work-family relations. On the other hand, external practices refer to corporate social responsibility for the local community, business partners and suppliers, customers, public authorities and Non-Governmental Organizations (NGOs) representing local communities and the environment which is done for philanthropy, volunteering and environmental protection (Low, 2016, p.12).

Table 7

Theories associated with corporate social responsibility

Authors	The Nature of Theoretical Perspectives	Key Argumant/Result
Friedman (1970)	Agency Theory	CSR is indicative of self-serving behaviour on the part of managers, and thus, reduces shareholder wealth.

Freeman (1984)	Stakeholder Theory	The managers should taior their policies to satisfy numerous constitents, not just shareholders. These stakeholders include workers, customers, suppliers, and community organizations.
Donaldson and Davis (1991)	Stewardship Theory	There is a moral imperative for managers to 'do the right thing', without regard to how such decisions affect firm performance.
Donaldson and Preston (1995)	Stakeholder Theory	Stressed the moral and ethical dimensions of stakeholder theory, as well as the business case for engaging in CSR.
Jones (1995)	Stakeholder Theory	Firms involved in repeated transactions with stakeholders on the basis of trust and cooperation have an incentive to be honest and ethical, since such behaviour is beneficial to the firm.
Hart (1995)	Resource-Based View of The Firm	For certain companies, environmental social responsibility can constitue a resource or capability that leads to a sustained competitive advantage.
Jenning and Zandbergen (1995)	Institutional Theory	Institutions plan an important role in shaping the consensus within a firm regarding the establishment of an 'ecologically sustainable' organization.
Baron (2001)	Theory of the Firm	The use of CSR to attract socially responsible consumers is referred to as strategic CSR, in the sense that firms provide a public good in conjuction with their marketing/business strategy.
Feddersen and Gilligan (2001)	Theory of the Firm	Activists and NGOs can play an important role in reducing information asymmetry with respect to CSR on the part of consumers.
McWilliams and Siegel (2001)	Theory of the Firm	Presents a supply/demand perspective on CSR, which implies that the firm's ideal level of CSR can be determined by cost-benefit analysis.
McWilliams et al.(2002)	Resource-Based View of the Firm	CSR strategies, when supported by political strategies, can be used to create sustainable

		competitive advantage.
Waldman et al. (2004)	Theory of the Firm/Strategic Leadership Theory	Certain aspects of CEO leadershipcan affect the propensity of firms to engage in CSR. Companies run by intellectually stimulating CEOs do more strategic CSR than comparable firms.

(Mc Williams et al., 2006, p.7)

Although there are many theoretical and empirical approaches to corporate social responsibility, the most widely known and used theories of corporate social responsibility in business disciplines are listed in the table above. On the other hand, the table below summarizes the variations of corporate social responsibility theories by classifying them.

Table 8

Classification of CSR theories

Theory	**Literatures & Variables**	**Summary of Findings**
Classical view	Friendman (1962,1970) Falck&Heblich (2007) Dowell et.all (2000) Waddock&Graves(1997) Aupperle et.all (1985) Burke&Logsdon (1996) Blowfield&Frynas (2005) Moir (2001) Levitt (1983) Wealth maximisation, business and shareholders, government and society, relationship between business and society, objectives of business and government control, responsibilities of government and business organizations.	The responsibility of business is shareholders wealth maximization. Profit maximization is a main objective. Social welfare is to be fulfilled by government without resorting to partnership with private enterprises. Primary objective of business organizations is to maximize profits through aggressive competitive strategies as long as it is acceptable legally and leave all social welfare to government. Profit maximization within the confines of the law as long as the law accepts, the organization should seek only for profit maximization.

Agency	Heath&Norman(2004) Hendriksen&Breda(1992) Fama&Jensen(1983) Salazar&Husted(2008) Lee (2008) Agents (managers), principals (shareholders), the relationship between two parties and its effects on CSR implementation, delegation of power to perform tasks, contractual agreement and its effects on CSR implementation.	This express the relationship between the agents (maangers) and the principals (shareholdelrs/investors), the managers are acting as agents to the shareholder. Managers are agents of the shareholders assuming responsibilities on their behalf. This goes with legal obligations. Managers have access to information which shareholders do not have, because they are responsible for decision making on behalf of the shareholders. There is a contractual agreement between the agent and the principal whereby delegation of power to make some decisions is given to the agent.
Institutional	Amran&Siti Nabiha (2009) Scott&Christensen (1995) Scott (2008) Dimaggio&Powell (1983) Oliver (1991) Brammer et.al.(2012) Kang&Moon(2012) Factors influencing organisational act, Pressure from stakeholders, relationship between institutional norms and organizational legitimacy isomorphism, coercive mechanism, normative mechanism, mimetic mechanism, institutional and competitive isomorphism.	Institutional theory is having links with organizational legitimacy. Conformity with institutional norms is positively related with accessibility to resources and achieving organizational legitimacy. Survival and legitimacy of an organization depends on how it embraces istitutional norms. In trying to achieve conformity between organization and its competitive environment, activities of a corporate body must reflect the dominance of institutional characteristics.
Stakeholder	Maignan and Ferrell (2000) Clarkson (1995) Donaldson and Preston (1995) Mele (2008) Mitchell et.al.(1997) Freeman (1984) Pirch et.al.(2007) Ruff et.al.(2001)	A business organization is a social institution responsible to both internal and external bodies. CSR practives are based on the stakeholders value oriented system. The foundation of every CSR policy should target stakeholders' rights and their perspective of CSR practice. Corporate performance is measured by

	Stakeholders' rights, CSR policies from a Stakeholders perspective, responsibilities to stakeholders, measuring corporate performance by stakeholders' satisfaction.	the way an organization satisfies its stakeholders. Stakeholder Theory broadens the objectives of business from profit maximization to satisfaction of stakeholders needs as objective of business organization.
Legitimacy	Deegan (2000) , Suchman (1995) Aguilera et.al.(2007), Mobus (2005) Haron et.al.(2007) Dowling&Pfeffer (1975) Deegan&Ranking (1997), Pattern (1992) Brown&Dacin (1999), Dijken (2007) Pallazo&Scherer (2006) Campbell (2000) Environmental protection, corporate citizenry, relationship between CSR activities and stakeholders perception, expectation of society and CSR initiatives, communication effectiveness in achieving legitimacy, relationship between CSR disclosure and organizational legitimacy, legitimacy gap, organizational legitimacy and CSR practices, MNC's in host communities, congruency in value system of organization and the society.	CSR is a response to the environmental pressures involving social, political and economic forces to achieve legitimacy. Organizations engage in CSR to gain legitimacy or moral standing from stakeholders who exert pressure on implementation of CSR commitments. Serving the public as they expect considering the values they cherish and uphold. It is the community that determines the CSR initiatives they get from the organization. The higher the rate of conformity between their expectations and what they get in CSR initiatives the higher the legitimacy accorded to the organization. There is a positive relationship between CSR disclosure and organizational legitimacy. Engaging in CSR increases organizational legitimacy. Financial performance ceases to fully realise organizational legitimacy if compared to serving the community as a determinant for its legitimacy. Legitimacy gap exist if CSR initiatives does not tally with the expectations of the community.
Instrumental	Garriga and Melé (2004) Herremans et.al. (1993), Johnson (2003) Luo&Bhatcharrya (2006) Lafferty et.al.(1999), Rahizah et.al.(2011) Strategy, competitiveness, corporate image, customer relationship management, CSR policies, relationship	Social responsibility is a part of the business strategy for reasons of good image, public relations ploy, and firm's competitive advantage. CSR is a vital tool for strategising through reatoration of goodwill and achieving a competitive advantage. Enhancing corporate image

	between CSR and financial performance with strategy as a mediating factor.	through CSR practice is positively related with customers' loyalty.
Islamic	Dusuki&Abdullah (2007) Jamali&Sidani (2013) Siwar&Hossain (2009) Chapra (2000) Allah (God), vicegerency, human beings, natural environment, justice and equilibrium, rights and responsibilities, responsible acts, mandatory and recommended CSR, relationship between objectives of the shariah (God's immutable divine law in Islam) and public good.	CSR is part of a collective religious obligation inspired by the taqwa dimension (God consciousness). Relationship between the Creator and creatures, the relationship between man and his fellow brothers, the relationship between man and the natural environment. Spiritual guidance on conducts, CSR also inclusive, how man relates with God in fulfilling CSR obligations through an Islamic framework.

*Note.*As can be seen, the classification in Table 8 (Hamidu et al., 2015, p.91-92) is based on the theorists' findings. The striking point in this table is that the concept is categorized in a religious (Islamic) dimension. In the previous chapter of the study, it has been stated that social responsibility is carried out within the scope of "helping" without any interest, and in the historical process, it is institutionalized and transformed into the concept of corporate social responsibility "based on interests"; it has been explained how social responsibility which is based on the Islamic understanding in the Ottoman Empire with the idea of "doing good without looking for profit", has been institutionalized until today. In this context, the fact that the concept of corporate social responsibility is associated with religious (Islamic) beliefs (together with taking into account the Islamic classification in the table and the statements in the findings) is an indication that the concept of corporate social responsibility has been given an "Islamic face". For example, businesses engaged in "interest-free banking" and their corporate social responsibility activities constitute evidence for the statement "fulfills its corporate social responsibility obligations through an Islamic framework" in the table.

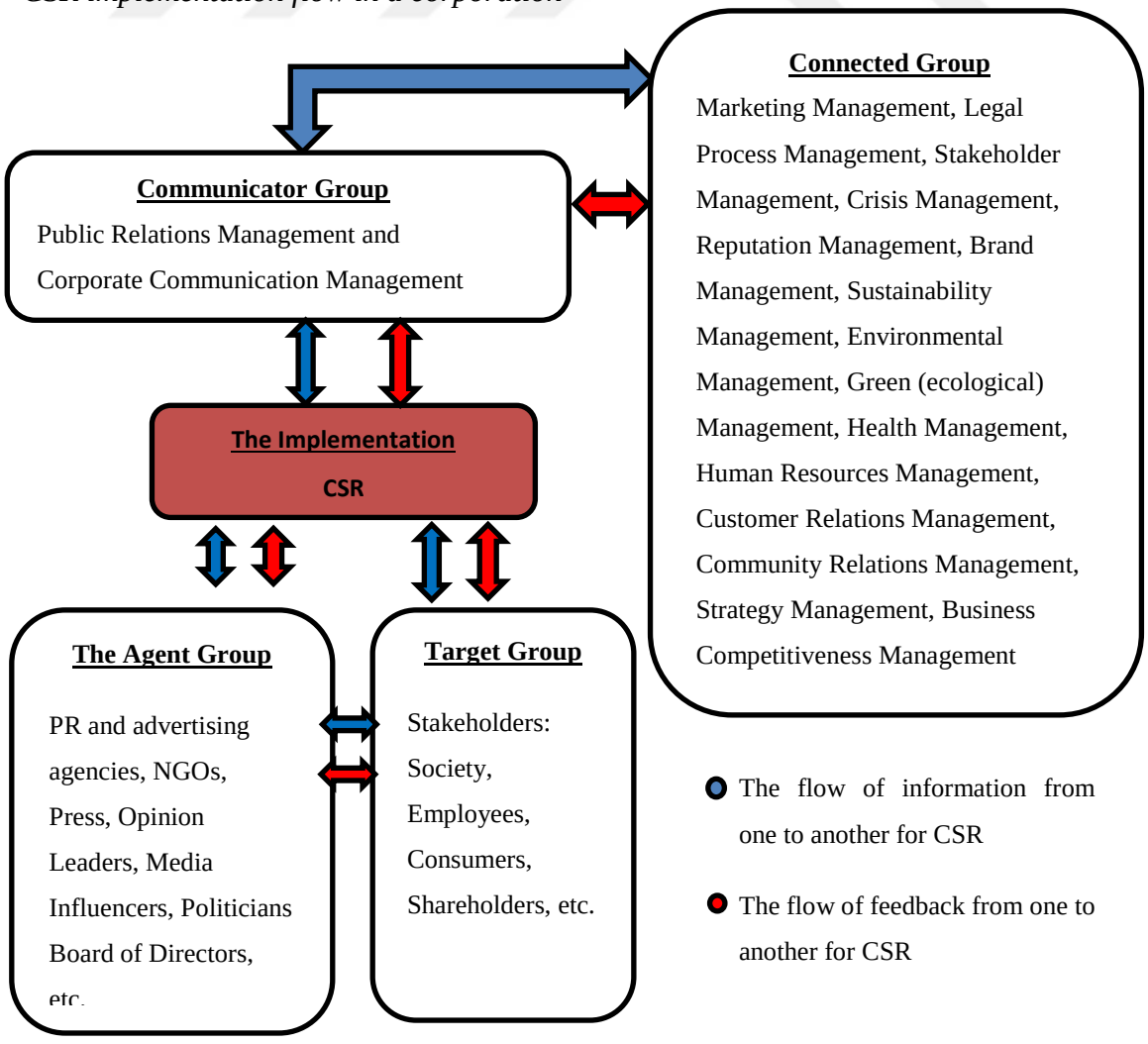
In the conceptual framework, literature reviews show that there is no single agreed definition and theory on corporate social responsibility within the business discipline. At the same time, the varying roles of corporate social responsibility in business management practices show that corporate social responsibility is an integral part of the strategy to

achieve the organizational goals of businesses and their affiliated organizations in line with different views and techniques (such as the Islamic framework in Table 7).

In line with the theories and classifications of theories related to the concept described above, it is understood that corporate social responsibility is a concept that can be adapted by all kinds of businesses in practice in parallel with its various definitions within the business discipline. In this context, it can be seen that both academic and practical (sectoral) studies within the business discipline and its sub-branches (such as the Islamic classification in the academic dimension and interest-free banking in the sectoral dimension, as described in Table 7) are intertwined and feed each other. In this respect, in Table 8, the implementation flow of corporate social responsibility realised in a corporation has been created to serve as an example of the subject, and been indicated how the business and public relations professionals make job sharing in practice.

Table 9

CSR implementation flow in a corporation



*Note.*The Table 9 has been created in line with this study. As seen above, there are four groups; the communicator, the connected, the agent and the target. While the connected group includes various management areas and has a multifunctional structure as sender, receiver and implementer, the communicator group consists only of public relations practitioners. The communicator group and the connected group always work in interaction under the umbrella of an organization. Information, tasks, suggestions, etc. flow from the connected group to the communicator group. Sometimes both groups can develop an idea for corporate social responsibility together. Also, the communicator group in the organization can develop an idea with the agent group. However, the business responsibility for a CSR project ultimately rests with the communicator group in the company. Therefore, the communicator group is also responsible for ensuring the balance between the implementation of corporate social responsibility and all groups. Each feedback of the CSR process is conveyed by the communicator group to the connected group. If the connected group has a project proposal, or even if they develop the project together with the communicator group, the process is managed by the communicator group which ensures communication. Furthermore, the communicator group is responsible for communicating and working with the agent group for corporate social responsibility and also for communicating directly with the target group. The agent group has duities to communicate and disseminate corporate social responsibility to the target group. At this point, the agent group also acts as a group that enables communication between the sender and the receiver. Based on the results of corporate social responsibility and feedback from both the agent and target groups, the communicator group develops new steps to continue the implementation flow of corporate social responsibility.

As seen in academic studies, corporate social responsibility is a practice that can be shaped in practice with the contributions of professionals in different fields and implemented by public relations professionals. In other words, the practitioners of corporate social responsibility do not change, but it can also be shaped by the cooperation of different disciplines. At the same time, corporate social responsibility is a sustainable process for public relations practitioners to realize their goals. Public relations practitioners, as communicators, act as a bridge between the organization and its target groups while implementing corporate social responsibility. This is why public relations practitioners work to improve the quality of the relationship between a business and its

communities. Through corporate social responsibility, public relations professionals aim to create and sustain a good prestige for the organization in the eyes of its environment.

3.3. The Link of The Concepts Between Corporate Social Responsibility and Sustainability

Economic and institutional sustainability is a management theory that influences the development process as an alternative to profit optimization and conventional growth model (Wilson, 2003, p.16). In this context, sustainability refers to a kind of management practice which long-term approaches are adopted instead of short-term gains. In the 1920s, after the "First World War", companies have gone to profit-oriented organizational structuring, and in these years, giant enterprises such as General Motors and Ford, the increase in industrial pollution caused by these competitive enterprises, the long working hours of employees in enterprises, and the overwhelming power of competition between these giant enterprises have left their marks on history (Tedlow, 1988, p.53, www.history.com[5]). Lawsuits filed against businesses due to all these unfavorable conditions have damaged their reputations by giving them a bad name. These situations have started to reduce the profits of enterprises. For this reason, a number of social reforms such as improving working hours and environment, and ensuring equality between men and women in the workplace, have been introduced to balance these unfavorable conditions with the profitability of the business. Accordingly, in addition to their economic concerns, businesses have also added social concerns to their business items which will provide them with profitability. It is important to emphasize here that all negative conditions which disrupt the social balance are created by the enterprises themselves. Businesses disrupt the social life of employees by increasing working hours in order to make more profit, and causing health problems, and the wastes of businesses destroy the nature and those in nature. In addition, irresponsible communication practices such as

[5] https://www.history.com/this-day-in-history/ford-factory-workers-get-40-hour-week

promotion and advertising of these enterprises cause many problems by disrupting the mental and spiritual development of not only adults but also new generations. At this point, businesses fear that the negativity they create can destroy them. Because businesses need raw materials and consumers in order to continue their productions and earnings. For this reason, businesses pursue sustainability policies under the guise of social and environmental reforms to avoid self-destruction due to the environmental and social damage they cause.

The term "Sustainable Development" has been presented for the first time in the "Brundtland Report" of the World Commission on Environment and Development (WCED), chaired by Gro Harlem Brundland, as meeting the needs of present and future generations without endangering themselves, and been published in 1987 in the book "Our Common Future", and has been generally accepted worldwide (WCED, 1987, p. 45). "Sustainable development" refers to the need to balance economic growth with the need for environmental protection and social equity, and is a broad concept associated with business, politics, environmental science and management, law, etc. In the book "Our Common Future", the concept is defined as "a process of change in which resources, consumption, the direction of investment, technological development and institutional change take place in harmony, and increasing the potential for meeting human needs and aspirations now and in the future" (WCED, 1987, p.9).

The ideas of "sustainable development" and the search for solutions have started to be produced in the 20th century due to the problems that arose, especially in the environment as a result of the economic system implemented by Western countries. Due to capitalist economies, environmental values such as nature, climate, water, wildlife, etc. are being destroyed due to production and consumption. The main resource which determines how much production will be, is the environment so that businesses have sought sustainability in order to maintain the resource which they gain profit and to ensure more production from the resource. From the 1800s to the present day, efforts have also been initiated to ensure the continuity of other resource elements such as the environment which have been degraded over time. This can be likened to treating our arm for a purpose in order to regain its efficiency, even if it is not the same as before due to the wear and tear caused by increasing the dosage of the same movement in order to achieve more efficiency for that purpose. The goal here is not just to treat the damaged arm, but to ensure that the work for

which the effort has been made can continue thanks to that arm. Based on this example; as can be seen, “sustainable development” is a process implemented to ensure the continuation of the capitalist economy. In this direction, the resource which provides the yield or whatever participates such as environment, human beings, labor, etc. in the yield which are damaged is not completely corrected, instead of it is the consumption of that element which provides the yield until it is destroyed.

According to Silk (1998, p.8-27), “sustainable development” is a concept that tries to raise hope by promising a unity between ecological management and scientific understanding in order to ensure the survival of the world. Since “sustainable development” as a concept is handled by various academic fields and views, there are uncertainties in the definition of the concept. The concept is expressed by economists as the necessity to maintain a certain level of living standards in an economic context, by sociologists as the necessity to preserve sociological ties and relationships within communities, and by ecologists within the context of biodiversity and ecological resilience (Cole, 2006, p. 242). The concept has been analyzed and positioned differently according to academic disciplines, and there are definitions from two different perspectives; mainstream and critical. According to Markandya, Harou, Bellu and Cistulli (2002, p.17), the precise definition of the concept has been made with the beginning of theorization, and focusing on economic and environmental dimensions. . The concept has been proposed by Pearce, Barbier, and Markandya (1990, p.1-22), based on the principle of “intergenerational equality” based on “theory of justice” of Rawl who is one of the first economic contributors, to mean that “no future generation should be in a worse situation than the present generation”. Hamilton (2006, p.307) has evaluated sustainability within the scope of the economic dimension and he has based its definition on Hicks’ (1946, p.172) definition of income. According to the definition, the highest sustainable element is consumption. In order to sustain consumption, the capital stock that provides the flow of goods and services subjected to consumption, and the producer potential must be preserved. In this context, economic sustainability studies the effect of limited resources on economic growth and the types of capital that benefit this effect. Nordhaus and Tobin (1972, p. 15) have expressed sustainable development as the substitution of capital and labor for natural resources, and they have emphasized that it is vital for future growth.

According to Roper (2012, p. 72), sustainable development is defined as economic growth in which the negative environmental and social effects of development are alleviated.

Sustainability has been examined not only in terms of economic but also social and cultural fields. In this direction, sustainability envisages the change of intangible elements as well as a change that includes material elements, in other words, it also includes a socio-psychological change (Kılıç, 2012, p.205). For this reason, "sustainable development" is conceptually trying to change some elements of the society, and it is instilling many subjective thoughts into the society. The most obvious supportive example of this situation is the continuity of the consumer society. In this respect, "sustainable development" does not mean the change in purely economic or purely social policies; it is a process that is based on economic interests and affects the social structure and policies. According to Kılıç (2012, p. 207) sustainability, "stems from a necessary change and transformation on the understanding that the hegemonic policies established by economic policies on the environment are unsustainable". For this reason, the basic elements and studies in ensuring sustainability are based on the creation of the continuity of natural resources, in other words, the non-renewable environment.

"Sustainable development" has played an active role in the development of corporate social responsibility along with its economic and social impact; it has determined which areas (environmental, social, etc.) should be concentrated in line with a common goal not only for companies, but also for governments and non-governmental organizations. In this direction, businesses and organizations have started to constitute their own corporate pragmatic and deontological elements (professional rules and values to be followed in the workplace) by taking the environmental, social, etc. areas in which sustainable development organizations work and envisage as a source while creating their corporate social responsibility projects.

4. INSTRUMENTALIZATION OF CORPORATE SOCIAL RESPONSIBILITYPRACTICES BY BUSINESSES

The fourth chapter discusses how corporate social responsibility projects are instrumentalized by businesses within the capitalist economic system with the light of instrumental use of reason and instrumental theory. In this direction, the purposes of use of corporate social responsibility practices which are instrumentalized within the system are investigated under four headings: brand image, reputation management, exchange value, and symbiosis. These four headings have been identified and created for the purpose of this study to reveal the instrumentalization of corporate social responsibility projects. In this context, this chapter examines the concepts of "brand image" and "reputation management", as well as the concept of "exchange value" related to the "theory of value" in the critical political economy approach which is associated with the concept of corporate social responsibility for the first time in this study and the concept of "symbiosis" used in biology terminology which is associated with corporate social responsibility activities for the first time in this study and has been analyzed in line with "industrial symbiosis".

In addition, in this chapter, the term "Capitalist Activism" is put forward for the first time and associated with the concept of corporate social responsibility, and it is used for the first time in this study and presented as the grounded theory of the research.

4.1. Instrumentalization of Corporate Social Responsibility Projects in the System

Corporate social responsibility activities, which are used for the benefit of the corporation, express the instrumental use of reason. The concept of reason has both subjective and objective aspects (Horkheimer, 2013, p.57). Objective reason is purposive and meaning-oriented, while subjective reason is instrumental and pragmatic. Since reason is reduced to a tool in industrialized societies, it becomes powerless and subject to ideological manipulation. In societies dominated by this type of subjective reason, individualism and self-interest prevail. In this context, the instrumentalization of corporate social responsibility projects by the ruling class in line with its own interests is an indicator of the dominance of subjective reason.

In the capitalist system, consumption symbolizes the feelings and thoughts, attitudes and behaviors of society at both individual and collective levels. In this context, not only material objects but also spiritual values such as thoughts, ideals, tolerance, etc. are subject to consumption in society. The aim of the system is to turn individuals into loyal consumers, and to this end, all the senses of the individual are kept alive to the constantly reproduced environment. Mass media plays an important role in this regard. Whatever is desired to arouse and mobilize society to increase consumption is displayed in the mass media. Subsequently, all the senses on display are transformed into commodities as objects of consumption and put on the market. In this process, it is also inevitable that mass communication messages use content which appeals to various senses, especially sexuality and violence, and triggers various human values such as tolerance, respect, love, solidarity, etc.

Capitalism, the world's dominant system, has centered on consumption, as opposed to the production-centered model which has been in place since the 16th century. In this direction, it is seen that it has been institutionalized in Western Europe and the rest of the world since the 16th century and has constantly renewed itself throughout history. For example, after the collapse of feudalism, capitalist production comes to the fore in the historical process in industrialization in the 18th century, organization in the 19th century, colonization in the 20th century and monopolization in the 21st century (Duman, 2016, p.19). As Marx (cited in Turner, 1997, p.60) states, radical changes in production and property relations have disrupted the traditional social structure, and the process of industrialization and the moral values of society, family relations, feudal land order, traditional roles, village and rural life have been completely eliminated and individualism has come to the fore instead. At the same time, commodities have been reduced to exchange value rather than use value. At the same time, commodities have been reduced to exchange value rather than use value.

Capitalism, in a market economy, always focuses on producing a lot at a low cost and getting it done. The low wage-high profit equation also results in the exploitation of more workers. This, in turn, pushes companies towards communication activities that are more permanent in the memory of the consumer with less cost in launching their products and services. In this context, instead of very costly one-way advertising activities, it creates the ground for companies to use two-way public relations practices which instill a continuous

awareness of need, emphasize that every product and service they offer to the market is absolutely necessary for the benefit of the consumer or something else, and most importantly, interact with the consumer one-on-one.

Companies position the need awareness they produce into corporate social responsibility projects, which is a public relations practice based on two-way communication in order to ensure permanence, in other words, firm sustainability. Just as the system has deepened the classes created by capital accumulation, the wrong consumption of resources has caused many negative factors such as the deterioration of the ecological balance and the exploitation of human relations. All these negativities affect the prestige of the owners of capital. For this reason, firms attach importance to corporate prestige in order to be distinguishable in market competition within the system. They act by the mentality of "good prestige, good products and good service". In this context, it is now being recognized that not only is the product and service offered to the consumer necessary, but also that it should be provided by a company with good prestige. Because society can not live happily in a system that destroys material and spiritual values. Many problems such as the deterioration of human relations, the destruction of forests and natural life, and the increase in health problems disturb society. Individuals express their reactions to the disturbing production and results of the companies that cause these problems, such as boycotting these companies by not consuming their products and services, and expressing their thoughts through communication tools, especially on social media. All these negatively affect the prestige of companies and their earnings in direct proportion. For this reason, companies aiming to maintain their commercial existence put strategic communication practices on their agenda according to the results of market research for which they allocate investment budgets.

With corporate social responsibility projects, which are strategic communication practices, companies address both sociological and ecological problems and create awareness that the solution to these problems will be solved only through those companies. In this way, companies gain value in the eyes of consumers and have the opportunity to establish an emotional bond with them. In addition, companies that gain value in the eyes of consumers also guarantee their sustainability. With corporate social responsibility projects, companies no longer need to explain that their products and services are a necessity for the needs of consumers. Instead, they market their products and services by

motivating their target audiences under the name of “responsibility awareness” for a phenomenon that is needed by the environment and society, such as education or environmental problems.

In the system, reason is instrumentalized to ensure that the goal is achieved in the most profitable and shortest way. According to Weber, instrumental reason is the main factor regulating human behavior in modern industrial society (Bauman, 2005, p.181). Instrumental reason expresses the totalitarian form of domination and is based on how to exploit the world. In this context, companies also use the things they produce as tools along with the reason they instrumentalize in order to maintain their domination in the consumer society. In this direction, corporate social responsibility projects, a strategic communication practice that ensures company sustainability, are also used as tools in various fields in order for the ruling class to achieve its goals.

To summarize, corporate social responsibility projects are used by public relations specialists serving organizations as a tool to realize the objectives briefly described above. In the following, it is reported that businesses instrumentalize corporate social responsibility projects for the purposes in which the sub-headings (brand image, reputation management, exchange value and symbiosis) created for the purpose of this study.

4.1.1. Corporate Social Responsibility for Brand Image

As is well known, in the global competitive market, the number of brands owned by corporations increase as much as the difference and diversity of products or services increases. In this direction, corporations launch different and diverse brands by “deepening product mix depth” (e.g. a corporations offering many types of chocolate such as almond, pistachio, etc. under the chocolate brand) and “broadening the product line” (e.g. the same chocolate brand producing coffee, biscuits, confectionery, etc. in addition to chocolate products). This is because corporations need to sell their products and services to more consumers in order to ensure their sustainability in the market while at the same time staying ahead of their competitors. In this context, corporations categorize the brands they

create according to the demographic characteristics of main and potential consumers, as well as other socio-economic or psycho-social criteria. Therefore, due to based on the products and services that consumers purchase, consumers themselves are also classified by corporations in terms of brands. For this reason, corporations need strategic communication activities in order to maintain and improve their "image" (to become more popular, to have more consumers, etc.), which is formed in line with consumers' own perceptions of the main or potential consumers that they classify their brands, and to raise themselves to the top of the list in the market.

As explained in the section of the global framework of corporate social responsibility, this section clarifies that corporate social responsibility is a tool for the "brand image" of corporations, since corporate social responsibility activities are accepted as a mandatory strategic communication activity by global economic associations and organizations. Before using corporate social responsibility as a tool for "brand image", it is necessary to examine the concept of brand.There are many definitions of the concept of brand in the literature. According to Leventoğlu's (2012) definition which is explained in detail among them:

> Brand is a combination of names, groups of words, letters, numbers, colors, shapes and designs; making products and services of the same or different qualities and sectors easily distinguishable from each other, differentiating from similar products by product and service designs and implemantations, identifying the people and firms who promotes the product to the market, and announcing it to large masses through printing and publishing, protecting them against the imitation or unfair behavior of others within the framework of the rules of the country or international law. (Leventoğlu, 2012, http://www.pazarlamamakaleleri.com/marka-kavrami-ve-marka-yapilandirma-stratejileri-urunleri-farklilastirici-deger-olarak-marka-kavrami-ve-yonetimi/#more-380)

According to the definition of the American Marketing Association, "a brand is a name, sign, symbol, shape and combination of these that identifies a seller's goods and services and aims to distinguish them from their competitors" (Wood, 2000, p.110). In the "fourth

article of the Industrial Property Law No. 6769" [6] published with the issue of 29944 in the Official Gazette of the Republic of Turkey on 10.01.2017, the content of the trademark is determined as follows:

> Trademark may consist of any signs, including words, figures, colors, colors, letters, numbers, sounds and the form of the goods or their packaging, including personal names, provided that they enable the goods or services of one undertaking to be distinguished from the goods or services of other undertakings and are capable of being displayed in the register in such a manner as to enable the subject matter of the protection afforded to the proprietor of the trademark to be clearly and unambiguously understood. (OG, 10 January 2017, 29944)

A brand is far beyond being a name or a symbol, it includes all kinds of elements perceived and felt by the consumer on behalf of the product or service (Pirtini, et al., 2006: 126). According to Franzen (2002, p.103-105), the values positioned in all kinds of consumers from the symbolic elements of the brand to the manufacturer's business apart from price and quality affect the brand perception. Brand equity, which expresses the consumer's opinion about the product, has been put forward by David Ogilvy in the 1980s. Brand equity is the sum of the perception of the brand, including its product and service quality, its financial performance, customer loyalty and satisfaction, sympathy and respect for the brand (Knapp, 2003, p.3). Aaker (2009, p.34) defines brand equity which is created by a business with name and symbolic elements offered to customers for a product or service, is as a set of assets that increase or decrease the value. Aaker (2010, p.21) has examined brand equity under four headings; brand awareness, brand associations, perceived quality and brand loyalty. The first heading, brand awareness, refers to a potential consumer's understanding or recollection that a brand is a member of a certain product category (Aaker, 1991, p.83). Businesses use differentiating methods to make their brands to be easier remembered; brand symbols, slogans, advertising music, sponsorships and corporate social responsibility studies. A potential consumer's awareness is aroused as a result of their sympathy, love and respect for any of these elements of a business's brand. For example, a brand's product that has never been tried by a potential consumer before can only be recognized by the brand's sympathy for the brand's advertising music or the

[6] https://www.mevzuat.gov.tr/Metin1.Aspx?MevzuatKod=1.5.6769&MevzuatIliski=0&sourceXmlSearch=&Tur=1&Tertip=5&No=6769

appreciation gained through its corporate social responsibility activities. Aaker's (1991, p.109) second heading, brand associations, is any element related to the brand that occurs in the mind of the consumer, in other words, it is the set of facts belonging to the brand in mind. The third heading, perceived quality, is the customer's perception that the quality of a product or service is better than other competing brands (Aaker, 2009, p.106), in other words, it is the customer's good perception of the brand's products and services. According to Knapp (2003, p.228), quality should be reinforced with the product and service offered in order to create the perception of quality, customer satisfaction should be ensured, and various communication methods should be used to increase and maintain the perception of quality. The last heading, brand loyalty, is the loyalty of customer who do not change his/her preferences although provocative factors of another competitor brands in terms of price, quality or etc. Brand loyalty may be a quality of a product produced by a brand, or a loyalty arising only from the sympathy for its color and logo as same as the interest and appreciation for the corporate social responsibility project created by that brand. Accordingly, brand loyalty refers to the fact that a brand can be preferred for years due to any one or more of its elements.

Aaker (1991, p.1) has explained the brand with a quote from the American Author Stephen King: "A product is something made in a factory; a brand is something bought by a consumer. The product may be copied by a competitor; a brand is unique. A product may become obsolete immediately; a successful brand is timeless." What is clear from this quote is that the brand also has a strong influence on the product and service. The brand phenomenon is important in consumers' choice of brands and products. According to Melin (1999, p.80), the mere use of products and services can no longer satisfy consumers sufficiently. Adding unique added value to that product and service by the brand makes the product and service meaningful. For this reason, in order to stand out from their competitors and to create a good image, corporations offer their products and services with added value, for example, with a responsible project for the environment or education.

The most important contribution of branding to institutions is that it enables them to be preferred among competitors despite price competition. This is evident in the fact that loyal consumers, created through communication activities, choose the brand they have adopted among competing companies offering similar quality products and services. Being different is the main goal in branding. For this reason, companies attach importance to

advertising and public relations activities. Pringle and Gordon (2001, p.184) point out that spiritual values directly affect shopping. People now prefer products and services with emotional and psychological characteristics as opposed to purely rational and functional products and services. Yönet (2005, p.253) states that people who love and are loyal to a particular brand prefer that brand without considering its price, even if it is more expensive.

Two steps have been draw attention in creating a brand; corporate identity and corporate image. Corporate identity expresses the company's perspective and communicates its corporate identity to the consumer by using communication tools. On the other hand corporate image refers to the perspective transmitted from the company to the consumer through communication tools (Lundmark and Elsalhy, 2009, p.21).

The brand phenomenon, as it symbolizes the image of the corporation, also expresses a process including continuity. In this regard, it is clearly seen that being a brand is directly proportional to sustainability. In addition to the meticulous and high-quality work of the corporation in its production and services, the fact that it is accepted by the society also plays a role in the image of the corporation for consumers and stakeholders. The brand which is enriched with social issues and universal ethical principles created within the system increases the value of the brand. In line with instrumental theory, it is understood that corporate social responsibility activities that add value to the brand are effective public relations practices used to create the image that they are reliable, prudent, charitable, against injustice, support education, etc. Good brand positioning in the eyes of society puts the organization ahead of its competitors and makes it easier to gain loyal customers and stakeholders. Whether or not a corporation is sensitive to the problems experienced in the world is reflected and reflected in the brand in some way. For this reason, corporate social responsibility activities, which announce to the society that the brand is aware of an event or phenomenon related to the society and the world we live in, and that they are working towards it, are a plus value which increases the value and brand image of the corporation. This indicates that corporate social responsibility projects are tools used to create, renew and maintain a brand image. However, in this regard, it should be asked whether the brand is really an advocate for a social or environmental cause, or whether it is simply shifting the perception of its customers and stakeholders to a different point with that social cause. The answer to this question is explored in the projects researched in the next chapter.

4.1.2. Corporate Social Responsibility for Reputation Management

While there is no generally accepted view on the concept of corporate reputation, there are various definitions (Olegario and McKenna, 2013, p.643). Reputation is a concept based on trust and belief, and in this direction, corporate reputation is expressed as the collective output of gaining belief and trust (Budd, 1994, p.11-12). Although some studies use the concept synonymously with corporate image, there is a difference between the two concepts. Image is the perception created by the business itself, which is desired to be positively adopted by the stakeholders. It is a necessary phenomenon for a business to create a brand. Corporate reputation or brand reputation, are positive or negative perceptions in the eyes of both internal and external stakeholders, created inside and outside the business that reflect the current situation of the business (Walker, 2010, p.367). According to Cable and Graham (2000, p.929), corporate reputation is an effective valuation of the company's name by the public compared to competing businesses. In this context, corporate reputation refers to an ontological value, apart from the resources or financial possibilities of the enterprises (Barnett et al., 2006, p. 32). In other words, according to Aaker (1991, p.56), corporate reputation is a concept that increases the market value and profit margin of businesses. Strategic management theory also argues that corporate reputation increases corporate performance by creating sustainable competitive advantage (Devine and Halpern, 2001, p. 45). Corporate reputation is a set of values that vary in order of importance depending on the priority expectations of different stakeholders of a business. For example, according to the investor stakeholder of a business, corporate reputation is the financial performance and high profitability of that business, while at the same time it is the possibilities in the working environment for the employee of the business.

To have corporate reputation; it offers benefits such as the possibility of high pricing in its products and services (Nguyen and Leblanc, 2001, p. 227), increasing the employment capacity of qualified personnel (Turban and Greening, 1997, p. 669). Due to the benefits it provides to the business, corporate reputation is also considered as a kind of strategic asset (Fombrun, 2001, p.14). Although reputation is an abstract concept, it creates tangible results in terms of the values of the institution, and provides significant competitive advantage to businesses in the long run. According to Fombrun (1996, p.213), a good

reputation attracts capital and customers like a magnet and offers a future which ensures both profitability and sustainability of profitability.

Table 10

Corporate reputation and relationship with corporate social responsibility

*Note.*As seen in the table created in line with this study, the managerial and communication studies implemented in line with corporate reputation management since the establishment of the brand and its launch into the market ensure that the main purpose of the enterprise which is to achieve financial power, and to maintain this power. While the managerial studies of the enterprise, the production of goods and services, the continuity of quality, the use of resources, investments, etc. the elements; communication activities are the PR practices carried out within this scope and the corporate social responsibility projects carried out under these practices. Corporate reputation acts as a bridge for a brand to reach financial power. The earnings obtained in order to maintain financial power and to achieve more financial power are used in corporate reputation studies, providing a movement between brand and financial power.

We are living in a period in which technological integration is used in every field with globalization in the capitalist order; this pushes businesses to struggle to get one step ahead

by imitating each other in products and services with high technologies in a competitive environment. Businesses are pushed to make efforts to promote themselves in the market not only in products and services but also by developing a different phenomenon. In this direction, businesses have turned to corporate reputation studies that add intangible values based on belief and trust which are not imitated and apart from concrete values such as the price element. The belief and trust created in consumers and stakeholders has a direct impact on the financial strength of the business. Covey states the impact of building trust as follows:

> Every individual, team, relationship, family, organization, nation, economy, and civilization around the world has something in common; if it is lost, the strongest governments, the most successful businesses, the most vibrant economies, the most influential leaders, the greatest friendships and the deepest loves will be destroyed. On the other hand, if it is developed and strengthened, it has the potential to bring success and create wealth in all areas of life. This thing is TRUST. (Covey, 2006, p.1)

Engineer Robert Bosh, the founder of Bosch, which has also become a slogan in advertisements, has drawn attention to the importance of a business's reputation with the words "I would rather lose money than lose people's trust". Because, the only way for businesses to build their reputation and protect their reputation after building their brand is to spend time and money. As it is known that no business spends free time and money for a business that will not bring economic returns, the decline or disappearance of corporate reputation destroys all the time and investments that the business has spent on its brand, in other words, it damages the business.

Businesses, whose main purpose is to make profit, strive to ensure their existence by allocating additional budget to corporate reputation studies in order to survive in the competitive environment by controlling the risks of loss. Businesses believe that they can easily find customers and stakeholders, expand their market shares, and recruit qualified employees in line with their positive corporate reputations in the awareness of society; at the same time, they are aware that if they have a negative corporate reputation, they will lose customers and stakeholders, for example, the stock prices of the company will fall in the stock market, the market share will weaken, and there will even be reasons that will lead to the resignation of those qualified employees. For this reason, academicians working

in the fields of business, management, etc. conduct reputation measurement studies in this direction. There are many different methods in the literature for measuring corporate reputation; the most well-known of which is Harris & Fombrun's (2004, p.53) "reputation quotient" method used in the reputation survey conducted by Fortune Magazine. In this research, one of the criteria used to measure whether an organization has a high reputation or not, such as product and service quality, long-term investments, management quality, is the fulfillment of social and environmental responsibilities, in other words, corporate social responsibility activities. Within the scope of these and similar studies, the reputation index is created and the reputation value of the enterprises and the current market value are reported. For a business, being at the top of these reports made within the scope of academic studies indicates the registration of corporate reputation. In a way, it shows which business is at the top in the sector. Public relations practices, which are communication activities used to build corporate reputation, also carry out public relations (effectiveness) of the public relations they have done (for example, a public relations project); for example, the "Turkey Reputation Index Awards" [7] is the biggest indicator of this.

To summarize, just as corporate reputation expresses the result in the eyes of the society as a result of the activities of a business, corporate social responsibility also refers to the practices which enable the formation of the feelings of belief and trust that will positively position that reputation in the consciousness of the society, and affect the economic return of the company. Today, if a business does not attach importance to corporate social responsibility studies, the corporate reputation of that business is seen as weak. This situation shows that businesses aiming a strong corporate reputation in line with their interests use corporate social responsibility studies as a tool.

[7] https://www.haberturk.com/istanbul-haberleri/15916280-turkiye-itibar-endeksi-odulleri#

4.1.3. Corporate Social Responsibility for Exchange Value

As Marx (2011, p.49) succinctly puts it, "a commodity is, above all, an external object, a thing, which, by virtue of its properties, satisfies human needs of one kind or another**".** In the process of generalized commodification, which symbolizes the dominance of the capitalist mode of production, the commodity is the product of capital whicht has taken shape as a result of the union of the labor process and the process of valorization. The commodity producer reproduces his life if he can sell the products he produces. In this direction, the aim is not only to produce for the market, but also to produce the exchange value, that is, the exchange value which transforms the qualitative value of the product into quantitative value (Marx, 2011, p.51). In other words, with the evolution of the qualitative into the quantitative, use value becomes an instrument of exchange value.

The commodity has two basic characteristics: use value and exchange value (Marx, 2011, p.55). Although use value constitutes the material content of capital, it also constitutes the material carriers of exchange value. While use value is a utility-oriented value, exchange value is a quantitative value which varies according to time and place, in other words it is money. In Marx's (2011, p.80) words, as the value form of the commodity is developed, it has begun to function as money and become money-commodity. The main reason why the price of a product or service for the same benefit in the free market varies according to different times and places is that the exchange value varies according to time and place. Marx (2011, p.135) emphasizes that nothing can escape being purchasable by stating that everything is converted into money. In this context, the exchange value of everything subject to circulation appears as price. As Wallerstein (1983, p. 15-16) puts it, "everything is commoditized". Today, everything is transferred into market relations. For this reason, social, social, environmental, etc. relations and values that are objectified within the market, as well as all phenomena that are in the public interest are commodified.

As Marx (2011, p.111-112) points out, use values gain exchange value as they are subjected to circulation, in other words, as they pass from hand to hand (from the hands in which they have exchange value to the hands in which they acquire use value), and in this direction commodity formation takes place. Since the process of exchange involves a paradoxical set of relations, the gap between product and exchange value widens. At the same time, since exchange connects commodity producers, it integrates the global

economy and directly increases the profits of the owners of capital. In this respect, commodity producers, whether large or small enterprises (and they feed off each other), always win. On the other hand, consumers are the ones to whom the final form of use value is transferred in exchange for exchange value. They are also the unconditional recipients of whatever is assigned to the exchange value, whether or not it is equivalent to use value.

Today, the high level of competition has begun to complicate the money-commodity relationship of what is merely produced. The competitive environment narrows the exchange value of goods and services that are pushed out of enterprises, in other words, goods and services offered to the market. An example of this is when a business transfers commodities that remain on the shelf for months because they are not purchased by consumers back to the producers of use value without gaining exchange value. For this reason, businesses have realized the necessity of adding an intangible surplus value to the commodities they produce in order to facilitate them to obtain the exchange value of the goods and services they produce, in other words, to obtain money-commodities and to take a step forward in the competitive environment. Mainstream marketing strategy theorists affirm that the intangible values attached to commodities create an organic bond between the business and the consumer. In this perspective, it is argued that every product and service produced is for the benefit of humanity. For this reason, the production process, its circulation and the expansion of its values are never described. The only focus is on transferring what is produced to the consumer. In the global economy, marketing and sales oriented activities have become inevitable for businesses in order to gain exchange value. For this reason, it is usual for the education system to serve this process with the logic of "how do we sell?".

Businesses make great use of public relations practices in order to gain exchange value. The most effective use of these practices, which facilitate various marketing and marketing communication activities, is corporate social responsibility activities. Corporate social responsibility mediates the exchange of goods and services for money. Just as money-commodity is the tool of exchange of quality into quantity, corporate social responsibility is the tool of exchange of quantity through which qualitative surplus value is transferred. The important thing in competition is to stand out among products with the same usage value, for example, in a supermarket and to be able to transfer the product to the consumer.

For this reason, a product which has signed a corporate social responsibility project on the same shelf makes it easier to get ahead of its competitors. This is because, although corporate social responsibility activities do not add use value to the commodity, they provide exchange value. Market-serving research focuses on the question "how is the consumer affected?" In this direction, they work on added values for emotions and motives in addition to the quality that increases the use value of the commodity. For example, a commodity on the shelf with slogans such as "it is in your hands to save the environment with this product" comes forward the conscientious feelings triggering rather than its use value. Commodities with corporate social responsibility can be purchased not only by the target or potential audiences who use commodities with the same use value, but also by audiences who have never used that commodity in their lives, but are solely motivated by social sensitivity. For this reason, corporate social responsibility activities that mobilize social, environmental, etc. phenomena and conscientious senses are used as a tool of exchange values of commodities.

4.1.4. Corporate Social Responsibility for Symbiosis

The term of symbiosis has been associated with the corporate social responsibility for the first time in this study. Symbiosis is a biological term, refers to the coexistence of two living things by helping each other as a single organism (Chertow, 2000, p.314). Although it is a biological term, the capital industry has adapted the term symbiosis to its own functioning as a result of the destruction of the environment, and the reduction of the natural resources used, especially by the technological and industrial transformations realized in the second half of the 20th century. The concepts of "industrial ecology" and "industrial ecosystem" which express that industrial activities are similar to ecological systems have been developed for the first time in 1989 by Frosch and Gallopoulos (Özkan et al., 2018, p.85). Industrial ecology has been handled with different dimensions over time and interpreted in different ways. In 1995, Garner has stated that "industrial ecology" brings a systematic view to the interactions between industrial and ecological systems it covers an approach involving more than one discipline, and makes industrial systems

resemble more effective and sustainable natural systems (Özkan et al., 2018, p. 86). Expressing the same approach as industrial ecology, "industrial symbiosis" is defined as the exchange of matter and energy between two different and independent industrial enterprises, similar to that in nature (Chertow, 2000, p. 314). In this direction, industrial symbiosis is a kind of industrial management system that brings together two or more industrial enterprises that are physically close to each other but work independently of each other, and which is a system making the input of the other one's output, and that increases both environmental performance, competition and, as a result, economic power. This industrial system which is considered to support regional development, maintains both resource use and economic power.

The industrial symbiosis model has been first applied in Kalundborg, Denmark and termed by the manager of the power plant in Kalundborg. The industrial symbiosis practice in Kalundborg which resembles a theme park, involves an industrial network in which several independent industrial enterprises (e.g. fisheries, acid farms, power plants, famaceutical chemicals, etc.) are located adjacent to each other, with the waste of one becoming raw material for the other (Chertow, 2000, p.316). Within this network, energy and material consumption is optimized, while waste which is the output of one enterprise, is used as the raw material, or in other words, input, of another keeping the commodity and subsequently the money flowing. In this practice, which is caused by the depletion of natural resources, businesses do not have to worry about finding raw materials and can even monetize their wastes. In this way, industrial symbiosis facilitates the circulation of both local and regional economies. Of course, industrial rhetoric emphasizes that this system is all about avoiding environmental degradation, but at its heart it is an investment by global businesses in their own future. Because when nature is no longer sufficient for heavy industrial factories, businesses will not be able to produce and sell, and these practices which transform waste into raw materials will ensure the existence of capital.

Industrial Symbiosis has been put on the agenda for the first time in Turkey within the framework of the "Regional Development Initiative" of the Baku-Tbilisi-Ceyhan Petroleum Pipeline Company (BTC Company, the main shareholder and operating partner of BP) in order to ensure sustainable regional development in the pipeline route. The "Implementation Phase of the Iskenderun Bay Industrial Symbiosis Project" signed between Turkey Technology Development Foundation (TTGV) and BTC Company, has

been initiated on 27 December 2010. The first phase of this project which BTC company has started with a corporate social responsibility understanding in 2009-2010, has been carried out by the United Nations Development Program (UNDP) with the coordination of Adana Chamber of Industry (ADASO) with the financial support of DPT as well as BTC company. [8]

It is aimed to be optimized by using all kinds of resources between the project and the enterprises in the Bay of Iskenderun, especially the exchange of waste materials and energy, raw materials, energy, land, expert knowledge, etc. In line with the outputs from the first phase of the project, the Implementation Phase of the Industrial Symbiosis Project in Iskenderun Bay has been established in 2003 with the Middle East Technical University under the direction of TTGV and with the collaboration of International Synergies Ltd. Company (ISL), the business founder, who has been planning, managing and supporting Industrial Symbiosis Projects in various countries of the world since its establishment. With the conference held in Ankara on February 19-20, 2014, the results of the project have been shared with representatives of public institutions, universities, non-governmental organizations and private sector. Within the scope of the project, concrete data have been obtained that every problem can be turned into an opportunity; in this context, more than 400 industrial symbiosis opportunities in the region and the potential of commercial opportunities have been seen by setting an example for other regions. Following this project, it has been understood that an average of 330 thousand tons of waste per year can be evaluated with eight pilot projects. It has been concluded that this amount is equal to the amount of domestic solid waste produced annually by a city with a population of 1.5 million, and accordingly, 280 thousand tons of products will be produced annually, resulting in the revenue of 6 million USD (http://www.skdturkiye.org/haber/iskenderun-korfezinde-endustriyel-simbiyoz-projesi-btc). As it is understood from this news title, "Is it Possible to Earn 6 Million USD from 330.000 Tons of Waste?" published on the website of the "Business World and Sustainable Development Association" (SKD Turkey), the industrial symbiosis projects are an industrial application

[8] http://www.endustriyelsimbiyoz.org/wp-content/uploads/2014/09/%C4%B0skenderun-K%C3%B6rfezinde-End%C3%BCstriyel-Simbiyoz-Sonu%C3%A7-Bro%C5%9F%C3%BCr%C3%BC.pdf
and https://www.enerjivetesisat.com/enerji/petrol/1581-smbyoz-projes-cn-lk-adim

in which wastes are recycled as an alternative to the limited natural resources that companies benefit from and increase their profits. While the company is marketing its waste as raw material to another company with the application of industrial symbiosis, they deliver the items produced by this project to the consumers with “green marketing”.

Green Marketing has entered the literature to be discussed in a seminar on “ecological marketing” organized by the “American Marketing Association” in 1975. In the first definitions of green marketing, studies on environmental pollution, waste, energy use and the positive or negative effects of the use of other resources have been emphasized (Kinoti, 2011, p.264). According to Uydacı (2002, p.32), green marketing is a collection of activities that are created in a way that will cause the least harm to the natural environment in order to create and implement changes that will satisfy the needs of consumers and society. Kotler (1991, p.26), on the other hand, has defined the concept of green marketing within the scope of social marketing as the process of protecting and improving the welfare of the society, defining the expectations of the target audience and providing more effective customer satisfaction than competing businesses. Green marketing is a marketing that aims to produce products suitable for sustainable development, social responsibility and environmental protection, to meet the demands and needs of consumers and to gain profit in the long term, while at the same time minimizing the damage to the environment (Ara, 2011, p. 41). Miles and Russell (1997, p. 154) have revealed that green marketing differs from traditional marketing as it provides both profit and environmental sustainability.

With “industrial symbiosis” and “green marketing” which is its reflection in marketing, companies create a production system in a way that will not harm the environment, which is natural resources, in order to use the environment more efficiently, and thanks to the input-output exchange between companies, production costs are reduced and energy is saved. In this context, companies act with an environmentalist mentality starting from pre-production, production and marketing stages and in the services they provide afterwards. It is inevitable for a business that positions itself as an environmentalist to create all its communication processes under the heading of environmentalism. Public relations practices come into play in these communication activities; green label, green product, green consumer, green packaging are all part of this process. According to Yılmaz (2009, p.31), the green label is a certificate showing that the product is environmentally sensitive

and environmentally friendly. This certificate is used in the market as a signature of how environmentally friendly the product is produced. Consumers who are sensitive to the environment and prefer products and services with this awareness are categorized as green consumers by companies. Businesses that serve green consumers are also included in the literature as green businesses.

Corporate social responsibility projects, which are public relations practices that are used effectively in the communication activities of this whole process, are the perfect fit for this job. As the purpose of the business is to generate profit from the commodity, corporate social responsibility projects ensure that the environmentally sensitive product is purchased by the environmentally sensitive consumer. At this point, public relations practices are symbiotic with the production and distribution of the business. In biological terms, a symbiotic relationship is the interdependence of two or more living things (in our case, businesses) that support and depend on each other for their survival. The symbiotic relationship also supports a communal relationship, a cooperation through which capital establishes its hegemony over society. In order to preserve its power, capitalist transforms the communal understanding into a way of making money for its own purposes.

Symbiosis is not only a concept that the industrial industry instrumentalizes in its corporate social responsibility projects based on recyclable production (circulation of raw material and waste), but also for other industrialized sectors. To reduce the symbiotic relationship of corporate social responsibility projects to the marketing communication of environmentally sensitive products would be to underestimate the power of the capitalist economy. This is because symbiosis can be seen in every field of capitalist industrialization. In this context, it is possible to see the symbiotic relationship of corporate social responsibility projects in various industries (sports industry, digital industry, health industry, fashion industry, etc.). In this respect, the symbiosis realized in the cultural industry and using corporate social responsibility as a tool is clarified below.

Although culture is a part of the social structure, it has been industrialized over time within the scope of the capitalist economy and has become a tool that legitimizes class domination. The transition from macro-machines to micro-machines following the industrial revolution has pushed many cultural fields from architecture to music and painting to serve the continuation of the capitalist system. In short, making consumption more important with new technologies has further extended the dominance of the capitalist

system, and of course culture has also had its share. For example, the movement called post-modern in art is an invention of the culture industry. Because the structuralist view, which emphasizes the importance of both the signifier and the signified in art, focuses on the importance of only the signifier, not the signified with post-modern (Ayaz, 2016, p.120). In other words, the subject has disappeared in post-modernism. In post-modernism, which shows the reflection of late-capitalism, which is the continuation of capitalism, on art, the content of art, unlike modernism, has been rendered meaningless and its money-commodity value has been increased by intertwining it with mass culture. In this framework, rather than the art product expressing a meaning or value, the commodification of that art product by assigning meaning and value to who and by whom it is produced has gained importance. At this point, producers establish a symbiotic relationship with public relations and advertising professionals in order to convey to consumers who and by whom the product is produced. On the other hand, corporate social responsibility projects, which are public relations practices, are instrumentalized in this symbiotic relationship. Let's take an example from a series of painting exhibitions that are celebrated with various events; a conglomerate designs a corporate social responsibility project to promote a product or to hide a problem (e.g. to cover up the damage it has caused to society and the environment, to clear itself by correcting any negative perception reflected in the public or by shifting the perception in a different direction, etc.). Regardless of the theme of a corporate social responsibility project, a painting exhibition is organized for the benefit of that project. The conglomerate's internal and external stakeholders as well as the media are invited to the painting exhibition. The paintings in the exhibition are sold at high prices to benefit the project. The media, on the other hand, covers the inviter, those invited and the event rather than the artist (that the artist also promotes as part of his/her own public relations) and the content of the art. In this way, the boss conglomerate, which writes, edits and manages, achieves its goal in line with the story it has constructed. As the example clearly shows, corporate social responsibility is used as a tool of symbiosis in the culture industry, as it is in the communication process of any commodity, to ensure the continuation of the social and economic legitimacy of businesses.

If an example from Turkey is to be given, it is seen that Türk Telekom's "Paintings Speak Digital Painting Exhibition" is a corporate social responsibility project instrumentalized for the purpose of symbiosis in the culture industry. According to a media

report (https://www.aa.com.tr/tr/sirkethaberleri/bilisim/turk-telekomun-tablolar-konusuyor-dijital-resim-sergisi-ziyaretcilere-kapilarini-acti/665175), Türk Telekom is exhibiting 30 world-famous paintings with audio descriptions for the visually impaired. The date of the exhibition is 2021, the same time when news of Türk Telekom's unfair layoffs during the covid pandemic (https://www.evrensel.net/haber/437215/ucretsiz-izindeki-isciyi-performans-dusuklugunden-attilar) was widespread. Here, it can be said that Türk Telekom, through an asymmetrical corporate social responsibility project, has made perception management through an area other than the labor problems it has caused. Going back to the news article, the fact that the guests at the exhibition (especially the chief guest) have been newsworthy in themselves make it easier for Türk Telekom to come to the agenda with this project at a time when it is dealing with labor problems. As explained in the description above, the exhibition is much more about the inviter (Türk Telekom), the invitees (First Lady Emine Erdoğan) and the event (the "Paintings Speak Digital Exhibition" at the "Presidential National Library") than the content of the exhibition. At the same time, the "Telephone Library" and "Sesli Adımlar" applications offered by Türk Telekom are also promoted in this project. In this context, Türk Telekom has realized this project primarily to cover the negative perception in the press due to layoffs, but also at the same time to promote and reinforce the awareness of its mobile applications for the purpose of symbiosis. In line with the information in the news report, other symbiotic relationships in this example are seen as follows: (1) The digital screens on which the audio-described paintings are displayed belong to Vestel. This shows that Vestel's involvement in a corporate social responsibility project for the visually impaired can have a positive impact on its brand image. (2) It can be seen that the celebrity (Kenan İmirzalıoğlu), who is the face of Türk Telekom's advertisement, is also promoted within the scope of "celebrity PR" (public relations in the creation and maintenance of fame) (in the context of corporate social responsibility and sensitive celebrity).

4.2. Capitalist Activism and Corporate Social Responsibility

"Capitalist Activism" is a concept introduced for the first time in the purpose of this study. It refers that today's corporations manipulate their target audiences in post-industrial and post-modern activist movements which they support or produce themselves for their own benefit, and turn them into supporters of the corporations. In this section, capitalist activism is clarified and it is explained that "capitalist activism" is also practiced in the activist movements that businesses support or produce themselves within the scope of corporate social responsibility activities, which are the subject of the study.

Since the starting point of this concept is activism, the concept of activism will firstly be examined and how it is transformed into capitalist activism will be explained. Activism is not limited to a certain ideology, but refers to all kinds of individual and social, public or informal activities that aim to create change in people's lives (Bayat, 2006, p.69). The Turkish (TDK, 2018) meaning of activism, which has passed into our language as "activisme" from French, is defined as "the practice of using action". When we look at the meaning of the word in news scans, it is seen that it is expressed as activist[9], militant[10].

By Lesly (1992, p.328), activism has been classified into five groups; "sincere groups" that defend their rights and interests, "well-intentioned" people who think of their own interests while helping others who do not have financial difficulties, "social engineers" who see themselves as the upper stratum of society and aim to impose their decisions, have a divine duty for the existence of humanity, "arrogant groups" who believe that they have been given and aim to dictate these duties to everyone in the society, and lastly, "opposition groups" who are not satisfied with themselves and the world order, and against everything. On the other hand, Moyer et al. (2001, p.42-47) have grouped the activists into four groups according to their roles; "activists in the role of citizens" who legitimize the

[9] Giddens (1999:50) has argued that the concept of action also means the concept of power. In this direction, the concept of activist is also interpreted as "one who exerts power, one who exerts influence".

[10] The media develops a negative discourse to suppress activism against interest groups and vilify it in the eyes of the public, symbolizing activists as activists and militants with a political meaning. Although militant as a word means "one who struggles for the success of a view (TDK)", one who reacts to the corrupt functioning and tries to correct this situation, it is never attributed to businesses in corporate social responsibility practices carried out by businesses that express that they struggle for a view. In the eyes of businesses, the militant is positioned as a bad person.

action in the eyes of citizens and defend the democratic vision, “activists in the role of rebels” who place the problems that support democracy on the agenda of the society and force the society to confront these problems, support the new political consensus and in this direction, it is possible to see a large number of people in the process of addressing the problem, and “activists in the role of reformers” who support grassroots activists and work to formulate new laws and policies.

Although activism is defined as “exercising power”, it refers to a social power that is applied from the bottom to the up. The first protest against the corrupt practices of businesses was the “Boston Tea Party”: In 1773, three hundred chests of tea belonging to the business by Samuel Adams and John Honcock were poured into the sea from the ship in Boston Harbor in order to expose a business that evaded taxes and had a tea monopoly in East India (Jones et al., 2006, p.883-885). On the other hand, in 1911, after the death of one hundred and forty-six young workers as a result of the fire in the Triangle shirt factory in America, a workers’ revolt broke out and a commission was established to inspect the factories by independent observers (Klein, 2002, p.355). Especially since the 1990s, when globalization is widespread, movements against the corrupt functioning of businesses have become widespread. As a result of the campaign has launched by the Nigerian writer and environmental activist Ken Saro-Wiwa, including the people of the environment, against the operation of Royal Dutch Shell’s oil extraction in the Niger Delta, which harms the public and the environment, eight activists from the surrounding community have been arrested by the government and executed with him in 1995 (Klein, 2002, p.353). On the same date, İkbal Masih, who was known as a child activist and escaped from the carpet weaving industry when he was 10 to protest the exploitation of child labor and to escape from the situation he was in Pakistan where he worked as a child slave worker since the age of four, has been shot dead two years after his liberation (McGirk, 1995, https://www.independent.co.uk/news/world/boy-leader-of-child-labour-protest-is-shot-dead-1616194.html). These events have marked an important beginning in the development of activism against business.

Activism draws its power from collectivism, and for this reason, it has been seen in the literature review that the concept is also considered as social movements. From the historical process to the present, social movements have emerged from class struggles (Touraine, 1999, p.43). Rapid industrialization, the increase in the number of institutions,

and the subsequent globalization of the world have expanded the fields of activity of capital owners. The movements during these periods have been based on the emancipation of the working classes, human equality and fraternity. Later, with the modernization, the social movements which defends these phenomena have shifted from their economic and political structures to the cultural structure. In mainstream narrative, with the transition from an industrial society to a post-industrial society which is the continuation of industrialization and a more advanced level of industrialization, "New Social Movements" defending cultural and identity rights have emerged (Lelandis, 2009, p.64-66). The main element that distinguishes the early movements from the so-called new modern and post-modern movements is that they have consisted of the resistance of a single social class, namely the working class, fighting for their rights against economic and political power. Post-modern movements, on the other hand, focus on the conflicts between the dominant values in society, which are macro-economics and policies, and the needs and values of groups defined as radical in the eyes of society (Işık, 2013, p.21). In the process in which activism has become slippery and detached from its original purpose over time, the techniques used have been strategized and the tools used have been diversified in line with technological developments. In short, over time, on the one hand, the goals of activism have melted into the economic and political global wave, while on the other hand, issues such as the environment, women, ethnic identity, etc., which address different problems with different techniques that represent the transition from single to multiple goals, have come together like water particles in the wave and support the wave it is in with the force it creates.

Tilly (2008, p.17) has drawn attention to the fact that social movements are confrontational and political: The right demanded and put into action in social movements is confrontational because it would conflict with the interests of others, for example the interests of capital owners; this right has political characteristics in terms of being brought to the decision agenda and enacted by the government. Activism has the power to make decisions before the government, which is why activism is not approved by the stakeholders, and hate speech towards activism and activists is developed in the media organizations of the stakeholders. In this regard, there is a situation in favor of interest groups; and that, since activism is a social movement, it fosters participatory democracy, even if they conflict with the demands of rights. Çoban (2009, p.23), on the other hand,

sees activism in two forms: mainstream activism, which aims to transform power in a certain way, and micro-activism, which aims to dismantle power. While micro activism supports social movements against global capitalism and the global companies it creates, mainstream activism supports social movements against making changes in the current order. In this regard, it would be correct to position post-industrial and post-modern social movements within mainstream activism. Therefore, it can be understood that today's new social movements within the scope of mainstream activism are also produced, supported, managed or directed, covertly or overtly, by global businesses. In this respect, this study draws attention through the "capitalist activism" fact that the post-industrial and post-modern activist movements that are supported or produced by businesses are not some kind of "new social movement" (as if it has been a new movement initiated by society), but rather an "activist movement carried out under the management of the business".

With the above explanation, it is understood that any social movement can be managed by businesses, as well as "an activist movement in favor of society can be directed in favor of business". Public relations professionals play a role in the production, management or direction of an existing activist movement. The ways in which public relations professionals can direct an activist movement against the system for the benefit of business can be seen in the historical process. In 1913, nine thousand mine workers of the Rockefeller-owned Colorado Oil and Iron Company have gone on strike because of the poor working conditions and the deaths they suffered. As a result of their strike, mine workers have been evicted from the houses allocated for themselves so they have been obliged to build tent cities for themselves. A year later, twenty workers have been burned to death in a fire in one of these cities because of the cause of which is unclear. In this incident which is called "The Ludlow Massacre" in history, the Rockefellers' corporate reputation has been damaged. That's when Ivy Ledbetter Lee, one of the pioneers in the history of public relations, has been hired by the Rockefeller family to fix this damaged corporate reputation (Smith, 2005, p.6-9). Lee has directed worker activism in favor of the business, influencing newspaper editors and then public opinion leaders, in order to turn negative public opinions into positive ones. As can be understood from this case which has left its mark on history, it is clearly seen that public relations professionals directly serve the purpose of their stakeholders. According to Oliver (1991, p.145-180), there are five different strategic approaches that businesses take against activism: first, the "consent

approach", which acts according to the rights and wishes demanded by activists; secondly, the "conciliation approach", which takes the way of agreement that calms the critics; third, the "avoidance approach" that ignores problems and external pressures; the fourth is the "counteracting approach" that attacks the pressure from the outside, and the last is the "manipulation approach" that manages the perceptions that are formed and may occur about the business. Oliver's first, second and especially fifth approaches (as part of the scope of public relations practices that protect the interests of the business without conflicting with the target audience in line with strategic communication activities) are very valuable for businesses. For this reason, businesses also use public relations practices in the face of activist movements.

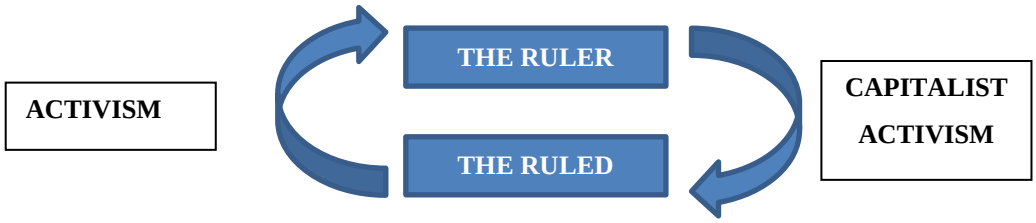
An in-depth look at "capitalist activism", which is the concept put forward in this study, reveals that activism has shifted to the axis of capitalists and has accordingly been taken over by the ruling class. Accordingly, the main criteria for the formation of capitalist activism determined in this study are as follows: (1) Carrying out within post-industrial and post-modern movements of the capitalist activism as it is mentioned in the definition of capitalist activism. (2) Joining of businesses and institutions such to the macro activist movements as "activists" or formulating a new macro movement in line with their own views. (3) Creating "the perception that the businesses and institutions are together with society, that they agree with society's views" through the post- industrial and post-modern macro activist movements which by businesses and institutions instrumentalize for own benefits. (4) While creating this perception, being able of businesses and institutions to make revisions or adjustments in their products and services, corporate identities, communication channels and designs for a certain period of time or permanently according to the macro movements they are involved in or have created (for example such as Mercedes-Benz's designing of its logo in rainbow colors for "Pride" which is LGBTQ pride month" or Nike's producing of the sneakers with Kapernick's embroidered portrait for "Colin Kapernick's anti-racism movement"). (5) Attracting of the businesses and organizations the attention of their target audience and stakeholders by creating awareness through these movements. (6) Being of businesses and institutions in a position of router and guider in these movements in order to realize their own objectives. (7) Instrumentalizing of businesses and institutions to their target audiences by making them

stakeholders by mobilizing them over these movements in line with the goals they plan to achieve.

In this scope, just as activism implies pressure from the bottom to the top, capitalist activism, on the contrary, implies pressure from the top to the bottom. Whereas in activism there is a social movement against decision-makers and vested interests, in capitalist activism there is a new social movement in which businesses include society and thus in which they triggers and drives "collective interaction". While activism represents class movements as resistance of a single social class fighting for their rights against for economic and political power, capitalist activism represents the movement of individuals. Activism is a kind of revolt of the dispossessed people, while capitalist activism is an act of the property owners themselves writing and directing it. While activism aims to find a solution to a problem by reacting with communication activities such as actions, etc. in line with the right demanded by society for a problem, capitalist activism aims to legitimize the statement "we are with society" through communication activities carried out by companies within the scope of issues related or not related to company problems and in a way that society will be involved. It is at this point that corporate social responsibility activities are the most prominent public relations practices that feed capitalist activism.

Table 11

The difference between activism and capitalist activism



Note. As seen at the Table 11 which has been created in this study; while activism expresses oppression from the bottom to the top, in other words, from the ruled to the rulers, on the contrary capitalist activism expresses the oppression from the top to bottom, which is from the rulers to the ruled.

It is obvious that corporate social responsibility practices bring added value to businesses in areas such as brand building, corporate reputation, marketing, etc. Businesses exhibit defense against any situation that confronts them and will harm the business. The proactive aspects of businesses have enabled them to put their planned corporate social responsibility activities on their agenda before a problem arises, and even if it does, without being exposed to activist pressures. [11] Businesses can measure how long it will take for any problem they have caused to spread to the public and how much economic damage the negative situation will cause them. For example, they can launch a corporate social responsibility activity within the framework of an issue, whether the goods or services they produce are related to the environment or not, before activist pressure on the environment that the business harms. In these efforts, the enterprise itself assumes a kind of activist role. In this direction, the busineses give the message that "as a business, we are also sensitive, we are sensitive to the demands from the grassroots like an activist". In fact, it would be more accurate to call this work "capitalist activism" rather than activism. Instead of confronting activists with their corporate social responsibility activities for capitalist activism, businessses somehow involve them in their own planned corporate social responsibility activities. Through corporate social responsibility, the reputation of the organization is not damaged, new customers and other new stakeholders are gained, and economic gains are made, while activist pressures are prevented. In this direction, corporate social responsibility implemented as professional by businesses, serve as a tool for capitalist activism.

In the analyzing process of this study, a new concept called "brand activism" has been introduced by Christian Sarkar and Philip Kotler in 2020 in the book "Brand Activism From Purpose to Action". Brand activism consists of "business efforts to promote, impede, or direct social, political, economic, and/or environmental reform or stasis with the desire to promote or impede improvements in society" (Sarkar and Kotler, 2020, p.24). This concept seems that the corporatios today have higher purposes rather than the brand marketing. According to this explanation, the technics of the brand marketing is no longer enough for the new generation masses, in terms of new consumers. Because of this reason, brand activism has emerged for corporations which care about the future, health of the

[11] Public relations practices are both proactive and reactive. In other words, work done before a problem occurs is proactive, while work done after a problem occurs is reactive.

society and planet. Actually, the concept of brand activism supports that it is a natural evolution beyond the values-driven actions such as corporate social responsibility. Sarkar and Kotler explains this evolution as a transformation from marketing-driven corporations which focuse on marketing technics such as "cause promotion, cause-related marketing and corporate social marketing", to corporate-driven corporations which work on corporate values such as corporate philanthropy, workforce volunteering and socially responsible business practices, and endly to society-driven corporations which do the brand activism (Sarkar and Kotler, 2020, p.25). The brand activism consists of social, workplace, political, environmental, economic, and legal activisms. Therefore, the purpose of brand activism is to to support a democracy that works in the public interest by taking responsibility through activist actions in order to eliminate corruption between sectors and governments (Sarkar and Kotler, 2020, p.140).

"Brand activism", when compared to "capitalist activism", may at first glance appear to be the same due to their phonetic similarities. However, they are conceptually different. Brand activism is defined as a type of activism support that corporations do for the common good of society, while capitalist activism is explained as activism realized by the capitalists that they "perform" for their own benefit. Contrary to the definition in the book "Brand Activism from Purpose to Action", capitalist activism criticizes the definition of brand activism by arguing that the main purpose of brand activism is not for the benefit of society, but specifically for the benefit of the marketing of that brand. Because this activism is not just activism, it is specifically called "brand" activism. As is well known, a brand defines the name of a corporation's product or service. Thus, brands gain both institutional and marketing values while becoming activists. This is because the brand name is consciously made visible in every activist movement by the corporation. This directly affects the values of the brand. For example, Nike's online sales have increased by 31% in the four-day period following the announcement of the advertisement of Colin Kaepernick, an American civil rights activist and football player who has drawn attention to police violence against unarmed and innocent African-Americans. Nike as a brand has stood by Kaepernick and supported his activist movement. Nike has also marketed its products using this activist theme with Colin Kaepernick. Thus, Nike's brand and marketing value has jumped to 26.2 billion dollars in a short time (Robinson, 2019). As seen in the example, the activism practiced by a world-famous brand has helped the

corporation to gain profit. Activism in this direction has been used as a tool for the benefit of the business instead of the society. Brand activism is therefore a new branding of a marketing technique that continues to be practiced today for the benefit of the company. This is why there is only one activism that corporations can do, and that is capitalist activism.

5. THE ANALYSIS OF CORPORATE SOCIAL RESPONSIBILITY PROJECTS IN TURKEY

In this chapter, the methodology of the study and the corporate social responsibility projects implemented in Turkey are examined in line with both written and visual datas within the scope of the theoretical framework and grounded theory of the study.

5.1. Methodology of the Research

Two methodologies are used together in the study; the first is critical discourse analysis and the second is semiotics. As critical discourse analysis is a methodology that is multifaceted and has various techniques, this section firstly clarifies critical discourse analysis, explains its types and the differences between these types, and explains why "critical discourse analysis" is used in the analysis of this study.

5.1.1. Critical Discourse Analysis

As discourse plays an active role in the formation of ideologies, it also ensures the reproduction of social power and order. In this context, discourse analysis provides

important data to analyze the content and strategies used in the texts that make up the structure of the messages transmitted to society through mass media.

Discourse analysis has emerged in the mid-1960s and 1970s as a new interdisciplinary study applicable to humanities, folklore, micro-sociology, rhetoric, linguistics, semiotics, semantics, all humanities and social sciences concerned with the functions of the structures of text and speech. Critical discourse analysis, on the other hand, has started to be used to investigate how social power and power relations are constructed in text content in the context of language, meaning, ideology and discourse, especially with the increase in media studies after the 1970s (Karaduman, 2017, p.31). Critical Discourse Analysis (CDA) is epistemologically linked to Marxism, Frankfurt School and Habermas (Bal, 2016, p.326). CDA has been articulated at first in 1991 at a symposium organized with the support of the University of Amsterdam and attended by Teun van Dijk, Norman Fairclough, Gnther Kress, Theo van Leeuwen and Ruth Wodak. In this symposium, discourse analysis and critical discourse analysis have been discussed in detail (Wodak and Meyer, 2009, p.3).

Wodak has stated that critical discourse studies is not a clear and defined homogeneous theory, but a multifaceted research program which combines various theoretical and methodological approaches (Dursun, 2013, p.86). Moreover, in his book "Discourse Irregularities", he has drawn attention to the main features of critical discourse analysis; primarily, CDA focuses on the linguistic character of socio-cultural and social structures rather than the language used in the text in the analysis of linguistic and semiotic views of social and societal problems. In other words, when analyzing any linguistic form, it is not the language in the text which is analyzed, but the modes of social interaction which are intended to be described with language in that text is analyzed. Another feature is that CDA examines the relations and dynamics of power constructed through discourse. In this direction, it enables us to examine the power created through discourse both today and in the long term, and the processes which include the formation and continuation of this power. Another feature is that CDA offers an analysis in line with the representations, relations and identities subject to the text (Wodak, 1996; cited in Bal, 2016, p.326-328). Other features of CDA are that it is historical and interpretive at the same time as it involves dialectical relations and ideological processes. Apart from these basic features, CDA does not have specific procedural structures and different disciplines can carry out

different activities. Accordingly, CDA is theoretically interdisciplinary, and it a methodology having a lot of techniques and different implementations.

As Bal (2016, p.329) points out, CDA does not have an integrated theoretical framework. For this reason, CDA "integrates different theoretical frameworks and methodologies across different topics". In this direction, there are at least seven different approaches to CDA: Fairclough's approach, Wodak's discourse-history approach, van Dijk's socio-cognitive analysis, Hodge, Kress and van Leeuwen's social semiotics, French structuralist discourse analysis, reading analysis and the Duisburg School (Fairclough and Wodak, 1997; cited in Durna and Kubilay, 2010, p.65).

In the literature review conducted to determine the methodology of the research, it has been noted that the most commonly used approaches are the works of Fairclough, Wodak and van Dijk. For this reason, Fairclough and Wodak's approaches have been also explored and finally, the details of van Dijk's socio-cognitive used in this study and why this analysis is used in the research of this study have been explained.

5.1.1.1. Dialectical-Relational Approach

Fairclough's approach, also known as the dialectical-relational approach, has been developed by Professor Norman Fairclough, a linguist at the University of Lancaster and a representative of the English School. According to this approach, language establishes both a dialectical and a relational connection with parts of social life. Based on the idea that discourses are reflections of the internal and external world, he argues that each discourse points to a different context. In this direction, Fairclough states that CDA also focuses on the relations between discourse and social structures and its main goal is to reveal the effects of social structures in the formation and reproduction of discourse (Fairclough, 1995, p.27). In other words, CDA analyzes both the discursive context which encompasses the process of interpreting and producing discourse, and the social context which encompasses the conditions that give rise to discourse. CDA analyzes text, speech, video or any discourse content. According to Fairclough (2003, p.10-11), the process of meaning making occurs through three steps: the production of the text, the text and the perception of the text. In this direction, while analyzing texts, not only what is said but also what is not said should be taken into account.

5.1.1.2. Discourse-History Approach

Professor Ruth Wodak, an Austrian linguist at Lancaster and Vienna Universities, known for her discourse-historical approach, has been influenced by the Frankfurt School, especially Habermas. Her works focus on corporate communication (mostly public institutions), sexism, antisemitism and racism, as well as on widespread and dominant societal problems which are often the problems of those who suffer the most in society, as well as those who have the means and opportunities in society. Wodak and members of the Vienna School are closer to van Dijk's approach than other approaches to CDA. Wodak indicates that the term sociolinguistics of discourse he developed is a part of CDA (Bal, 2016, p.329), and shows that he is the most linguistically oriented among CDA theorists (Şah, 2020, p.220). At the same time, Wodak emphasizes that CDA is not characterized by a specific methodology, but covers different data and methods derived from different theoretical fields (Bal, 2016, p.329-331). In other words, he argues that CDA, with its critical and reflexive features, is interdisciplinary, intertheoretical and eclectic, as well as intermethodological. With her discourse-historical approach, Wodak combines the socio-philosophical orientation and the linguistic orientation of critical theory. In this context, the discourse-historical approach involves a three-dimensional analysis. Accordingly, in text and discourse; immanent criticism which aims to reveal paradoxes, socio-diagnostic criticism which aims to reveal overt and covert manipulative elements, and prognostic criticism which aims to improve and change communication, are used together (Şah, 2020, p.221). Wodak (2002, p.150) uses historical, sociopolitical and linguistic approaches together in her discourse-historical approach. In this context, the historical discourse approach analyzes discourse in a socio-cognitive manner within its context without detaching it from the context.

5.1.1.3. Socio-Cognitive Approach

Teun A. van Dijk, with his critical work on media discourse since the 1980s, is the most influential and widely used theorist in CDA studies. The Dutch professor, who starts his academic studies at the University of Amsterdam and becomes the founding director of the Center for Discourse Studies in Barcelona in 2017, has been working since the 1960s on literary theories, the psychology of text composition, anti-racist discourse, media news,

ideology-power-context-knowledge and discourse relations, but his current work focuses on social movement discourse (http://discourse.org/).

Dijk prefers to use the term "critical discourse studies" (CDS) instead of "critical discourse analysis". In this way, he clarifies that the critical approach is not only a discourse analysis method, but also an interdisciplinary research field that includes various approaches (Dijk, 2009, cited in Durna and Kubilay, 2010, p.61). According to Dijk (2001, p.96), CDS is not a sub-discipline of any discourse analysis. In this context, it is neither a stand-alone theory nor a stand-alone method applied to social problems. It is a critical perspective that focuses on the role of discourse in social problems, especially the abuse of power and the production and reproduction of domination. Dijk defines CDS as socio-cognitive discourse analysis because it examines the relations between discourse, cognition and society together. With this explanation, he shows his difference from other CDA theorists. Because Dijk thinks that cognition is a kind of interface in establishing the relationship between discourse and society (Dijk, 2001, p.95). Dijk handles discourse as a communicative event that includes gestures, mimics and semiotic forms as well as speech interaction and written texts. It examines society both at the micro level, such as face-to-face interaction, and at the macro level, such as intergroup interactions, movements, institutions, political systems, etc. Cognition which forms the interface between discourse and society is analyzed both as personal cognition, such as emotional and mental and social cognition, such as beliefs and representations. Evaluating all these dimensions together provides an understanding of both the local and the general context of discourse. Dijk states that context models are not only based on subjective mental representations, but that social representations also operate together with both personal and social cognition. On the other hand, he emphasizes that context is often subjective. In this respect, context is related to the characteristics of the environment in which those involved in communication are located, but it is also their subjective mental representations. At this point, Dijk calls these mental representations which are the interface between discourse and social structures, as the context model. Context models are dynamic, not static. In other words, in communication situations not only our own representations are involved, but also those of the participants in the environment. Therefore, context models are not fixed and can also shape our representations of the minds of others. Due to its variable characteristic, context models can also be constructed in communication that allow for mutual understanding and

the situation of the participants in the interaction process (Dijk, 2009; cited in Şah, 2020, p.217).

In Dijk's socio-cognitive approach, CDS is not limited to contextual analysis, but also includes various discourse structures and the linguistic, aural, visual, rhetorical, stylistic, syntactic, semantic, etc. levels of discourse. Dijk argues that since it is not possible to do each of these elements together in a single analysis, it is more useful for the researcher to conduct an immanent examination of those most relevant to the social problem. Dijk has developed a six-point framework: (1) Analysis of Semantic Macro Structures, (2) Analysis of Local Meanings, (3) Analysis of Inconspicuous (Hidden) Structures, (4) Analysis of General and Local Forms, (5) Analysis of Linguistic Preferences, (6) Analysis of Context Models. Although he has presented these frameworks, he emphasizes that there is no ready-made and standardly used template or framework for CDS. Dijk draws attention to the fact that, regardless of the framework or templates used, the researcher should conduct an analysis from a perspective aimed at revealing the abuse of power and the legitimizing effects of discourses, especially in accordance with the critical quality, for the benefit of the powerless-victim-oppressed (Şah, 2020, p. 218-220).

In the light of this information, in this study on corporate social responsibility projects which are the application of public relations studies, critical discourse study has been used to reveal the hidden meanings in the organization of these projects and how these projects benefit the existing political economy system instead of society, contrary to the discourses that are legitimized by hiding behind public interests in both literary and visual contents of the projects in the media. In this context, in line with the purpose and content of the research, the analysis of this study has been strengthened by Dijk's approach which includes many disciplines together and provides a socio-cognitive analysis, as well as the diversifiable nature of the method during the analysis. Accordingly, the visual data in the study have been analyzed using semiotics within the scope of critical discourse study.

5.1.2. Semiology

Semiology, known as “göstergebilim” in Turkish and derived from the Ancient Greek as words semeion (sign) and logia (word, logic, reasoning, etc.), is a science which studies strings of signs such as languages and patterns. Semeion has been used at first synonymously with tekmerion (evidence or symptom) by Hippocrates and Parmenides in the 5th century BC. Later on, the Stoics have dealt with the concept of sign with the relation of opposition between semainon (signifier) and semainomenon (signified). Ferdinand de Saussure has explained that semiotics is a science to study the life of signs in society, by referring to the French semiologie derived from the Greek semeion. Umberto Eco, based on semion, has also treated it as a totality of symbols and symbols in the signifier and the signified behind it. Charles Sanders Peirce, on the other hand, has emphasized that he sees the world as a system of signs and examined the communicative and social dimension of semiosis (sign process) (Rifat, 2009, p.27; Saussure, 1998, p.46; Eco, 1991, p.50; Peirce, 2000, p.242). Semiotics, especially in the 20th century, has developed with the contributions of different views and been used in linguistics, cultural anthropology and information theory (Kıran, 1990, p.51). The pioneer of semiotics in Europe is known as Ferdinand de Saussure. However, by the second half of the 1960s, Roland Barthes who is influenced by Saussure and Peirce has been recognized as the founder of semiotics with the theory of signs he has developed (Ünal, 2016, p.379). As can be seen, semiotics has diversity in terms of its theories and methods. In this direction, different examining models in semiotic analysis has been seen such as Saussure’s signifier/signified, Peirce’s primary/secondary/tertiary meaning, Hjelmslev’s form/essence, Barthes’ first/second/third level, etc. (Tuncer, 2020, p.88-89).

Saussure (1976, p.162) states that meaning arises from difference and that each concept has a distinctive quality. Accordingly, he considers signs on two planes: the signifier (the physical presence of the sign) and the signified (the mental presence of the sign). Saussure considers the signifier as sound, image and the signified as a concept. In this context, while the signifier is shaped according to the physical or sensory object, the signified is shaped according to the psychological object (Berkeley, 2012, p.6). Moreover, Saussure draws attention to the fact that without separating the signifier and signified, the two make sense together in a relational or reciprocal way (Berger, 2012, p.82). Accordingly, the visual data

of the projects in this study have been analyzed in Saussure's signifier/signified plane and the phenomenon of corporate social responsibility.

As a result of the examinations and research conducted within the scope of the research, it has been observed that corporate social responsibility projects are implemented in line with the four objectives (CSR for Brand Image, CSR for Reputation Management, CSR for Exchange Value, CSR for Symbiosis) explained in the previous chapter. Four samples have been selected in line with the subject matter of the study, with these justifications; the each project should (1) belong to local brands in Turkey, (2) not be an extension of any international project, (3) be up to date, (4) be carried out by brands representing different sector. Each sample meeting these grounds has been analyzed in line with the theoretical framework of the study, through both written and visual data in the media.

In this context, the interdisciplinary and multidisciplinary features of CDS has been also prominent in the analysis of the study. In line with the CDS, the data in the study have been analyzed under two main headings, "micro and macro planes", and the research topics under these two headings have been modeled according to the written and visual data analyzed. In this direction, in line with the "quantitative data analysis technique" at the micro level, frequently occurring words and phrases in the written data have been identified, while the coherence and sentence structures in the text and the rhetoric of the text have been examined. On the other hand, at the macro level, the headings and visual data in the text within the scope of thematic analysis and the situation, background and context information in the text within the scope of schematic analysis have been analyzed in Saussure's signifier/signified plane. In addition, the concept of capitalist activism which is characterized for the first time in this study for CSR projects is examined in each project and presented as the embedded theory of the study. Besides, the analyses in this study have been made in line with the original language, Turkish, of the written data.

5.2. Analysis of Corporate Social Responsibility Projects Implemented in Turkey

5.2.1. Corporate Social Responsibility for Brand Image

Move for Health, Yellow Bicycle for Movement" ETİ encourages movement with its new social responsibility project.[12] Adding happiness to the lives of its consumers with its products for more than half a century, ETİ is launching a new social responsibility project: **"Yellow Bicycle".** Intense urbanization in the world and in our country, and the consequences of the age we live in, cause physical inactivity to become an increasing problem today. However, an active lifestyle based on physical activity is of great importance in protecting and improving both the physical and mental health of people of all ages. . One of the healthiest and most fun vehicles that contribute to the development of physical activity is the bicycle, which has an important place in our lives since childhood. With this in mind, **"ETİ and the Active Living Association"** launched the "Yellow Bicycle" Project to raise awareness about the necessity of movement for a healthy life and to encourage the use of bicycles, leading the way for active living in Turkey. The project will be carried out in a different province each year. Within the scope of the project, which started in Eskişehir this year, bicycle trainings are given in primary schools to popularize the use of bicycles. In universities, free yellow bicycles are being implemented to ensure that students engage in physical activity and facilitate their transportation within the campus. The mobile repair team travels the streets of the city to repair bicycles that are waiting on balconies, in storage or in need of maintenance free of charge. In order to encourage housewives in particular to ride bicycles, the neighborhood bazaars have also started to offer free three-wheeled yellow bicycles to those who wish to go home by putting their shopping bags in the bicycle basket. The details and goals of the Yellow Bicycle Project were shared at a press conference organized with the participation of **ETİ Chief Executive Officer Hakan Polatoğlu and Mehmet Ali Çalışkan, Founding Member of the Active Living Association**. Drawing attention to ETİ's social responsibility approach, **Hakan Polatoğlu, Chief Executive Officer of ETİ**, said: "As ETİ, we pay attention to create benefits for all segments of

[12] Emphases in the text and in the following texts (bold) are as in the original texts.

the society with long-term and sustainable projects while realizing our projects. Today, we are realizing a corporate social responsibility project that will contribute to the solution of an increasingly important problem of the society. In our project, which we set out with the philosophy of **'movement for health, bicycle for movement'**, **we aim to raise awareness about the necessity of movement for a healthy life.**" **"We don't move!"** Stating that the starting point of the project is physical inactivity, which is becoming an increasing problem in the world and in our country, Polatoğlu said: "Nowadays, one of the biggest problems of parents is children who do not leave the house, even their rooms, and do not leave the screens. Unfortunately, our children do not 'move'. With the Yellow Bicycle project, we aim to bring more people together with 'bicycles', one of the most fun and healthy ways to move." **"The project will make everyone from 7 to 70 love cycling"** Stating that they will carry out activities that will attract everyone's attention within the scope of the Yellow Bicycle project to be carried out in a different province every year in cooperation with the Active Living Association, Hakan Polatoğlu, Chief Executive Officer of ETİ Gıda, gave the following information about the project: "While designing the project, we set ourselves the goal of touching everyone from 7 to 70. We will provide 'safe bicycle driving training' to 20 thousand children in 3 years with theoretical and practical trainings that will take place 5 days a week in primary schools in the provinces we will visit. In Eskisehir, we carry out trainings during physical education classes in primary schools with the help of the training track and informative panels we place in the gardens of the schools. In this context, we teach children who do not know how to ride a bicycle how to ride a bicycle, and we provide safe driving training to children who know how to ride a bicycle, which will increase their driving control, and we make them do practical applications." Stating that they will also carry out activities for university students within the scope of the Yellow Bicycle Project, Hakan Polatoğlu, Chief Executive Officer of ETİ Gıda, said: "We will set up stands where free bicycles can be rented on university campuses in the provinces where the Yellow Bicycle Project will be implemented, to facilitate students' transportation within the campus and make them "more mobile". It will first meet with students at Osmangazi University and then at Anadolu University. With this application, we aim to reach approximately 25 thousand university students at the end of 3 years." **"Everyone will ride bicycles with the Mobile Repair Vehicle**

and Neighborhood Market application" ETİ Gıda Chief Executive Officer Hakan Polatoğlu mentioned that one of the most important actors of the Yellow Bicycle Project will be women and continued his speech as follows: "In our neighborhood market application, which we plan to encourage especially housewives to use bicycles, we have created a fiction where market shoppers can both move and integrate the benefits of cycling into their daily lives with tricycles. Even those who do not know how to ride a bicycle very well will be able to use the tricycles comfortably, and they will be able to go home by putting their shopping bags in the bicycle basket instead of carrying them by hand. We started our neighborhood market activity, which makes cycling both healthy and fun, in Eskişehir Ertuğrulgazi neighborhood market as of this week and the reactions we have received have been very positive. In addition, we have volunteer "role model" housewives who go to market shopping with their yellow tricycle to encourage women to go shopping by bicycle in our neighborhood markets. Our role models set an example for women who want to ride bicycles in their neighborhoods." Polatoğlu stated that he believes that one of the most important applications of the project that will encourage cycling will be the 'Mobile Repair Vehicle'; "In this way, we want to bring idle bicycles back to the streets. With our Mobile Repair Vehicle, we started to offer basic bicycle maintenance and repair services free of charge by traveling street by street in Eskişehir. I am happy to say that our application, which we started in May, has been met with great interest. With this application, by bringing approximately 10 thousand bicycles back into use at the end of 3 years; we will have touched the lives of 10 thousand people and helped them move." Stating that they are also planning to organize one big public event in each city within the scope of the Yellow Bicycle Project, Polatoğlu said, "We will invite everyone with a bicycle to this event. With this event that will appeal to all ages and all segments, including families, children, young and old, we aim to give Eskişehir residents a pleasant and 'active' day. **"Inactivity is the 4th among global death factors" Mehmet Ali Çalışkan, Founding Member of Active Living Association**, drew attention to the problem of 'inactivity' in the world and said, "According to the 2002 World Health Organization Report, inactivity ranked 7th among the 10 causes of death in developed countries after smoking, blood pressure, alcohol, cholesterol, obesity and malnutrition. In the 2010 World Health Organization Report, it has risen to the 4th place among global

mortality factors." Stating that they took action to strengthen the place of bicycles in people's lives in cooperation with ETİ, Çalışkan continued his speech as follows: "People who are increasingly growing, crowded, leading stressful lives with their comfortable vehicles and exposed to a sedentary life are looking for an outlet. Humanity's responses to such crises that arise in its daily life are usually hidden in the memories of societies. It happened again; in the fight against traffic, stress, obesity, diversifying diseases and unpleasant life, people again found the most symbolic indicator of a more fun, healthier and better quality life from memory. He remembered the bicycle he left in his storage room, in the woodshed, on his balcony and in his childhood. From this point of view, we, as ETİ and Active Living Association, are taking action to strengthen the place of young people in the lives of adults." **The Yellow Bicycle Project in Figures The project** will continue for 3 years and will go to a different province every year./ During the project, nearly 20,000 primary school students will be provided with safe cycling training in 3 years./ Through the 'Mobile Repair Vehicle', approximately 10,000 bicycles that are idle will be brought back to life in 3 years./ The Yellow Bicycle will provide free on-campus cycling opportunities for young people at universities to be determined in each province. It is aimed to reach an average of 25,000 students on university campuses for 3 years. (https://www.etietieti.com/saglik-icin-hareket-hareket-icin-sari-bisiklet)

The original text:

Sağlık İçin Hareket, Hareket İçin Sarı Bisiklet" ETİ, yeni sosyal sorumluluk projesi ile hareketi teşvik ediyor. Yarım asrı aşkın süredir ürünleriyle tüketicilerinin hayatlarına mutluluk katan ETİ, yeni bir sosyal sorumluluk projesi başlatıyor:**"Sarı Bisiklet".** Dünyada ve ülkemizde yaşanan yoğun kentleşme ve içerisinde bulunduğumuz çağın getirdiği sonuçlar, günümüzde fiziksel inaktivitenin giderek artan bir sorun haline gelmesine yol açıyor. Oysaki fiziksel aktiviteye dayalı aktif yaşam tarzı, her yaştan insanın hem fiziksel hem de ruhsal sağlığının korunması ve geliştirilmesinde büyük önem taşıyor. Fiziksel aktivitenin gelişimine katkıda bulunan en sağlıklı ve eğlenceli araçlardan biri ise çocukluktan beri hayatımızda önemli bir yere sahip olan bisiklet. Buradan hareketle; **ETİ ve Aktif Yaşam**

Derneği, sağlıklı bir yaşam için hareket etmenin gerekliliği konusunda farkındalık yaratmak ve bisiklet kullanımını teşvik ederek, Türkiye'de hareketli yaşama öncülük etmek amacıyla "Sarı Bisiklet" Projesi'ni başlattı. Proje her yıl farklı bir ilde yürütülecek. Bu yıl Eskişehir'de start alan proje kapsamında bisiklet kullanımının yaygınlaştırılması için ilköğretim okullarında bisiklet eğitimleri veriliyor. Üniversitelerde, öğrencilerin hem fiziksel aktivitede bulunmalarını sağlamak hem de kampüs içi ulaşımlarını kolaylaştırmak üzere ücretsiz sarı bisiklet uygulaması gerçekleştiriliyor. Mobil tamir arası ise balkonda, depoda bekleyen, bakıma ihtiyacı olan bisikletler için şehrin sokaklarında gezerek, ücretsiz bisiklet tamiri yapıyor. Özellikle ev hanımlarını bisiklete binmeye özendirmek amacıyla başlatılan semt pazarları uygulamasıyla da arzu edenlere alışveriş poşetlerini bisiklet sepetine koyarak evlerine ücretsiz üç tekerlekli sarı bisiklet ile gitme imkanı sağlanıyor. Sarı Bisiklet Projesi'nin ayrıntıları ve hedefleri, **ETİ İcra Kurulu Başkanı Hakan Polatoğlu ve Aktif Yaşam Derneği Kurucu Üyesi Mehmet Ali Çalışkan**'ın katılımıyla düzenlenen basın toplantısında paylaşıldı. ETİ'nin sosyal sorumluluk anlayışına dikkat çeken **ETİ Gıda İcra Kurulu Başkanı Hakan Polatoğlu**, "ETİ olarak, projelerimizi hayata geçirirken uzun soluklu ve sürdürülebilir projeler ile toplumun her kesimi için fayda yaratmaya özen gösteriyoruz. Bugün yine toplumun giderek artan önemli bir sorunun çözümüne katkıda bulunacak bir kurumsal sosyal sorumluluk projesini hayata geçiriyoruz. **'Sağlık için hareket, hareket için bisiklet'** felsefesiyle yola çıktığımız projemizde, **"sağlıklı bir yaşam için hareket etmenin gerekliliği konusunda farkındalık yaratmayı hedefliyoruz"** şeklinde konuştu. **"Hareket etmiyoruz!"** Projenin çıkış noktasının dünyada ve ülkemizde giderek artan bir sorun haline gelmeye başlayan fiziksel inaktivite olduğunu belirten Polatoğlu, şunları söyledi: "Artık anne ve babaların en büyük problemlerinden birisi evden, hatta odalarından dışarı çıkmayan, ekranların başından ayrılmayan çocuklar. Ne yazık ki çocuklarımız 'hareket' etmiyor. Sarı Bisiklet projesi ile daha fazla insanı, hareket etmenin en eğlenceli ve sağlıklı yollarından biri olan 'bisiklet'le buluşturmayı amaçlıyoruz."**"Proje, 7'den 70'e herkese bisikleti sevdirecek"** Aktif Yaşam Derneği ile birlikte, her yıl farklı bir ilde yürütülecek Sarı Bisiklet projesi kapsamında herkesin ilgisini çekecek aktiviteler gerçekleştireceklerini belirten ETİ Gıda İcra Kurulu Başkanı Hakan Polatoğlu, proje hakkında şu bilgileri verdi: "Projeyi tasarlarken 7'den 70'e herkese dokunmayı kendimize hedef koyduk.

Gideceğimiz illerde, belirlenen ilköğretim okullarında haftanın 5 günü gerçekleşecek teorik ve pratik eğitimlerle 3 yılda 20 bin çocuğumuza 'güvenli bisiklet sürüş eğitimi' vereceğiz. Eskişehir'de, ilköğretim okullarında, okulların bahçesine yerleştirdiğimiz eğitim parkuru ve bilgilendirici panolar yardımıyla; beden eğitimi derslerinde eğitimleri gerçekleştiriyoruz. Bu kapsamda, bisiklete binmeyi bilmeyen çocuklarımıza bisiklet sürmeyi öğreterek, bisiklete binmeyi bilen çocuklarımıza ise sürüş hakimiyetlerini artıracak güvenli sürüş eğitimi veriyor, pratik uygulamalar yaptırıyoruz." Sarı Bisiklet Projesi kapsamında üniversite öğrencilerine yönelik olarak da etkinlikler gerçekleştireceklerini ifade eden ETİ Gıda İcra Kurulu Başkanı Hakan Polatoğlu, "Sarı Bisiklet Projesi'nin hayata geçeceği illerde belirlenen üniversite kampüslerine, ücretsiz bisiklet kiralanabilecek stantlar kurarak, öğrencilerin kampüs içindeki ulaşımlarını kolaylaştırmayı ve "daha hareketli" hale gelmelerini sağlayacağız. İlk olarak Osmangazi Üniversitesi ile birlikte Anadolu Üniversitesi'nde de öğrencilerle buluşacak. Bu uygulama ile 3 yılın sonunda yaklaşık 25 bin üniversite öğrencisine ulaşmayı hedefliyoruz." **"Mobil Tamir Aracı ve Semt Pazarı uygulaması ile herkes bisiklete binecek" ETİ Gıda İcra Kurulu Başkanı Hakan Polatoğlu,** Sarı Bisiklet Projesi'nin en önemli aktörlerinden birisinin kadınlar olacağına değinerek konuşmasına şöyle devam etti: "Özellikle ev hanımlarımızın bisiklet kullanmasını teşvik etmeyi planladığımız semt pazarı uygulamamızda, üç tekerlekli bisikletlerle, pazar alışverişi yapanların hem hareket edebileceği hem de günlük hayatlarına bisikletin faydalarını entegre edebilecekleri bir kurgu oluşturduk. Bisiklete binmeyi çok iyi bilmeyenler bile rahatça kullanabilecekleri üç tekerlekli bisikletlerle, alışveriş poşetlerini elde taşımak yerine bisiklet sepetine koyarak evlerine gidebilecekler. Hem sağlıklı hem de bisiklete binmeyi eğlenceli hale getiren semt pazarı etkinliğimize, Eskişehir Ertuğrulgazi semt pazarında bu hafta itibariyle başladık ve aldığımız tepkiler çok olumlu oldu. Ayrıca semt pazarlarımızda kadınlarımızın alışverişe bisikletle gitmelerini özendirmek amacı ile üç tekerlekli sarı bisikletiyle pazar alışverişine giden gönüllü "rol model" ev hanımlarımız var. Rol modellerimiz mahallelerinde, çevrelerinde bisiklete binmek isteyen hanımlara örnek oluyorlar." Polatoğlu, projenin bisiklete binmeyi teşvik edecek en önemli uygulamalarından birinin de 'Mobil Tamir Aracı' olacağına inandığını belirterek; "Bu sayede atıl vaziyetteki bisikletleri tekrar sokaklara kazandırmak istiyoruz. Mobil Tamir Aracımız ile Eskişehir'de sokak sokak gezerek; temel bisiklet bakım ve

onarım hizmetlerini ücretsiz olarak sunmaya başladık. Mayıs ayında başlattığımız uygulamamızın, oldukça büyük bir ilgi ile karşılandığını söylemekten mutluluk duyuyorum. Bu uygulamamız ile 3 yıl sonunda yaklaşık 10 bin bisikleti yeniden kullanıma kazandırarak; 10 bin kişinin hayatına dokunmuş ve onların hareket etmesine yardımcı olmuş olacağız." şeklinde konuştu. Sarı Bisiklet Projesi kapsamında her şehirde birer büyük halk etkinliği yapmayı da planladıklarını belirten Polatoğlu, "Bu etkinliğimize bisikleti olan herkesi davet edeceğiz. Aileler, çocuklar, genç yaşlı demeden her yaşa ve her kesime hitap edecek bu etkinlik ile Eskişehirlilere keyifli ve 'hareketli' bir gün yaşatmayı hedefliyoruz.' dedi. **"Hareketsizlik küresel ölüm faktörleri arasın 4'üncü" Aktif Yaşam Derneği Kurucu Üyesi Mehmet Ali Çalışkan** ise, dünyadaki 'hareketsizlik' sorununa dikkat çekerek, "Hareketsizlik, 2002 Dünya Sağlık Örgütü Raporu'na göre, gelişmiş ülkelerdeki 10 ölüm nedeni arasında sigara, tansiyon, alkol, kolesterol, obezite ve yetersiz beslenmeden sonra 7'nci sırada yer alıyordu. 2010 yılı Dünya Sağlık Örgütü Raporu'nda ise küresel ölüm faktörleri arasında 4'üncü sıraya kadar çıktı." diye konuştu. ETİ işbirliği ile bisikletin insan hayatındaki yerini güçlendirmek üzere harekete geçtiklerini söyleyen Çalışkan, konuşmasına şöyle devam etti: "Giderek büyüyen, kalabalıklaşan, konforlu araçları ile stresli hayatlar süren, hareketsiz bir hayata maruz kalan insanlar kendilerine çıkış arıyor. İnsanlığın gündelik hayatında ortaya çıkan bu türden krizlere verdiği cevaplar ise genellikle toplumların hafızalarında gizlidir. Yine öyle oldu; trafikle, stresle, obeziteyle çeşitlenen hastalıklar ve tatsızlaşan hayat ile mücadelede, insanlar daha eğlenceli, daha sağlıklı ve daha kaliteli bir hayatın en simgesel göstergesini yine hafızasından bulup çıkardı. Deposunda, odunluğunda, balkonunda ve çocukluğunda bıraktığı bisikletini hatırladı. Bu noktadan hareketle biz de ETİ ve Aktif Yaşam Derneği olarak gençlerin, yetişkinlerin hayatındaki yerini güçlendirmek için hareket geçiriyoruz." **Rakamlarla Sarı Bisiklet Projesi** Proje 3 yıl boyunca devam edecek her yıl farklı bir ile gidecek./ Proje süresince 3 yılda 20.000'e yakın ilköğretim öğrencilerine güvenli bisiklet sürüş eğitimi verilecek./ Proje boyunca 3 yılda 'Mobil Tamir Aracı' sayesinde, atıl durumda olan yaklaşık 10.000 bisiklet hayata kazandırılacak./ Sarı Bisiklet, gittiği her ilde belirlenecek üniversitelerde, gençler için kampüs içi ücretsiz bisiklet kullanım fırsatı sağlayacak. Üniversite kampüslerinde 3 yıl boyunca ortalama

25.000 öğrenciye ulaşılması hedefleniyor. (https://www.etietieti.com/saglik-icin-hareket-hareket-icin-sari-bisiklet)[13]

Text Analysis

The works on the texts take place at the micro and macro level based on the original texts in Turkish.

- **Micro-Level Analysis:**

Word selections

While the frequently used words and phrases in this text are given in the table, other words emphasized throughout the text are expressed below.

Table 12

Frequently used words

Frequently Used Words and Word Groups	**Number of Repeats**
Bisiklet (Bicycle)	51
Hareket (Movement)	19
Sarı Bisiklet (Yellow Bicycle)	15
Hayat (Life)	15
ETİ	12
Sağlıklı (Healthy)	6
Ücretsiz (Free)	6
Aktif Yaşam Derneği (Active Life Association)	5
Sağlık (Health)	4
Hareketsiz (Inactive)	4
Sosyal Sorumluluk Projesi	3

[13] The analyzed text has been published as a press release on ETİ's corporate website.

(Corporate Social Project)	
Obezite (Obesity)	2
7'den 70'e (From 70 to 7)	2

*Note.*Other phrases has emphasized in the text are as follows: movement for health - yellow bicycles for movement, the problem of our age is inactivity, the fight against traffic-stress-obesity-diversified diseases and unpleasant life, especially housewives, bicycle shopping in the neighborhood market, free bicycles for students, free bicycle training for those who do not know, free bicycle repair. As seen in the table, "bicycle", which is the subject of the project, is the most frequently used word in the text. However, when we look at the phrase "yellow bicycle" in the name and slogan of the project, it is seen that it is used less than the word "movement" in the slogan of the project. Here, ETİ gives the target audience the message to use the "yellow bicycle for movement". The reason for the frequency of these words in the text is that they appear in the name and slogan of the project. However, among the frequently mentioned words, "life" is mentioned with the same frequency as "yellow bicycle" even though it is not included in the name and slogan of the project. Here, by drawing attention to the inactivity in the lives of the target audience, ETİ aims to explain that "movement, hence the yellow bicycle" should be part of life. When we look at the brand name of ETİ, it is seen that it is among the frequently used words. However, although the project has been realized with the contributions of the "Active Living Association", it is noteworthy that this word group is used less than half of the brand name. This indicates that ETİ reinforces its recognition by showing that it owns the project by using its brand name more frequently. In this context, it can be seen that ETİ is able to bring its brand name to mind when "yellow bicycle" is mentioned.

Coherence and Sentence Structures

While global coherence indicates that a discourse or discourse has a subject, the fact that the events and situations in that discourse are associated with causality or contingency relations, for example, indicates that it has local coherence (Van Dijk, 2003:61). In this respect, this text, published as the press release of the project on the official website of the ready-to-eat food producer ETİ brand, clearly describes ETİ's corporate social

responsibility project called Yellow Bicycle (Sarı Bisiklet), which is carried out together with the Active Living Association, and it is understood that the discourse has global consistency. It also has local coherence, as the propositions in the text about the project are conveyed as a series of interrelated activities. In this context, through the causal link has established with the sentence "Intense urbanization in the world and in our country and the consequences of the age we live in cause physical inactivity to become an increasing problem today" in the text, a claim is made with the sentence "One of the healthiest and most fun vehicles that contribute to the development of physical activity is the bicycle, which has an important place in our lives since childhood". The proposition has been brought by the sentence "In this respect, ETİ and the Active Living Association launched the "Yellow Bicycle" Project in order to raise awareness about the necessity of movement for a healthy life and to encourage the use of bicycles and lead an active life in Turkey". As can be seen, these consecutive sentences in the text explain how and why the project have emerged; a problem with a causal link is put forward, and an explanatory proposition is made with the "yellow bicycle" project based on the claim that the bicycle will solve this problem. Therefore, ETİ has created a consistency within the text in the way it wants to explain its project to its target audience and in the context of the perception it wants to create. In this direction, the sentences are clear and understandable as can be seen. In addition, this text has been written as a press release to be served to news media to announce the project. The implicit (side) meanings in the text are given below.

- "Today, we are again implementing a corporate social responsibility project that will contribute to the solution of an increasingly important problem in society." (Connotation: The meaning conveyed by the word again in the sentence; as a brand, we have provided solutions to social problems so far, and with this new project we will solve this new problem).

- "We also have volunteer "role model" housewives who go shopping in our neighborhood markets with their yellow tricycle to encourage women to go shopping by bicycle. Our role models set an example for women in their neighborhoods who want to ride bicycles." (Connotation: There are officials (role models) who advertise the project and increase the number of participants by encouraging them to get involved in the project. Through role models, capitalist activism is carried out to increase the use of yellow bicycles by housewives in their neighborhoods, that is, to make them affiliates of the brand by

spreading ETİ's image of women on yellow bicycles. In this context, the use of these yellow bicycles is encouraged in neighborhood activities, for example, when shopping at neighborhood shops and markets. In this context, role models and housewives are encouraged or encouraged to participate in the project.

Analysis of Rhetoric

The Yellow Bicycle project, which is the subject of the text, has been prepared as a press release within the scope of 5H 1W. In order to include details and to ensure credibility, interviews with the executives of the project have been included. The rhetoric has been reinforced by the inclusion of source data (a quote from the World Health Organization Report) arguing that the project's starting point is born out of the global problem of sedentary living.

- **Macro-Level Analysis:**

Thematic Analysis

Heading: "Movement for Health, Yellow Bicycle for Movement"

The slogan of the project is used in the title of the bulletin. The slogan emphasizes that the solution to being healthy is to move and the solution to moving is to participate in the project, thus promising that the project will ensure a healthy life.

Sub-heading: "ETİ encourages movement with new social responsibility project."

In the subtitle, ETİ, a brand which produces ready-to-eat food, tells its consumers to move with its new project.

Spot: "Adding happiness to the lives of its consumers with its products for more than half a century, ETİ is launching a new social responsibility project: Yellow Bicycle."

In the spot, it is pointed out that ETİ has made consumers happy with a pleasure based on eating with the ready-to-eat food products they have produced since its establishment, and now it will continue this happiness by implementing the Yellow Bicycle project. In this context, ETİ puts forward a corporate social responsibility project that will contribute to an active life in response to its prepackaged products that trigger and increase sedentary

and therefore unhealthy life. Accordingly, it can also cover up the effects of these products, which threaten the health of the target audience and at the same time encourage inactivity.

Analysing The Visuals

First of all, 4 visuals have been included in the bulletin, and the visuals have not been placed according to the content flow of the text. For this reason, the visuals will be analyzed in the order given. Before examining the images one by one, it is worth noting why the color of the yellow bicycle is yellow: As the slogan "movement for health, bicycles for movement" suggests, the project is about healthy living. Yellow is the color of sunlight and gold and belongs to the category of warm colors. Warm colors have features which stimulate people, give energy and increase dynamism. In addition, yellow color also means attention and warning (Özer, 2012, p.271-272). For this reason, the yellow color of the bicycle in the project has drawn attention to the necessity of cycling for a healthy life, and at the same time it has psychologically mobilized the target audience and strengthened their participation in the project.

Figure 1

ETİ yellow bicycle

*Note.*In the first image, two students are seen with their yellow bicycles in the school yard. The signifier is two primary school students, the signified is that children can also

participate in this project safely in the school playground with helmets, knee pads, etc. A visual has been designed in line with the in-school driving trainings mentioned in the bulletin. In the visual, attention has been drawn to in-school driving trainings in which children are positioned next to the bicycle rather than on the bicycle by taking precautions before riding.

Figure 2

ETİ yellow bicycle

*Note.*The second visual has been prepared in line with the spot "The project will make everyone from 7 to 70 love cycling!" in the bulletin. The signifier is people cycling with pleasure, and the target audience to be involved in the project is the signified. The "helmeted" and "unhelmeted" individuals in the image show that the target audience can participate in the activity either prepared (with helmets) or unprepared (without helmets). In this direction, through the example of use with or without helmets, it is implied that the attitudes and behaviors of the targeted audience between the ages of 7-70 even if they vary can take part in this activity together.

Figure 3

ETİ yellow bicycle

*Note.*The fact that the man and woman in the third image are a couple is evident from the harmony of their clothes and the fact that their distances are close to each other and their driving distances are in line. In this context, the signifier is a couple riding yellow bicycles, the signified is a call to use yellow bicycles even in your individual social activities, apart from the collective activities within the scope of the project.

Figure 4

ETİ yellow bicycle

*Note.*The fourth and final image shows that the positioning of lots of yellow bicycles in the outdoor event space is the signifier, and the signified is that there are enough bicycles for

the participants, as there will be a lot of participation in the project. This shows that there are enough bicycles for everyone.

Schematic Analysis

a) Situation: ETİ has presented the solution to moving for a healthy life in the context of cycling. It has developed a project based on an activity, namely sport. This is because the bulletin highlights sedentary living as a global problem. However, it has not been explained that one of the factors that trigger sedentary life is ready-to-eat food products. However, the bulletin draws attention to the stress and traffic of city life. But the fact that ready-to-eat food products are also consumed in traffic has been covered up. The problem of an unbalanced diet as a result of people's race against time in the capitalist system and the subsequent increase in their dependence on ready-to-eat food products has been ignored. In this context, ETİ has been the first among its competitors to encourage its target audience to consume the ready-to-eat food products they produce, while at the same time encouraging them to move for a healthy life and to participate in a corporate social responsibility project designed for movement.

b) Background and Context Information: There is no background and context information in the text. However, when the statement "intense urbanization in the world and in our country and the consequences of the age we live in cause physical inactivity to become an increasing problem today" in the text is associated with the "ETİ Yellow Bike" project, it can be thought that ETİ, a prepackaged food brand which facilitates sedentary life, is trying to establish a problem-solution balance with a project that benefits health. However, it is not explained (is also not expected to be explained) that this project is focused on the brand's profit and therefore aims to renew its image for its sustainability. Because the awareness of social responsibility has been transformed into corporate social responsibility activities adapted to the needs of the liberal order with the understanding of service to the corporation, in other words, service to businesses. The sense of cooperation in the concept of responsibility has been institutionalized and adapted to a phenomenon based on interests. The argument for this transformation is that, as the Agency Theory states, a business has only one responsibility, and that is to increase its profits by utilizing and developing its resources and activities, and thereby ensuring its sustainability. For this

reason, the purpose of the existence of corporate social responsibility projects is consistently obscured and the texts that report on these projects and activities do not include background and context information.

c) Evaluation: The "ETİ Yellow Bike" project has been implemented by ETİ, a well-established Turkish brand and producer of ready-to-eat food. As a result of the screening of the projects carried out by the same or similar food producing brands: Unlike competing ready-to-eat food brands in Turkey with the same product inventory, ETİ has developed a project focused on healthy living for the first time. All of the brand's product range consists of packaged ready-to-eat food products. It has been proven by scientific studies that various food additives are added to the content of packaged ready-to-eat food products in order to extend shelf life, color, increase aroma or for similar purposes and that these added food additives cause different effects on various organs of our body (Çalışır and Çalışkan, 2003, p.198-202). In particular, it has been observed that the consumption of such foods from infancy to childhood causes health problems in later ages (Küçük et. al., 2019, p.120-121). Excessive consumption of such foods has been observed to cause metabolic changes not only in younger generations but also in all age groups, leading to life risks and fatal consequences based on diabetes, high cholesterol, high blood pressure, cardiovascular diseases and obesity (Kaur and Kochar, 2019, p.1-2). In addition to the side effects of convenience foods in terms of health, they are also known to make people lazy by getting them used to convenience (Wolpert, 2014). In line with this information, it is understood that ETİ has created this project in order to differentiate itself from other Turkish brands with a range of ready-to-eat food products. ETİ has a "brand association" (Aaker, 1991, p.109) that causes and sustains an unhealthy life based on the sector it is in. For this reason, with this project, ETİ has built a brand image that promotes healthy living over the brand connotation that triggers unhealthy living or sells unhealthy living. Accordingly, ETİ has created this corporate social responsibility project for brand image purposes.

In the context of public relations studies, a project has been developed according to Grunig and Hunt's (1984, p.22) two-way symmetrical model. Because ETİ which produces packaged foods and beverages that encourage a sedentary life and negatively affect health, has developed a project in line with the impression of transforming the negative effects it

has created into positive ones. If we look at why a two-way symmetrical project has been preferred, it is understood that ETİ aims to create a brand image which encourages healthy living by eliminating the brand association triggiring unhealthy living mentioned above with a symmetrical project in direct proportion to the current problem created by ETİ. Therefore, ETİ has designed a two-way symmetrical project to create a brand image by eliminating brand association.

In the news bulletin describing the project, it is stated that the project appeals to all consumers of the brand with the statement "we set ourselves the goal of touching everyone from 7 to 70". In this context, the target group (such as age, gender, etc.) has not been divided into sections within the project, but been generalized. This shows that the project appeals to all stakeholders of the brand. The project's "Move for Health, Yellow Bicycle for Movement" spot emphasizes that the solution to being healthy is to move and the solution to moving is to participate in this project. In this context, it is seen that the brand has initiated an activist movement for healthy living. However, the basis of this project, which appears positive in perception under the name of healthy living, that is, for the benefit of the society, lies in the fact that the society is manipulated for the sake of creating a corporate image and an activism is carried out in favor of the company. In the creation and public reinforcement of the image, the imposition on the brand's consumers to move collectively on bicycles with the brand logo and the project spot as part of an event (on a certain day, at a certain time and in a certain location) is an indicator of the "capitalist activism" that this study proposes as an embedded theory. Today, although companies' playing a role in social, political, economic and environmental changes and transformations through such corporate social responsibility projects is described as "brand activism", it is clearly seen that behind the impression of activism for the benefit of society, a "capitalist activism" is carried out in favor of company owners, as each project brings the brand to the forefront more, contributes to the sustainability of the brand and directs the decisions of stakeholders in favor of the company. In this direction, stakeholders (consumers, partners, opinion leaders, etc. in short, society), who are in the illusion that they are involved in social, political, economic or environmental transformation, become part of capitalist activism by serving the interests of corporations in such projects.

At the same time, since the project covers all stakeholders of the organization, if we look at the involvement of the employees of the corporation (within the scope of the internal stakeholders of the corporation) in the project; it is seen that the employees of the corporation participate in the activities of the project in an involuntary voluntary manner based on sanctions and coercion, and that their social time outside of work is also exploited by supporting capitalist activism. In this context, it should not be ignored that it is the worker who produces the brand's product, who buys the commodity it produces, who participates in the brand's public relations activities with the idea of a sporting event for a healthy life, but who actually spends his/her time outside of work for the benefit of the brand. This situation concretely reveals that the workers of the brand with a capitalist mode of production move away from their own labor power and the product they produce, and move away both from the product they produce and their own attitudes, behaviors and preferences.

5.2.2. Corporate Social Responsibility for Reputation Management

Running to Deliver Smart Canes to Visually Impaired Students

At the International Vestel Manisa Half Marathon, which will be held for the first time this year on **May 15**, runners will run **to deliver smart canes to visually impaired students.**

You can join the movement by making a donation now or by setting up your own donation page.

Why the Smart Cane?

With each passing day, we are witnessing more and more tools of technology which surprise us. Many of the tools we use in daily life are becoming "smart" and equipped with technological features, making our lives even easier.

There are more than 200,000 visually impaired people in Turkey and they use traditional white canes to support their movement. But with technology transforming everything so much, why are white canes, which are so important for the independent movement of the visually impaired, still just a flat stick?

WeWALK, a startup from Turkey, has developed **the world's first Smart Cane**. This new smart white cane can detect and warn the user about obstacles above the waist and at head level, provide voice navigation, give voice information about public transportation stops and times, and places around while walking.

The Smart Cane, which was selected as **the invention of the year by TIME magazine**, is manufactured in **Vestel City in Manisa**.

Why Visually Impaired Students?

In order for visually impaired students to grow up as self-confident individuals and to participate effectively in social and business life, it is very important that they are introduced to technology at an early age and gain independent mobility. For this reason, by presenting smart canes to our visually impaired students, we aim to ensure that they become familiar with technology at an early age and make it easier for them to move independently.

The Beyazay Foundation of Turkey plans to provide **independent movement** trainings to students who are given smart canes.

Why Now?

Every year, **May 10-16** is recognized as the **"Week of Persons with Disabilities"** in all United Nations member countries. It is an important week in which the problems of the disabled, who constitute an important part of the society, are brought to the agenda and awareness is tried to be raised by looking at life from their perspective.

In this important week, we **aim to present Smart Canes to visually impaired middle and high school students with this project**.

As an additional support, Vestel will donate all participant registration fees for the marathon to this project.

You can support the delivery of smart canes to visually impaired students by **donating now**.

Support us, and we will provide smart canes to more visually impaired students. (http://fonzip.com/beyazay/kampanya/görme-engelliler-icin-kosuyoruz)

The original text:

Görme Engelli Öğrencilere Akıllı Baston Ulaştırmak için Koşuyoruz

Bu sene **15 Mayıs**'ta ilk defa düzenlenecek **Uluslararası Vestel Manisa Yarı Maratonu**'nda koşucular, **görme engelli öğrencilere akıllı baston ulaştırmak için** koşacaklar.

Siz de hemen bağış yaparak ya da kendi bağış sayfanızı açarak bu harekete katılabilirsiniz.

Neden Akıllı Baston?

Her geçen gün daha fazla gelişen teknolojinin bizi şaşırtan araçlarına tanık oluyoruz. Günlük hayatta kullandığımız çoğu araç, "akıllı" hale gelip, teknolojik özelliklerle donatılıyor, yaşamlarımızı daha da kolaylaştırıyor.

Türkiye'de 200 binden fazla görme engelli birey var ve bu kişiler hareketlerine destek olmaları için geleneksel beyaz baston kullanıyorlar. Peki teknoloji her şeyi bu kadar dönüştürürken, görme engellilerin bağımsız hareketi için çok önemli bir yere sahip beyaz bastonlar neden hâlâ düz bir sopa olarak kalıyor?

Bu soruyu soran ve ülkemizden çıkan bir girişim **WeWALK, dünyanın ilk Akıllı Bastonu**'nu geliştirdi. Bu yeni akıllı beyaz baston, bel üzeri ve baş hizasındaki engelleri algılayıp kullanıcıyı uyarabiliyor, sesli navigasyon verebiliyor, toplu ulaşım durakları ve saatleri, yürürken etraftaki mekânlar hakkında sesli bilgi veriyor.

TIME dergisi tarafından **yılın icadı** seçilen Akıllı Baston, ülkemizde **Manisa**'daki **Vestel City**'de üretilmektedir.

Neden Görme Engelli Öğrenciler?

Görme engelli öğrencilerin özgüveni bireyler olarak yetişmeleri, sosyal hayata ve iş hayatına etkin olarak katılabilmeleri için, erken yaşta teknoloji ile tanışmaları ve bağımsız hareket kabiliyeti kazanmaları çok önemli. Bu nedenle, görme engelli öğrencilerimize akıllı baston hediye ederek, erken yaşta teknolojiyle içli dışlı olmalarını sağlamayı ve bağımsızca hareket etmelerini kolaylaştırmayı amaçlıyoruz.

Türkiye Beyazay Derneği bünyesinde, akıllı baston hediye edilen öğrencilere **bağımsız hareket eğitimleri** de verilmesi planlanmaktadır.

Neden Şimdi?

Her yıl **10-16 Mayıs** tarihleri arası, Birleşmiş Milletler üyesi olan tüm ülkelerde **"Engelliler Haftası"** olarak kabul edilmiştir. Toplumun önemli bir parçasını

oluşturan engellilerin sorunlarının gündeme getirildiği, hayata onların penceresinden bakılarak farkındalık oluşturulmaya çalışılan önemli bir haftadır.

Biz de bu önemli haftada, başlattığımız bu projeyle **görme engelli ortaokul ve lise öğrencilerine Akıllı Baston hediye etmeyi hedefliyoruz.**

Vestel de ek bir destek olarak, maraton başvuruları yapan tüm katılımcı kayıt ücretlerinin tamamını bu proje için bağışlayacaktır.

Siz de **hemen bağış yaparak** görme engelli öğrencilere akıllı baston ulaştırılmasına destek olabilirsiniz.

Destekleyin, daha çok görme engelli öğrenciye akıllı baston ulaştıralım. (http://fonzip.com/beyazay/kampanya/görme-engelliler-icin-kosuyoruz)

Text Analysis

- **Micro-Level Analysis:**

Word selections

While the frequently used words and phrases in this text are given in the table, other words emphasized throughout the text are expressed below.

Table 13

Frequently used words

Frequently Used Words and Word Groups	**Number of Repeats**
Görme Engelli (Visually Impaired)	10
Akıllı Baston (Smart Cane)	10
Öğrenciler (Students)	7
Teknoloji (Technology)	5
Bağış (Donation)	4
Destek (Support)	4
Vestel	3

Hediye (Present)	3
Maraton (Marathon)	2

*Note.*Other word groups emphasized in the text are as follows; Manisa, International Half Marathon, running, WeWALK, Vestel City, Beyazay Association of Turkey, registration fee, campaign, disability week, awareness. As can be seen, "visually impaired" which is the subject of the project and also mentioned in the spotlight, is the most commonly used word group. The "smart cane" introduced in the text is used on a par with the use of the "visually impaired" word group, even though it is not mentioned in the spot. In this context, considering the frequency of the lexical groups and the project together; although the content of the project has not consisted of product promotion, product promotion has been made in the activity carried out in line with this project. In the text, an awareness is created about the smart cane product through the visually impaired. This makes it easier to evoke Vestel's smart cane when the visually impaired are mentioned. As the project is aimed at visually impaired students, the next has most frequently mentioned word is "students". Accordingly, the target audience of the project is clearly stated in the text. The third most frequent word in the text is "technology". This supports that the word groups "visually impaired" and "smart cane", a technological product, are associated together. Therefore, it is understood that while the text provides information about the project, the introduction of the smart cane is also included.

Coherence and Sentence Structures

This text[14], which has accessed by making an extension from the social responsibility page on the website of Vestel, a manufacturer of various electronic products including TVs, audio and white goods, to the donation page related to the project, has "global consistency" as it clearly explains that Vestel is carrying out a corporate social responsibility project together with Beyazay Association. Moreover, the fact that the activities related to the project and the project's stakeholder association are associated with

[14] This text, which has been prepared as a call for participation, is excerpted from the donation page of the Beyazay Foundation of Turkey, which has an extension "Click here to reach the donation page!" on http://www.vestelmanisayarimaratonu.com/tr/vestel/sosyal-sorumluluk. On the same page, in addition to the text, there is a chart with the donations collected so far, the targeted donations and the names of the donors.

each other in the text shows that there is “local coherence”. For example, an assertion is made based on the sentence “most of the vehicles we use in daily life are becoming “smart” and equipped with technological features, making our lives easier” and the text states that “There are more than 200 thousand visually impaired individuals in Turkey and they use traditional white canes to support their movements.” Following the determination, a problem is presented with the question sentence “so, while technology is transforming everything so much, why do white canes, which have a very important place for the independent movement of the visually impaired, still remain as a flat stick?” and the answer is given as “WeWALK, an initiative from our country that asks this question, has developed the world’s first Smart Cane.” As can be seen, the information to be conveyed to the target audience in the text is explained in the context of claim, determination, question and answer in succession, and the coherence is created in line with the purpose of the project. The sentences are also clear and understandable. The text has been prepared as a call for the project’s donation campaign. The implicit (side) meaning in the text is given below.

- “So, while technology is transforming everything so much, why are white canes, which are so important for the independent movement of the visually impaired, still just a flat stick? WeWALK, an initiative from our country that asked this question, developed the world’s first Smart Cane.” (Side meaning: The WeWALK (smart cane) in question has been produced by Vestel in 2016 and continued to be developed in the following years. It has also been named the invention of the year by Time Magazine in 2019. Although the WEWALK in the question and answer here is included in the content of the project, the fact that such a product has not been thought of until now is emphasized and it is advertised that it has been made by Vestel for the first time.)

Analysis of Rhetoric

The project is described with question sentences and explanatory statements throughout the text. In the text, it is conveyed as an advertisement that a product which will facilitate the lives of visually impaired individuals worldwide is produced for the first time by a Turkish electronic goods manufacturer. In order to ensure credibility, the rhetoric is reinforced by citing the fact that the product in question has been named the invention of the year by Time Magazine. At the same time, persuasion and motivation have been

strengthened by the inclusion of a call for participation in the project and a link to the donation page in the text.

- **Macro-Level Analysis:**

Thematic Analysis

Heading: "Running to Deliver Smart Canes to Visually Impaired Students"

The heading states what the purpose of the project is and what has been achieved, but does not clearly state which brand.

It has been observed that the text doest not have a subheading. In addition, there is no implicit meaning in the spot sentence "In the International Vestel Manisa International Half Marathon, which will be organized for the first time on May 15th this year, runners will run to deliver smart canes to visually impaired students".

Analysing The Visuals

Figure 5

VESTEL WEWALK

*Note.*On the right side of the project visual, the slogan is written in white on the red color, which means attention and warning. On the same side, from left to right at the bottom, there is the logo of the Turkish Beyazay Association, the logo of the project and the logo of the smart cane. It should not be overlooked that Vestel, as a Turkish brand, prefers the colors of the Turkish flag in its logo and sub-logos. In this context, the use of red and white colors, as found in Vestel's logo, has achieved integrity in color harmony. In addition, on the left side of the image, the black and white image showing a visually impaired girl

hugging a box of smart canes, while the color image showing a visually impaired girl hugging a box of smart canes among the runners in the marathon, is shown with a V frame placed at the main point of the image, and it is explained that the lives of visually impaired young people will be colored with a smart cane as a result of a run (which has been imaged in black and white to emphasize the past to express the result) in which masses of people participate in a project designed thanks to Vestel.

Schematic Analysis

a) Situation: Vestel has offered a solution to facilitate the lives of young people with visual impairments in the context of its own product, the WeWALK smart cane which has been selected as the invention of the year. In this context, in the text, as part of a corporate social responsibility project, a product that has never been produced in Turkey or in any other country, and which has been conceived and produced by Vestel for the first time, is advertised. In the project, a donation platform has been created with the contribution of the Turkish Beyazay Association, and with the income collected, WeWALK smart canes have been produced and distributed to young people with visual impairments. Furthermore, the statement "As an additional support, Vestel will donate all participant registration fees for the marathon to this project" in the text indicates that participation in the marathon organized within the scope of the project is also paid. [15] In this context, it is clear that Vestel has designed a corporate social responsibility project in which it will produce its own product, the WeWALK smart cane, and distribute it to visually impaired young people with the proceeds from both the participation in the marathon and the donation platform of the Turkish Beyazay Association. Vestel has attributed the responsibility for this project to the income from the marathon and donations, in other words, it has placed the responsibility on the community. Moreover, if we focus on the part of the above quoted statement that "Vestel will donate all of the registration fees for this project", it should not be overlooked that it uses the expression that it donates the donation of the community and the participation fees to Vestel itself which it attributes the responsibility for the project to work.

[15] Participation in the marathon is both individual and institutional. Participation fees are available on the project's own page: https://www.vestelmanisayarimaratonu.com/tr/vestel/bireysel-kayit

b) Background and Context Information: The text provides background and contextual information on the date when the project has been realized. "Every year, May 10-16 is recognized as the **"Week of Persons with Disabilities"** in all member countries of the United Nations." With this statement, it is clearly stated that the project has been planned and realized especially during these dates.

c) Evaluation: The Vestel "Manisa Half Marathon" has been hold for the first time in Manisa, on May 15, 2022 as part of a corporate social responsibility project. The main reason for realizing this project in Manisa is Vestel City. Vestel City, one of the largest factories in Europe, where all production is carried out, is located on an area of 1.3 million m^2 (https://www.vestel.com.tr/content/vestel-sirketler-grubu) in Manisa, which has a surface area of 1 million 381 thousand m^2. The existence of a factory as large as the city itself shows that Vestel plays a major role in various environmental and economic areas of the city in which it is located. From this perspective, the fact that this type of project is carried out in Manisa suggests that the brand aims to strengthen or protect the organization's own reputation by promoting that city in particular. At the same time, since the realization of this project coincided with the Covid-19 pandemic, the violations experienced by Vestel employees based on the pandemic have drawn attention. Accordingly, in light of the data collected from various news sources[16], the data have

[16.1.] https://www.google.com/amp/s/www.sozcu.com.tr/2020/gundem/manisadaki-vestel-fabrikasinda-korkutan-iddia-7-isci-coronadan,hayatini-kaybetti-5980189/amp/

[16.2.] https://m.bianet.org/bianet/toplumsal-cinsiyet/235594-vestel-100-verdigi-kadini-isten-cikardi-performansin-dusuk

[16.3.] https://ilerihaber.org/icerik/vestelde-iscilerin-cani-hice-sayildi-tepki-gosteren-isci-cikarildi-hic-kimse-asla-yalniz-yurumeyecek-129128.html

[16.4.] https://www.google..com/amp/s/www.milligazete.com.tr/amp/haber/5844471/vestel-kar-uzerine-kar-yapiyor-isciler-isten-atiliyor

[16.5.] https://www.evrensel.net/haber/452517/metal-iscileri-imzalanan-sozlesmeye-tepkili-2-paket-deterjan-2-paket-de-cocuk-bezi-kadar-zam-aldilar

reinforced the idea that the reason for the construction of this project has been the worker deaths, layoffs and salary policies at Vestel City during the pandemic. According to the news analyzed through this correlation, 1000 people have been infected with Covid-19 in Vestel City in August 2021 due to the lack of Covid-19 measures, and 7 people have died due to Covid-19. Workers who have died fallen ill and protested to protect their rights to take the necessary measures have been fired to silence them. Female workers with a performance score of 100 have been also dismissed on the grounds of poor performance for taking part in the protest. When layoffs have been banned during the pandemic, workers have continued to work or have been directed to live on 1170 TL unpaid leave pay before the necessary measures regarding the pandemic have been completed in the factory. During the pandemic, Vestel City's reputation has been damaged by various incidents, discourses and news in the press, ranging from Vestel's disregard for workers' health to the ongoing lawsuits with dismissed workers and turning the pandemic into a profit.

Corporate reputation, as the collective output of gaining belief and trust (Budd, 1994, p.11-12), is a concept that increases the evaluation of the organization in the eyes of stakeholders and beyond that increases the market value and profit margin of businesses (Aaker, 1991, p.56). Robert Bosch, who has said, "I would rather lose money than lose people's trust," has stated that a Corporation should build trust. Because, according to this statement, building trust for a corporation and ensuring the public's belief is a process that takes time, both material and immaterial. The trust and belief created over time ensures the sustainability of that corporation. This is evidenced by the so-called "loyal customers" [17] who do not switch to a rival brand simply because they trust the product or service of that corporation or the corporation directly, no matter how much the prices of the products or services provided by the corporation whether or not increase.

While Vestel is a brand that contributed to employment with its Vestel City factory in Manisa, during the pandemic, Vestel has displayed an attitude that is completely profit-oriented, has not taken care about worker health and fired workers who defended their

[17] Attention has been drawn to the concept of customer loyalty; Beck, T. (2008), "The Four Keys to Customer Loyalty", *Achieve Global*, 3-6.

rights. In short, it has damaged its own reputation. This project has been implemented in order to repair its reputation by covering up all the negativity it has caused. When analyzed in the context of public relations studies, the project is is likely to constitute of Grunig and Hunt's (1984, p.22) two-way asymmetrical model. Because when analyzed in this context, Vestel has created a corporate social responsibility project in which it has attracted students with visual impairments to its factory in Manisa in order to repair its reputation damaged as a result of the ongoing labor cases. As seen, the two-way asymmetrical model is not a study of the problem, but rather an attempt to draw perception away from the problem. For this reason, as perception is directed to a completely different area in two-way asymmetrical models, in the examination of the projects in this model, it is important to examine the actions of the institution in a historical context with a cause-effect relationship, simultaneously with the negative news about the institution or in a process that damages the reputation of the institution, such as legal proceedings, etc., which are the subject of the news. In line with this analysis, it is seen that Vestel has designed this project, especially in the city where its factory is located, in order to repair its reputation, which has been damaged by the negative news that emerged during the ongoing litigation processes regarding the labor cases at its factory. Considering why Vestel has organized a marathon event to raise funds for students with visual impairments, it is understood that it aimed to publicize that it is a brand supported by these institutions by showing the state institutions, from which it has obtained permission to hold this event openly in a city where the factory is located, as project affiliates. The Ministry of Youth and Sports of the Republic of Turkey, Manisa Metropolitan Municipality, Manisa Organized Industrial Zone, Turkish Athletics Federation, Manisa Governorship, Şehzadeler Municipality, Yunus Emre Municipality, Manisa Commodity Exchange, etc. (www.vestelmanisayarimaratonu.com/tr/partnerler) have taken part as project partners (stakeholders) in the "International Vestel Manisa Half Marathon" which is the event of the project. The project's event, the "International Vestel Manisa Half Marathon", has been sponsored by various brands and institutions such as Etiket Reklam Tanıtım Hizmetleri, Eker, Pepsico and others. Moreover, as a brand that not only sells products and provides services in Turkey but also exports its products all over the world, Vestel has emphasized its focus on its "global reputation" by giving the project's activity an "international" character.

The project's event, the "International Vestel Manisa Half Marathon", has been organized for both individual and corporate participants, and with its international character, it has been open to participation not only from Turkey but also from all over the world. Although there is no age limit for participation in the run, children under the age of 18 have participated with parental permission. Accordingly, the participants have participated in the capitalist activism practiced by Vestel by running on a marathon course decorated with Vestel logos and emblems. While in the eyes of the participants, the project has benefited students with visual impairment through participation fees and donations, Vestel, in order to repair its damaged reputation, has carried out a capitalist activism in the city where its factory is located by involving both the authorities as partners in the project and the community as runners in the marathon event.

5.2.3. Corporate Social Responsibility for Creating Exchange Value

Children drew and carried on Maylo packaging

Cleaning paper manufacturer Lila Group carried the pictures drawn by children receiving qualified education support at the activity points of the Educational Volunteers Foundation of Turkey (TEGV) to the packaging of its brand Maylo with the 'Maylo Painting Feast'.

Lila Group designed specially packaged 'Painting Feast' products consisting of the pictures of TEGVL children who painted the answer to the question 'What kind of a place is your dream world?'

Within the scope of the 'Painting Feast', a portion of the revenue from the sales of toilet paper, towel paper and napkins to be offered for sale in all ŞOK markets will contribute to the basic education needs of children in TEGV units across Turkey.

Making a statement on the subject, Alp Öğücü, CEO of Lila Group, said that they realized the first social responsibility campaign of the cleaning paper sector by cooperating with TEGV in 2010. Stating that for 10 years, they have supported the education of more than 20 thousand children by donating a portion of the revenue generated from the sale of Maylo branded products to TEGV, Öğücü said, "In January, we celebrated the 10th anniversary of our cooperation with TEGV with the

Maylo Painting Feast and asked our children to paint the world they imagined. We wanted to encourage them in their artistic journey and to continue our support for the needs of our children in TEGV units by carrying the 6 paintings determined by our esteemed selection committee among hundreds of paintings, all of which are more precious than each other, to our Maylo packages."

TEGV General Manager Sait Tosyalı said: "Lila Group and Maylo are one of the biggest supporters of TEGV. We have realized many projects with them so far. With the Group's sponsorship, we are excited to bring 3,500 more children together with qualified education in our Aysel Öğücü-Lila Learning Unit, whose construction works are in the final stage in Çorlu. At the beginning of the year, we celebrated our children's paintings for 'the world of their dreams' at the Maylo Painting Festival and we hosted the children with the selected paintings in Istanbul. Now, we and our children are excited to see the paintings exhibited at the Festival on the packages of Maylo products. (https://www.google.com/amp/s/www.dunya.com/amp/sirketler/cocuklar-cizdi-maylo-ambalajlarina-tasidi-haberi-486671)[18]

The original text:

Çocuklar çizdi, Maylo ambalajlarına taşıdı

Temizlik kağıdı üreticisi Lila Group, 'Maylo Resim Şöleni' ile Türkiye Eğitim Gönüllüleri Vakfı (TEGV) etkinlik noktalarında nitelikli eğitim desteği alan çocukların çizdikleri resimleri markası Maylo'nun ambalajlarına taşıdı.

Lila Group, Maylo markası ile hayata geçirdiği Maylo Resim Şöleni kapsamında 'Hayalinizdeki dünya nasıl bir yer?' sorusunun cevabını resmeden TEGVL'li çocukların resimlerinden oluşan özel ambalajlı 'Resim Şöleni' ürünleri tasarladı.

'Resim Şöleni' kapsamında tüm ŞOK marketlerde satışa sunulacak tuvalet kağıdı, havlu kağıt ve peçete satışlarından elde edilecek gelirin bir kısmı ile Türkiye genelinde TEGV birimindeki çocukların temel eğitim ihtiyaçlarına katkıda bulunacak.

Konuyla ilgili açıklama yapan Lila Group CEO'su Alp Öğücü, 2010 yılında TEGV ile iş birliğine giderek temizlik kağıdı sektörünün ilk sosyal sorumluluk kampanyasını hayata geçirdiklerini söyledi. 10 yıldır Maylo markalı ürünlerin

[18] Since the textual description of the project is not available on the official website of the corporation, the text dated 26.10.2020 on the link provided has been quoted and analyzed.

satışından elde edilen gelirin bir kısmını TEGV'e bağışlayarak bugüne kadar 20 binden fazla çocuğun eğitimine destek olduklarını belirten Öğücü, "Ocak ayında TEGV ile olan iş birliğimizin 10'uncu yılını Maylo Resim Şöleni ile kutlamış, çocuklarımızdan hayal ettikleri dünyayı resmetmelerini istemiştik. Hepsi birbirinden kıymetli yüzlerce resim arasından kıymetli seçici kurulumuzun belirlediği 6 resmi ise şimdi Maylo ambalajlarımıza taşıyarak hem onları sanat yolculuklarında cesaretlendirmek hem de TEGV birimlerindeki çocuklarımızın ihtiyaçlarına olan desteğimizi sürdürmeyi arzu ettik."dedi.

TEGV Genel Müdürü Sait Tosyalı ise şunları kaydetti: "Lila Group ve Maylo, TEGV'in en büyük destekçilerinden biri. Kendiler ile bugüne kadar birçok projeye imza attık. Grubun sponsorluğu ile Çorlu'da inşaat çalışmaları son aşamaya gelen Aysel Öğücü-Lila Öğrenim Birimimizde yılda 3 bin 500 çocuğumuzu daha nitelikli eğitimle buluşturacak olmanın heyecanı içerisindeyiz. Sene başında çocuklarımızın 'hayallerindeki dünya' için yaptıkları resimlerin Maylo Resim Şöleni'nde kutlamış ve seçilen resimlerin sahibi olan çocuklarımızı hep birlikte İstanbul'da ağırlamıştık. Şimdi Şölen'de sergilenen resimleri Maylo ürünlerinin paketlerinde görecek olmak bizi ve çocuklarımızı heyecanlandırıyor. (https://www.google.com/amp/s/www.dunya.com/amp/sirketler/cocuklar-cizdi-maylo-ambalajlarina-tasidi-haberi-486671)

Text Analysis

- **Micro-Level Analysis:**

Word selections

While the frequently used words and phrases in this text are given in the table, other words emphasized throughout the text are expressed below.

Table 14

Frequently used words

Frequently Used Words and Word Groups	**Number of Repeats**
Resim (Painting)	12
Maylo	11
TEGV	9
Çocuk (Child)	9
Resim Şöleni (Painting Feast)	6
Eğitim (Education)	5
Lila	5
Ambalaj (Packaging)	4
Temizlik (Cleaning)	2
Temizlik Kâğıdı (Cleaning Paper)	2
Gelir (Income)	2

*Note.*Other prominent and emphasized words and expressions in this text are: tissue paper manufacturer, Lila Group, Maylo Painting Feast, TEGV, educational support, paintings drawn by TEGV children, the world in their dreams, Maylo packaging, ŞOK markets, part of the income, contribution to basic educational needs, the first social responsibility campaign of the cleaning sector. The "painting" in the project's name and spot and the brand name are frequently mentioned in the text, and the subject of the project, "painting" and "Maylo", is reinforced with the brand name. TEGV, an organization supporting the project, is also frequently used in the spot and throughout the text, even though it is not mentioned in the project name. In this direction, the target audience of the supporting organization and the children who are part of the project are used in the text content with the same frequency as the supporting organization. While it is observed that project and project-related words are frequently repeated in the words used in the text, it is also seen that the words "packaging", "cleaning", "cleaning paper", which evoke the brand and the

brand's product, are used at close equivalence. This creates a brand association that the brand is a cleaning product.

Coherence and Sentence Structures

The corporate social responsibility project of Maylo, a brand of tissue paper (paper towels, toilet paper, napkins and handkerchiefs), which is the subject of the text, is not available on the official website of either Maylo or Lila Group, the manufacturer of Maylo. For this reason, the text is excerpted from the press report. Although the details of the project are not available on the official websites, the project has a "global coherence" as clearly described in the press reports. It also has "local coherence" as the propositions in the text about the project are conveyed as a series of interrelated activities. Accordingly, ".... has designed specially packaged 'Painting Feast products consisting of pictures of TEGVL children. A portion of the revenue to be generated from the sales of toilet paper, towel paper and napkins to be sold in all ŞOK markets within the scope of the 'Painting Feast' will contribute to the basic education needs of children in TEGV units across Turkey" sentences and propositions that serve as indicative and explanatory functions are given to provide information about the project. This shows that the consistency of the sentences and sentence groups within themselves and the consistency of what is wanted to be told about the project are harmonized. Sentences are clear and understandable. The text has been prepared as a news text, including excerpts from the interview with the company official. No implicit (side) meaning has been found in the text.

Analysis of Rhetoric

The rhetoric of the text is reinforced by questions and answers quoted from the interview with the project official. In the text, it is explained that the corporate social responsibility project that is the subject of the study has been carried out for 10 years, thereby increasing credibility and building trust. In addition, motivation has been increased by emphasizing that for the first time a tissue paper brand has organized a social responsibility campaign.

- **Macro-Level Analysis:**

Thematic Analysis

Heading: "Children drew and carried them to Maylo packaging"

The heading states what has been done by which brand, but does not specify what the project aims to achieve.

It is observed that the text has no subheading. In addition, in the spot sentence, "Cleaning paper manufacturer Lila Group, with the 'Maylo Painting Feast', has carried the paintings drawn by children receiving qualified educational support at the activity points of the Educational Volunteers Foundation of Turkey (TEGV) to the packaging of its brand Maylo", all the missing information in the heading is clearly stated.

Analysing The Visuals

As this project involves a donation from a portion of the proceeds from a commodity, there is no banner for the project. Because the element subject to the project is aimed at direct sales. Accordingly, the subject is not included in public relations activities. The visuals of Maylo products, which describe the project on their packaging, are suitable to be evaluated within the scope of advertising studies in the nature of "product advertisement". In this framework, the information contained in the advertising visual of the product subject to the project is examined in the schematic analysis.

Figure 6

MAYLO packaging

Schematic Analysis

a) Situation: In the project designed by Maylo, one of the cleaning paper brands of Lila Group, which operates in the cleaning paper, energy and textile sectors, in cooperation with the Educational Volunteers Foundation of Turkey (TEGV), which has been acting with the awareness of 'education volunteer' since 1995 and is trusted, the solution to contribute to the education of TEGV children is presented in the context of Maylo product sales. In the text, the credibility of the project has been emphasized by emphasizing that Lila Group has been donating to TEGV for 10 years and that the cooperation with TEGV will continue in the future. It isalso stated that this is the first time a cleaning paper brand has undertaken a social responsibility project. In order to celebrate the 10th anniversary of the agreement with TEGV (as of January 2020), children involved in TEGV have been asked to paint the world of their dreams and 6 selected paintings have been carried to Maylo packaging. Maylo products featuring the drawings of children from TEGV have been offered for sale in ŞOK markets in 2020. A portion of the proceeds from the sales has been donated to TEGV.

b) Background and Context Information: The analyzed text does not include background and context information. However, since this project is a corporate social responsibility project designed for the purpose of exchange value, the word "from its sale" in the statement "...by donating a portion of the income obtained 'from the sale of Maylo' branded products to TEGV..." in the text is an indication that this project differs from the other projects analyzed within the scope of the study and proves why it is a corporate social responsibility project for the purpose of exchange value. As the Agency Theory explains, the one responsibility of the enterprise is to ensure its sustainability by increasing its profit by using and developing its resources and activities. In this context, while the corporate social responsibility projects of the other 3 brands in the study ensure their sustainability by increasing their profits in a time-based process in line with image, reputation and symbiosis purposes, it is seen that in corporate social responsibility projects for exchange value purposes, the results are achieved directly in the short term in return for the sale of the commodity produced subject to circulation.

c) Evaluation: Under the capitalist mode of production, the commodity is the product of capital, shaped by the union of the labor process and the process of acquiring use value. The producer reproduces his life as long as he can sell the commodity he produces. In this direction, the commodity produced is subject to circulation in order to be sold and to accumulate capital. In C-M-C, in other words, in the circulation that transforms commodity into money and money back into commodity, money turns into a commodity that gains use value (Marx, 2011, p.152-153). "The C-M-C cycle starts at the end where one commodity is located and ends at the end where another commodity is located, which leaves circulation and enters the sphere of consumption." Therefore, the purpose of this cycle is use value, that is, consumption (Marx, 2011, p.154). While use value is a utility-oriented value, exchange value is a quantitative value that varies according to place and time it is namely money (Marx, 2011, p.80). With this in mind, this project analyzes the C-M exchange value, in other words the qualitative to quantitative exchange value, and examines the factors involved in the movement of the commodity from the seller to the consumer.

Today, the fact that competition is at an extreme level narrows the exchange value of the goods and services that businesses offer to the market. For example, the fact that there are many varieties of the same product with the same content on the shelf of a supermarket and many brands belonging to many businesses indicates that this exchange value is narrowing. Products that are not purchased by the consumer lose their exchange value without gaining use value as long as they remain on the shelf for days. This negatively affects the C-M-C circulation. For each unsold product, the enterprise incurs a loss. In this direction, businesses need communication activities to add an intangible value to the product in order to make their brands distinguishable from the product range on the same shelf, to make them visible and to ensure that they are purchased. At this point, corporate social responsibility activities that can add intangible value to the commodity are frequently used. This is because the intangible values attached to the commodity can create an organic bond between the business and the consumer, while at the same time improving consumer loyalty. Among the hundreds of products in the same category on a single shelf, the product associated with an intangible value can be recognized and selected more quickly by the consumer, and it is more likely that the same product of that brand can be purchased by that customer in the next shopping without even thinking about it. This paves the way for the consumer to become a loyal customer.

Maylo is just one of the cleaning paper brands produced by Lila Group. Apart from "Maylo", Lila Group also produces "Sofia" and "Berrak" for household use and "Nua Professional" (https://lilagroup.com/en/lila-fmcg/) for the out-of-home market. At this point, it is noteworthy why Lila Group has undertaken a corporate social responsibility project associated only with Maylo among its brands in the same product range. In this direction, the sales prices of 3 different brands of Lila Group for household use have been analyzed and it is seen that Sofia brand is 82.99 TL, Maylo brand is 69.90 TL and Berrak brand is 55.90 TL in the 12-pack towel paper category. Sofia brand is sold in markets that appeal to upper and middle class consumer profile such as Macro Center and Migros, while Maylo brand is sold in markets that appeal to 3 types of consumer profile such as Macro Center (for upper class consumers), Migros (for middle class consumers) and Şok markets (for lower class consumers). The Berrak brand is also not available in discount markets for low-income consumers such as Şok or A101, and is only sold online.[19] In the light of these data, it is understood that Lila Group produces and launches 3 different brands according to "product classification" and "consumer profile", which are frequently used concepts in marketing studies. In this context, it is seen that the Maylo brand, which is the subject of the study, is produced for consumers with middle "class consumption habits".

When we look at the reason for designing a corporate social responsibility project only with the Maylo brand among the tissue paper brands produced by Lila Group, it is understood that the aim is to be distinguishable among many competing brands for the consumer profile that Maylo addresses. Among competing cleaning paper brands of the same type produced for the same consumer profile on a single shelf, Lila Group adds an intangible value to the Maylo brand with the corporate social responsibility project it has created in cooperation with TEGV, thereby contributing to the product's acquisition of exchange value and thus use value.

Looking at the details of the project, it is understood that Maylo has been donating a portion of its product sales to TEGV for 10 years. However, in addition to its packaging that includes the TEGV logo, in January 2020, in honor of the 10th anniversary celebrations of its cooperation with TEGV, Maylo has become more visible by carrying the

[19] It should be taken into consideration that price and market information will change over time according to the market. For this reason, it should be taken into consideration that the price and market information in the study has been conducted in June 2022.

pictures drawn by children from TEGV on its packaging, describing what kind of life they want. At this point, as 2020 is the beginning year of the Covid-19 pandemic, the extent to which Maylo's pictorial packaging is effective in the preference of Maylo by the consumer in terms of cleaning paper products being the commodities that gain the most exchange and use value in this period should also be investigated within the scope of marketing studies.

This corporate social responsibility project within the scope of public relations practices in the direction of Maylo's production shape and its communication realized by Maylo is evocative two-way asymmetrical model. Because Lila Group, as a well-established structure dating back to 1930 and a domestic production enterprise, has started hygienic paper production in 2006. In 2014, it has switched to industrial agricultural practices (https://www.google.com/amp/s/www.dunya.com/amp/kose-yazisi/100-yasindaki-lila-group-bes-kitada-77-ulkeye-ihracat-yapiyor/451118) offered by the capitalist system and renewed its brand image with an attitude against the felling of trees. The way in which paper has been procured between these dates (2006 and 2014) is not disclosed. Maylo's project in cooperation with TEGV has started in 2010. Between 2006 when Lila Group has started paper production and 2010 when it has started the project with TEGV, there have been no news items about Lila Group and its brands in the press that have damaged the reputation of the corporation. For this reason, it seems a mere allegation to explain that they have entered this sector by cutting down trees, for example, and that they have started this type of project in order to cover up any negative practices originating from the organization in the past years. However, in line with the statement in the text of the project that "...said that they implemented the first social responsibility campaign of the cleaning paper sector."; as a company that provides its raw materials from nature (trees) and organizes corporate social responsibility for the first time in the sector, instead of rehabilitating the environment damaged "in the course of production activities", they carry out "corporate social responsibility" in an area completely separate from this sector, for an area completely different from this sector which supports the above-mentioned claim. With this importance, it should be kept in mind that just as public relations practices are both reactive and proactive, corporate social responsibility projects have such characteristics in the context of perception management. For example, to illustrate with another example, in March of this year, the problems of workers who have been dismissed from their jobs at the Lila Paper Mill because they are union members or they want to join the labor union (http://iscimahallesi.org/biz-kazaninca-tum-isciler-kazanmis-olacak-direnisteki-lila-kagit-

iscileriyle-soylesi/) were on the agenda. In this context, it is also necessary to examine what kind of public relations work Lila Group has carried out in order to attract perception in a different direction. In this direction, it is usual that it can attract the perception by making an additional activity to the existing corporate social responsibility project or it can realize this with a completely different project.

To summarize, with this project carried out with TEGV, it is understood that Maylo has carried out a corporate social responsibility project that aims to create exchange value for selling its product with the calls "Support the Education of Our Children, the Guarantee of Our Future, with Maylo!" and "By purchasing this package, you can contribute to the basic education of our children studying at TEGV" through paintings drawn by children from TEGV on the product packaging. In other words, it is seen that Maylo has constructed the exchange value with this project and provided C-M circulation. Since it is conjectured that the project is designed in a two-way asymmetric model as explained above, there is a possibility that it directs or may direct a perception that facilitates the covering up of negative elements towards the corporation or that there will always be such negative risks. Moreover, as the product is sold publicly, everyone who buys it is involved in the project. Therefore, it should not be overlooked that in line with this project, Maylo invites consumers to capitalist activism by inviting them to "donate to TEGV by buying this package" and "contribute to the education of children for their future with Maylo" with the calls on the product packaging, and directly realizes capitalist activism with the completion of the purchasing process.

5.2.4. Corporate Social Responsibility for Symbiosis

"Don't Spill Waste Oils"

Nihal Karakuş, General Manager of "Deha Bitkisel Atık Yağ Geri Kazanım Biodiesel Üretimi", said that the oils poured into the sink cause clogging by sticking to the canal pipes, damage the wastewater treatment plants and increase the operating costs of the municipalities, and noted that waste oils should be collected in order not to harm the water and sewage of our city and contribute to the national economy.

Nihal Karakuş, General Manager of Deha Bitkisel Atık Yağ Geri Kazanım Biodiesel Üretimi San.ve Tic. A.Ş., said that consumers can collect vegetable waste oils in storage containers such as plastic bottles and jars and leave them at the collection points established in Migros, Kipa, Macro Center and Carrefour, mukhtar offices, schools and mosques within the scope of social responsibility projects. General Manager Nihal Karakuş said, "Or, if consumers' accumulated oils are 5 kg or more, if they call our 444 28 45 waste line, waste oils are safely collected from their addresses with our vehicles licensed by the Ministry of Environment and Urbanization."

Noting that the oils poured into the sink cause clogging by sticking to the canal pipes and damage the wastewater treatment plants, increasing the operating costs of the municipalities, Karakuş said, "Waste oils poured into the garbage cause frequent fires in landfills, and waste oils cause pollution by reaching the ground and then the underground source waters from these landfills."

"Waste oils contribute to the national economy"

Stating that waste oils should be collected in order to protect our water resources, to ensure the continuity of living life, to prevent damage to the water and sewage system of our city and to contribute to the national economy, Karakuş said, "In 2012, when we started our activities, the care of consumers regarding the collection of waste oils was less than now. Because our consumers could not find licensed and reliable recyclers where they could deliver their waste oils and frankly, they did not know what to do." Nihal Karakuş concluded her words as follows: "Deha Biodiesel attaches importance to social responsibility projects and has been involved in these projects since 2012. For example; within the scope of the Clean Environment Barrier-Free Life project with Tuçev Foundation, collection points were established in schools, mosques and mukhtars' offices, and trainings and seminars were and continue to be provided with brochures and posters. With the income generated, materials to facilitate the lives of our disabled citizens were donated to the Tuçev Foundation. Collection points were set up in approximately 1200 Migros and Kipa, Macro Center and Carrefour stores, and the income generated from this project contributes to the cleaning of our seas through coastal cleaning with the donation made to Turmepa. In many private enterprises such as hotels, factories, etc. We develop projects for the personnel working in hotels, factories, etc. and recycle the

oils brought by the personnel from their homes. We support businesses to raise their quality standards to a higher level due to their contribution to recycling and the environment. What should be done? As we have mentioned, we should increase our social projects, inform more people around us with the support of local governments and non-governmental organizations in order not to lose time and energy, and increase collection points to ensure recycling as renewable energy. Don't spill it. (https://altinoz.com.tr/atik-yaglari-sakin-dokmeyin/)[20]

The original text:

"**Atık Yağları "Sakın Dökmeyin**"

Lavaboya dökülen yağların kanal borularına yapışarak tıkanmasına sebep olduğunu ve atık su arıtma tesislerine zarar verdiğini, belediyelerin işletme maliyetlerini arttırdığını söyleyen Deha Bitkisel Atık Yağ Geri Kazanım Biodizel Üretimi Genel Müdürü Nihal Karakuş, atık yağların şehrimizin su ve kanalizasyonuna zarar vermemek, ülke ekonomisine katkı sağlamak için toplanması gerektiğini kaydetti.

Tüketicilerin evlerinde oluşan bitkisel atık yağları pet şişe, kavanoz gibi saklama kaplarında biriktirmelerini ve sosyal sorumluluk projeleri kapsamında Migros, Kipa, Macro Center ve Carrefour, muhtarlıklar, okullar, camilerde oluşturulan toplama noktalarına bırakabileceklerini söyleyen Deha Bitkisel Atık Yağ Geri Kazanım Biodizel Üretimi San.ve Tic. A.Ş. Genel Müdürü Nihal Karakuş, "Ya da tüketicilerin biriktirdikleri yağları 5 kg ve üzerindeyse 444 28 45 atık hattımızı aramaları halinde adreslerinden Çevre ve Şehircilik Bakanlığı'ndan lisanslı araçlarımızla güvenli bir şekilde atık yağlar alınmaktadır" dedi.

Lavaboya dökülen yağların kanal borularına yapışarak tıkanmasına sebep olduğunu ve atık su arıtma tesislerine zarar verdiğini, belediyelerin işletme maliyetlerini arttırdığını kaydeden Karakuş, "Çöpe dökülen atık yağlar ise çöp depolama alanlarında sık sık yangınların çıkmasına neden olmakla birlikte, atık yağlar bu çöp alanlarından önce toprağa ardında yeraltı kaynak sularına ulaşarak kirliliğe neden olmaktadır" ifadelerini kullandı.

"Atık yağlar ülke ekonomisine katkı sağlar"

[20] Since the textual description of the project is not available on the official website of the institution, the text on the link (dated August 31, 2018, with the source dunyagida.com.tr) has been quoted and analyzed.

Atık yağların su kaynaklarımızı korumak, canlı hayatın devamlılığını sağlamak, şehrimizin su ve kanalizasyonuna zarar vermemek ve ülke ekonomisine katkı sağlamak için toplanması gerektiğini belirten Karakuş, "2012 yılında faaliyetimizin başladığı yıl tüketicilerin atık yağların toplanması ile ilgili özenleri şimdiye oranla daha azdı. Çünkü tüketicilerimiz atık yağları teslim edebileceği lisanslı güvenilir geri kazanımcıları bulamıyor ve açıkçası ne yapmaları gerektiğini bilemiyorlardı" dedi. Nihal Karakuş sözlerini şu şekilde tamamladı: "Deha Biodizel 2012'den bu yana sosyal sorumluluk projelerine önem vermekte ve bu projelerde yer almaktadır. Örneğin; Tuçev Vakfı ile yapılan Temiz Çevre Engelsiz Hayat projesi kapsamında okullarda, camilerde, muhtarlıklarda toplama noktaları oluşturulmuş, broşür ve afişler ile birlikte eğitimler, seminerler verilmiştir ve verilmeye devam edilmektedir. Elde edilen gelir ile engelli vatandaşlarımızın hayatlarını kolaylaştıracak materyaller Tuçev Vakfına bağışlanmıştır. Yaklaşık 1200 Migros ve Kipa, Macro Center, Carrefour mağazalarında toplama noktaları oluşturulmuş ve bu projeden elde edilen gelir ile Turmepa'ya yapılan bağışla kıyı temizliği yapılarak denizlerimizin temizlenmesine katkı sağlamaktadır. Birçok özel işletmelerde otel, fabrika vb. gibi çalışan personellere yönelik projeler geliştirerek personelin evlerinden getirdikleri yağları geri dönüşüme kazandırmaktayız. İşletmelerin geri dönüşüme ve çevreye olan katkılarından dolayı kalite standartlarını bir üst seviyeye çekmelerinde destek olmaktayız. Neler yapılmalı? Belirttiğimiz gibi toplumsal projelerimizi arttırarak, zaman ve enerji kaybına uğramamak için yerel yönetimlerin ve sivil toplum örgütlerinin de desteği ile çevremizde daha çok kişiye ulaşarak bilgilendirmek ve toplama noktaları arttırarak yenilebilir enerji olarak geri dönüşümünü sağlamalıyız. Sakın dökmeyin.(https://altinoz.com.tr/atik-yaglari-sakin-dokmeyin/)

Text Analysis

- **Micro-Level Analysis:**

Word selections

While the frequently used words and phrases in this text are given in the table, other words emphasized throughout the text are expressed below.

Table 15

Frequently used words

Frequently Used Words and Word Groups	Number of Repeats
Proje (Project)	6
Atık Yağ (Waste Oil)	4
Çevre (Environment)	3
TUÇEV Vakfı (TUÇEV Foundation)	2
Ekonomi (Economy)	2

*Note.*Other word groups emphasized in the text are as follows; don't pour, DEHA, vegetable waste oil recovery, biodiesel, social responsibility, waste oils in consumers' homes, damages, pollution, storage, contribution to the national economy, protecting our water resources, ensuring the continuity of living life, collection points, recovery, recycling, contribution, donate, Clean Environment Barrier-Free Life, TURMEPA, coastal cleaning, support of local governments and non-governmental organizations, increasing social projects. As can be seen, the frequently repeated words "project", "waste oil" and "environment" have drawn attention to the content of the project. In addition, it is understood that "economy" and "Tuçev Foundation" are associated with the project, even though they are not frequently repeated in the text. Therefore, it is seen that the frequently mentioned words and phrases constitute the visible face of the project that the society wants to perceive in line with its purpose.

Coherence and Sentence Structures

The social responsibility projects page (https://www.dehabiodizel.com.tr/tr/sifir-atik-projelerimiz-0141) on the official website of DEHA, an enterprise that produces biodiesel from waste vegetable oils, only includes visuals of the project and project activities. In the light of the information on the recovery process on the corporate page (https://www.dehabiodizel.com.tr/tr/biodizel-0167) of the official website of the enterprise and the data reflected in the press, it is seen that the text has "global consistency". In

addition, the fact that the propositions and narrative in the text are associated with project stakeholders shows that it has "local coherence". In the sentence in the first paragraph of the text, "Nihal Karakuş, General Manager of Deha Bitkisel Atık Yağ Geri Kazanım Biodiesel Üretimi, said that the oils poured into the sink cause clogging by sticking to the canal pipes and damage the wastewater treatment plants, increasing the operating costs of the municipalities, and noted that waste oils should be collected in order not to harm the water and sewage of our city and to contribute to the national economy", it is that the content of the project is expressed in the context of determination, claim and suggestion. In this direction, the project's narrative in the text shows consistency as it includes propositions that serve the functions of indicating and explaining. Sentences are clear and understandable. The text has been prepared as a news text, including excerpts from the interview with the business official. No implicit (side) meaning has been found in the text.

Analysis of Rhetoric

The project is described in the text with question sentences and explanations. In the text, the damage of waste oils to the environment, etc. is listed and credibility is increased. The interview with the general manager of the enterprise in the text has strengthened the rhetoric. The consistency between the operation of the enterprise as a recycling-dependent enterprise and the fact that their corporate social responsibility projects (such as TUÇEV Foundation and TURMEPA) are carried out together with various aid associations, have increased persuasion and motivation.

- **Macro-Level Analysis:**

Thematic Analysis

There are no headings and subheadings in the text. There are two spot sentences in the introduction and in the body of the text. The first spot sentence, "Don't Spill Waste Oils", is formed with the slogan of the project and the hidden subject in the slogan. The second spot sentence, "Waste Oils Contribute to the National Economy", is formed from the premise quoted from the interview.

Analysing The Visuals

No visuals have been shared with the text. For this reason, the poster of the project exhibited in Üsküdar district of Istanbul has been analyzed.

Figure 7

DEHA waste oil

*Note.*The poster has been prepared for the campaign of the project. Under the project slogan, "Don't Spill It!", it is announced that within the scope of the campaign, citizens in Üsküdar district are given 1 liter of sunflower oil in return for 5 liters of waste oil you collect. The message "We collect vegetable and animal waste oils for a clean environment" is placed just below it. On the upper right side of the poster, there is the logo of the district municipality where the waste oils are collected, and below it is the logo of the business and the waste collection phone number. In the visuals, the signifier is seen as that the bottom ground is the sea and on the left side, waste oils from a world surrounded by oils in a magnifying glass drip into the sea by forming the S.O.S code. The signifier is that the waste oil of a world saturated with waste oil has been mixed into the sea and therefore the international code of concern, S.O.S., has been called. On the other hand, the location of Turkey is indicated with a round sign on the world in the magnifying glass, and it is stated that this project, which originated in Turkey, has been taken under the magnifying glass by covering the whole world with this project and that a solution to the problem will be found.

Schematic Analysis

a) Situation: DEHA has offered a solution to environmentally damaging waste oils in the context of recycling the waste oils it collects. DEHA is a recycling and recovery company in its own right. In other words, the business is based on recycling. In this context, DEHA is an environmentalist brand. However, since its earnings, profits, all income and expenses depend on this recycling facility, it is seen that this project aims to increase the profit of the enterprise by collecting and recycling waste, which is someone's output but the raw material of the enterprise. According to the report of the Biodiesel Industry Association (2019, p.9), "The amount of biodiesel obtained from vegetable waste oils collected from workplaces and homes in our country is 34 million liters and the economic value of this amount is 155 million TL", the economic value of biodiesel converted from waste oils in our country is presented. When we look at the content of the project in this context, DEHA realizes the need for waste oil, which constitutes the basis of its business, in other words, the raw material has required for its production and trade, through the corporate social responsibility projects it has designed. The corporate social responsibility projects used as a tool are expressed in environmentalist language in the context of collecting waste oil, providing food for stray animals (https://www.skb.gov.tr/sakin-dokmeyin-kampanyasi-sokak-hayvanlarina-besin-sagliyor-s25063k/) or protecting the seas (https://images.app.goo.gl/Hi2g38iMwzrnszQV9).

b) Background and Context Information: The analyzed text does not include background and context information; the purpose of the corporate social responsibility project constructed by the enterprise is to collect raw materials for symbiosis.

c) Evaluation: As is well known, technological and industrial transformations in the second half of the 20th century have damaged the environment and reduced natural resources. From the beginning of industrialization until today, this environmental destruction has continued to increase. Capitalist industry is in search of new resources in order to survive. In this context, businesses have started to use symbiosis in industry as a kind of solution. Symbiosis is a concept used in biology and refers to the coexistence of two living things by helping each other as a single organism. Industrial symbiosis is defined as the exchange of matter and energy between two different and independent

industrial enterprises in a manner similar to nature (Chertow, 2000, p.314). In other words, it refers to a production model in which the output, i.e. waste, of one enterprise is the production material, i.e. raw material, of the other enterprise. With the 8 pilot projects carried out within the framework of the industrial symbiosis project (http://www.skdturkiye.org/haber/iskenderun-korfezinde-endustriyel-simbiyoz-projesi-btc), which has been implemented for the first time in Turkey, it has been understood that an average of 330 thousand tons of waste could be utilized annually. It has been concluded that this amount is equal to the amount of domestic waste produced annually by a city with a population of 1.5 million, and that 280 thousand tons of products will be produced annually, generating a profit of USD 6 million. In this context, it is seen that with industrial symbiosis, enterprises ensure their sustainability by earning more profit compared to enterprises with a natural resource-based production model without the need to search for natural resources.

When we look at the DEHA brand, it is seen that the enterprise produces with industrial symbiosis. Because DEHA is a business that produces biodiesel from waste oils. Biodiesel is “diesel fuel produced by adding animal waste. If defined scientifically; It is a product obtained as a result of converting organic oils into diesel fuel by mixing them with base and alcohol in certain proportions”(https://www.google.com/amp/s/www.turkgun.com/amp/biyodizel-nedir-biyodizel-nasil-uretilir-avantajlari-nelerdir-haber-108646). The first biodiesel fuel has been produced by Dr. Rudolf Diesel, who run a diesel engine with peanut oil at the World Fair in the 1900s. It has been later proven that vegetable oils can also be used as fuel. Dr. Rudolf Diesel’s work has not been publicized because the use of oil has been at the forefront. The oil crisis in the 1970s has triggered the search for alternative fuels. America has started to produce this diesel fuel produced from waste oil for the first time under the name of biodiesel. With the normalization of the oil market, biodiesel has been pushed to the background due to the wars in the Middle East and America’s desire to use its oil resources. In the 1990s, the use of biodiesel has been brought to the agenda as carbon emissions around the world reached levels that threatened the environment. In the 2000s, it has “ceased to be a fuel that is only mixed with diesel fuel and became a stand-alone fuel” (https://www.google.com/amp/s/www.turkgun.com/amp/biyodizel-nedir-biyodizel-nasil-uretilir-avantajlari-nelerdir-haber-108646). In this

context, biodiesel is used in land-air-sea-rail vehicles, greenhouses, mining, housing and various industries (https://öuhendistan.com/biyodizel-nedir/).

On the official website of DEHA, it is stated that 50,000 tons of vegetable crude oil and waste vegetable oil are used as raw materials annually, and by providing information about biodiesel as a business, it is stated that biodiesel contributes to the seas, the atmosphere, in short, to human and the environment, and it is explained that the raw material in its production is provided from vegetable oils such as sunflower, soybean, rapeseed, safflower, cottonseed, palm oils and waste vegetable oils, in other words used cooking oils (https://www.dehabiodizel.com.tr/tr/biodizel-0167).

In the light of this information, it is seen that DEHA, a brand whose production is based on industrial symbiosis, has designed various corporate social responsibility projects with a single slogan, "Don't Spill", to make the masses a part of this production in order to meet the need for raw materials. Within the scope of the Clean Environment Life Without Barriers project with the TUÇEV Foundation, collection points have been set up in schools, mosques and mukhtars' offices, and the income generated has been donated to the foundation to provide materials that can make the lives of citizens with disabilities easier. For another corporate social responsibility project, waste oil collection points have been set up in approximately 1200 Migros, Kipa, Macro Center and Carrefour stores, and the proceeds have been donated to TURMEPA for coastal cleaning. In addition, collection points have been set up in many private businesses, hotels and factories to collect waste oil from the homes of both these businesses and their employees. Waste oil collection points have been increased in the districts of various provinces through agreements with municipalities. Thus, all institutions and organizations have involved in the project have become supporters of the project. In addition to the "waste collection hotline" that can be accessed by phone throughout Turkey, DEHA has also placed physical waste collection points (https://www.dehabiodizel.com.tr/tr/biodizel-0167) in Malaysia, the UK and Italy to increase the collection of raw materials. DEHA has added a new project to its corporate social responsibility activities carried out in cooperation with TUÇEV and TURMEPA. With the "Don't Spill It" campaign, DEHA has carried out a new corporate social responsibility project in which 1 liter of vegetable waste oil is prevented from polluting 1 million liters of water and provides a food source for stray animals on the streets. According to a news article (https://www.skb.gov.tr/sakin-dokmeyin-kampanyasi-sokak-

hayvanlarina-besin-sagliyor-s25063k/), DEHA has collected 13,877 liters of waste oil, provided food for stray animals with its corporate social responsibility project, and converted 6 tons of waste oil into energy by producing biodiesel. In this framework, it is clearly seen that DEHA has built the industrial symbiosis that enables it to sustain its corporate existence through its corporate social responsibility projects. It creates symbiosis with the masses, in other words, with all individuals and institutions that supply waste oil, through the waste oil collection points it has established both in the country and abroad. At the same time, it is also seen that DEHA engages in capitalist activism as it mobilizes the masses in its favor with all its corporate social responsibility projects. It should also be noted that DEHA's advantage of being an ecological enterprise is also effective in mobilizing the masses within the framework of capitalist activism and ensuring the supply of raw materials. Because, when evaluated within the scope of Public Relations activities, it is seen that DEHA does not act creatively in its corporate social responsibility projects. Although there are many organizations that carry out projects such as helping citizens with disabilities, cleaning the sea, feeding stray animals, etc., DEHA repeatedly brings these projects to the agenda. In this respect, individuals and institutions take action to prevent waste oil from entering the waters and seas because they care about people and the environment with a single slogan, "Don't Spill It", beyond the content of DEHA's corporate social responsibility projects. In this context, individuals and corporations are involved in DEHA's capitalist activism. This shows that the advantage of DEHA in realizing capitalist activism is the self-consciousness of the masses themselves. Instead of pouring waste oil into the sea and harming water, agriculture, in short, humanity and the environment, they are involved in capitalist activism in order to be a part of this recycling by contributing to energy conversion.

Apart from all these, it should be taken into account that businesses engaged in industrial symbiosis have direct links with "green marketing". Because, green marketing is a marketing that aims to minimize the damage to the environment while gaining profit in the long term by meeting the demands and needs of consumers within the framework of sustainable development, social responsibility and production of products suitable for environmental protection (Ar, 2011, p.41). In this respect, it is understood that DEHA uses green marketing to trade its biodiesel product, which is an ecological diesel oil. In this regard, public relations activities are used effectively. Just as DEHA meets the need for

raw materials through capitalist activism by conducting corporate social responsibility projects for symbiosis before production, it sells the product to consumers after production by explaining the advantages of biodiesel in an environmentalist language "within the framework of human and environmental responsibility" in the green marketing of the product it produces. In this case, the masses associated with a business engaged in this type of production and marketing are involved in production as "suppliers" by providing raw materials, but they can also become "consumers" by purchasing the finished product. This shows that the changing production models of industries define new roles for consumers, as evidenced by the fact that recycling businesses are now turning consumers into suppliers (Anderson and Huge-Boridin, 2005, p.78). In this respect, the question of how to make consumers responsible and how to turn them into suppliers clearly shows that the answer is capitalist activism through corporate social responsibility projects, which are public relations practices. This reveals that capitalist activism mobilizes the masses in favor of businesses by assigning new definitions to consumers and potential consumers according to the changing industrial model. In the same way that capitalist activism has transformed consumers into suppliers as industries today focus on recycling, it is important to consider the possibility that changing industry models in the future may utilize capitalist activism to assign different definitions to consumers. This supports the fact that capitalist activism can be adapted to any period and for any purpose, and that its impact on the masses is significant.

Moreover, when the fact that DEHA conducts various corporate social responsibility projects with a single slogan, "Don't Spill", is analyzed within the framework of public relations activities, it is seen that it can be associated with both both two-way symmetrical and two-way asymmetrical models "in line with DEHA's communication based on production activity". For example, in its project with TURMEPA, it draws attention to the cleanliness of the sea coasts. Although DEHA is an ecological brand with recycling, it is possible that there are definitely production outputs and wastes during production. Because 70-80% of the over 1000 tons of vegetable oil collected monthly across Turkey is converted into biodiesel (https://www.horecatrend.com/2023/01/12/biz-cevreci-bir-is-yapiyoruz-suyu-topragi-ve-havayi-koruyoruz/). The remaining 20-30% share is utilized varies according to the enterprises. This remaining share can be used for other purposes and can also be left to the environment. At the same time, except for these unused

remaining shares, the substances created by these enterprises during or as a result of production can also be left to the environment as waste. In this context, it should not be overlooked that recycling enterprises can also pollute the environment while performing these recycling processes. In this direction, it draws attention to the fact that recycling enterprises will also have wastes and may pollute the environment during production in the second part of the Regulation on the Control of Vegetable Waste Oils published in the Official Gazette dated 06.06.2015 and numbered 29378 within the framework of General Principles, Duties, Authorities and Obligations in Article 5, paragraph 1 and subparagraph c (https://www.resmigazete. gov.tr/eskiler/2015/06/20150606-5.htm):

> It is forbidden to store and transport vegetable waste oils and the wastes generated as a result of the processing of these oils in a way that harms the environment, to give them directly or indirectly to surface waters, groundwater, sea, sewage, drainage system and soil, and to burn them in a way that causes air pollution by exceeding the limit values determined by the existing regulations. (OG, 6 June 2015, 29378)

No information on DEHA's pollution of the environment has been found in the news scans. However, in line with the arguments mentioned above, the fact that DEHA's factory is located in Kocaeli/Gebze may bring to mind the question of whether DEHA uses its proximity to the sea, in other words, its positional advantage, to discharge its wastes. From this point of view, the fact that DEHA, as an enterprise that pollutes or has the potential to pollute the sea, carries out a corporate social responsibility project that draws attention to the cleanliness of the sea coasts shows that it applies a two-way symmetrical model.

On the other hand, DEHA's project with TUÇEV draws attention to the donations provided to citizens with disabilities. Here, DEHA realizes a corporate social responsibility project in a two-way asymmetrical model by drawing attention away from its environmentalist identity. As the two-way asymmetric model is an application to cover up a problem and shift the perception in a different direction, negative news about DEHA reflected in the press has been also examined within the scope of the analysis. Accordingly, no negative news about DEHA has been found during the periods of its cooperation with TUÇEV. However, in 2020, 5 years after the project with TUÇEV, news reports (https://www.google.com/amp/s/www.cumhuriyet.com.tr/amp/haber/kanserojen-yag-satti-eski-ortagi-emrullah-turanliyi-ihbar-etti-yasaklanan-biyodizel-yag-tavuk-yemi-yapildi-1751384) has stated that "DEHA Biodiesel A.Ş. allegedly has produced carcinogenic

vegetable acid oil and sold it to intermediary companies, and that the famous chicken brands that bought the oil fed chickens with this oil and gave products to the public, and that this situation has been reported to the authorities by the owner's partner". As a result, it is clearly seen that DEHA carries out corporate social responsibility projects in order to maintain industrial symbiosis based on ecological production which is the basis of its corporate identity, and through capitalist activism, it makes the masses its suppliers, but in the background, a production and trade that is completely contrary to the image of the institution is concealed.

CONCLUSION

As can seen that this study with critical political economy perspective and interdisciplinary approaches has clarified that the concept of “social responsibility” has been transformed into the concept of “corporate social responsibility” in line with the capitalist economic system by detaching it from the contexts of etymologic, epistemologic and theologic. Besides, this study has handled CSR projects as an instrument for the purposes of the corporations in the light of instrumental use of reason and instrumental theory. In this direction, the purposes of corporate social responsibility activities that are instrumentalized for the benefit of corporations have been examined in line with the four titles determined and created in the study, and at the same time, the concept of “capitalist activism”, which clarifies that society and other stakeholders are instrumentalized by making it a participant of corporations through these CSR projects, has been put forward for the first time in this study.

If summarized in the light of research questions of this study, it has been identified in this study that there is a concept ambiguity between “social responsibility” and the “corporate social responsibility”. The concept of social responsibility is a frequently used concept today and is used as a synonym for the concepts such as charity, benevolence and philanthropy. However, when these concepts are considered etymologically, epistemologically and even theologically, it is seen that the concepts differ from each other. For example, the concept of “philanthropy”, whose root word means love of humanity, points to a solidarity valued only among people. In contrast to philanthropy, the concept of “social responsibility” is not limited to solidarity between human beings; it can be understood as an innate obligation of all living beings except humans in line with the struggle for survival, to help one another and others unconditionally in order to survive and ensure the continuation of their lives within their own species. For example, as the history of evolutionary biology shows, primitive humans like herds and colonies in animals and insects, have lived in tribes by helping each other to survive. In the evolutionary stage, they have been living in a collective unity in the form of common hunting and sharing. Even among the so-called barbarian tribes, although there has been a distinction between rich and poor, helping without self-interest for collective life has continued. In the same way that a starving ant is fed by an ant of its own species, among humans, if a poor person is in

need, the rich could come and plow the fields for the poor. Likewise, the poor could help the rich. On the other hand, in Islamic philosophy "doing hayır" which means "doing good" is a concept associated with "benevolence", but it is an action based on helping people and all living things within the framework of the principle of confidentiality, blended in line with the Turkish-Islamic understanding, in order to gain the appreciation and love of "God" (of "Allah" in Islamic discourse). As can be seen, although the concepts of "social responsibility", "philanthropy" and "benevolence" are similar in practice, they differ from each other in which they each have different objectives and types of action. If it is to be repeated, in parallel with the etymology of the purpose in the concept of "social responsibility", as mentioned above, it is an act of helping that not only humans but all living things have, and that they exhibit without any other interest than the purpose of survival for the continuation of their lives. On the other hand, "philanthropy" which is used differently from its etymology, is primarily a type of solidarity based on fundraising, which aims "common good". As philanthropy is based on donations, there is also the promotion of the individuals and institutions which make donations. For this reason, it is what the "common good" refers to in this argument. In this context, philanthropy is implicitly seen as an interest-oriented action. "Doing hayır" which can be associated with benevolence, on the other hand, is an action in which people help all living beings, with the principle of privacy and the theological aim of gaining the love and appreciation of the Creator according to Islamic philosophy. As it is understood, one of the two concepts among the three which do not pursue economic interests is "social responsibility" and the other is "doing hayır". However, in this study, it has been observed that the concept of "doing hayır" has also transformed over time into practices that give an Islamic face to today's corporate social responsibility activities which is called as "Islamic Corporate Social Responsibility" (such as corporate social responsibility projects related to interest-free banking). Therefore, it is understood that the basis of all these transformed practices, as pointed out in this study, derives from the concept of "social responsibility" through its etymology and epistemology based on helping without self interest for the continuity of the species.

In line with the above-mentioned explanations, it is seen that the awareness of "social responsibility", the beginning of which is associated with biological evolution, has started to change with the changing social and economic order in ancient times; the cooperation

between the nobles and the people has undergone a transformation in the form of “noblesse obligé” (noblesse oblige) in order to “ensure the sustainability of the nobility” in a one-way from the nobles to the people. In the Middle Ages, guilds have been established to keep merchants and artisans together and to ensure their professional continuity and sustainability. This has transformed the sustainability of daily life provided by cooperation into the sustainability of commercial life that can be realized through economic competition. In this context, social responsibility has moved away from helping without self-interest and started to turn into a concept that is made between commercial groups for self-interest.

As a result of modernization and industrialization, collective life has started to deteriorate when humanity has started to own property. Individual-centered lives have created a competitive environment. This, in turn, has blunted the instinct of social responsibility, solidarity which is a kind of necessity for survival and continuation. Since the 16th century, capitalism which has become the dominant system of the world, has caused radical changes in production and property relations; the traditional social structure has been disrupted, the moral values, family relations, collective life of the society have been damaged by the industrialization process and an individual-centered lifestyle has been created.

Individual-centered lifestyles have led to increased competition, distancing people from their responsibilities to each other and to the general welfare of society. In the 1800s, the reputation of large corporations in the United States has been damaged due to their unfair profits, forcing workers to work in deadly conditions, etc. and they have started to make losses. For this reason, in order to ensure the continuation of their earnings, the companies have started a number of efforts to reassure the public and win the love of the public again. Thus, corporations have transformed the concept of social responsibility, which refers to helping without self-interest, into a corporate concept in line with their own interests and put forward the concept of “corporate social responsibility” as a new concept. According to the liberal doctrine, as the level of progress and development of a society is associated with “competition”, the regulations, rules, controls, and the components that institutions have changed and transformed under the name of ensuring the stability of society have also transformed society. In this context, the concept of social responsibility, which refers to helping without self-interest, has been transformed by businesses into the concept of

corporate social responsibility that pursues their own interests, while the awareness of social responsibility in society has also been transformed in line with these regulations of institutions. For this reason, in academic studies, the concept of corporate social responsibility, as a concept that can be examined by various disciplines and their sub-branches, has been defined in different contexts such as economic, sociological, etc., but new definitions have continued to be added.

When we look at the institutional transformation of social responsibility awareness in Turkey, it is seen that there have been many practices in the Ottoman Empire for benevolence. In line with Islamic beliefs and culture, within the framework of "doing good", it is stated that aid is given to the poor without specifying who or whom is helping them. For the continuation of the empire, the welfare of the people has been taken into consideration without discriminating between religion, culture, etc. However, in this period, the phenomenon of "benevolence", which is used instead of "social responsibility", has been given a religious emphasis with the expression "doing hayır" meaning "doing good" in Ottoman Turkish. The reason for this the practices practiced during the period have been based on the Turkish-Islamic understanding of the principle of confidentiality, in line with the approach that "what one hand gives, the other hand does not hear". In this direction, the information of both the donor and the recipient has been kept confidential and the difficult situation of the recipient has not been disclosed. In this context, it can be seen that the "doing good" practiced in the Ottoman Empire is similar to the concept of social responsibility. In other words, it is understood that the transformation from social responsibility among nobles, merchants and artisan groups in medieval Europe to corporate social responsibility has not been observed in the Ottoman Empire. This shows that the transformation experienced in medieval Europe has not occur simultaneously in every region. On the other hand, although social responsibility awareness and practices in the Ottoman Empire have tried to continue their existence within the framework of traditions, customs and religious beliefs, they could not avoid transforming into an institutional structure in line with economic, political and social results over time. For example, it is noteworthy that the ahîs, groups of merchants and artisans, have been inspired by the guilds of the Middle Ages. Therefore, due to these transformations, the belief, consciousness and tradition of "doing good", which has been also practiced in the Ottoman Empire, has been institutionalized over time.

When we look at the concept of social responsibility in the nation-state understanding that has passed from empire to nation-state, it is seen that the social benefits provided by states for their citizens subject to taxes and laws are put into effect under the name of corporate social responsibility. This situation has shown that corporate social responsibility activities are not only implemented by profit-making organizations, but also that corporate social responsibility activities are a public relations activity developed by all kinds of organizations for their target audience even if they are profit-making or not.

Competition in the free market system, which has increased with globalization, has increased the spread of corporate social responsibility all over the world both quantitatively and qualitatively. Global business organizations and associations have defined the concept of corporate social responsibility in order to "give a human face to the global market", prepared principles to protect their own interests, and legitimized it globally by creating awareness that it is a mandatory business practice for the sustainability of corporations. Thus, corporate social responsibility has become a kind of tool to mask the social and environmental destruction that corporations want to conceal, for example, the social and environmental destruction they cause, and at the same time to highlight the human characteristics of corporations, provided that "maximum benefit is obtained for minimum responsibility".

The instrumentalization of corporate social responsibility as strategic communication activities of corporations in line with their own interests shows the dominance of subjective reason. It has been detached from socially responsible cooperation and has become strategic practices in line with instrumental reason. There has been a transformation from the consciousness of cooperation in "horizontal collectivism" to survive to the understanding of competition in "vertical individualism" to get at least one step ahead in life. This has transformed helping without self-interest which is the epistemology and etymology of social responsibility into a self-interested identity. In line with the hegemony of multinational businesses, international business organizations and associations have legitimized corporate social responsibility projects as "a business imperative" and spread them globally. In this direction, corporate social responsibility, which is used as a tool for self-interest, has been monopolized by corporations.

In the academic literature, as noted above, the concept of corporate social responsibility has been addressed by various disciplines and sub-branches. However, it is seen that the

concept of corporate social responsibility is included in the discipline of public relations in line with its function-based definitions, methods and techniques in the "context of practice", while in the "context of theory" it is explained based on various concepts and theories, especially in the discipline of business administration and its sub-branches. In this direction, although corporate social responsibility includes a kind of strategic communication activities applied within the scope of public relations, it is understood that it is dealt with in the business discipline in the theoretical framework.

In line with the hypothesis of this study, the concept of "social responsibility" has been transformed into the concept of "corporate social responsibility" within the scope of public relations activity, which is a functional application area of capitalism, and instrumentalized in line with corporate interests. As explained above, this study has firstly clarified that the concept of social responsibility has been eviscerated, institutionalized and legitimized in the historical process; therefore, the definitions of corporate social responsibility that have reached today have been shaped qualitatively and quantitatively according to the interests of corporations in both practical and theoretical terms. In this context, it has been proven that simultaneously with the definitions that have been transformed and legitimized within the capitalist economic system, corporate social responsibility projects are used as a kind of tool that serves the goals of corporations and that society is manipulated and transformed into a kind of participant for them through these projects. In this direction, in this study, a sample of the current corporate social responsibility projects implemented in Turkey is selected and examined to see how they are instrumentalized in line with the four objectives (brand image, reputation management, exchange value and symbiosis) identified in this research.

In addition, although this research has been analyzed from a critical perspective, it can create research topics for public relations and business fields due to its subject matter. For example, in analyzing the project for reputation management purposes, it is important to examine Vestel's project not only in the context of corporate social responsibility activities which is a public relations practice, but also in the fields of advertising and marketing. This is because Vestel states that it will give its own product, the WeWALK smart cane, as a gift to visually impaired students through the revenues generated from the project (both from marathon participation fees and donations). In short, it is explained that the amount of revenue collected will be used to produce a smart cane and send it to visually impaired

students. In this framework, it is clearly seen that even in a voluntary corporate social responsibility project, Vestel does not make a donation itself, but rather it advertises its own product in the project event which it characterizes as international. The project also involves tourism marketing. Vestel seems to be of the opinion that it will compensate for its damaged reputation following the labor unrest at its factory in Manisa by contributing to the tourism of Manisa, the city from which it derives its profits. The page on the official website of the event which lists the hotels where the marathon participants can stay clearly shows this detail. When all the details in the analysis are brought together, it is clearly understood that while Vestel has been building its reputation management with this project, it has been also simultaneously carrying out advertising, marketing and sponsorship activities.

As a result, this research has clarified that today's corporate social responsibility activities have been legitimized by transforming it into a concept that serves the interests of corporations over time and has been transformed into a tool for the purposes of "brand image", "reputation management", "exchange value" and "symbiosis", arising from the motive of cooperation that every living thing has in order to survive together to continue its species. In this research bringing a critical approach to corporate social responsibility projects which is an application of public relations studies, it has indicated that today's corporations realizes "capitalist activism" which is a concept put forward for the first time in line with corporate social responsibility practices accordingly that corporations make the society and other stakeholders a participant of the corporation by depending on the conditions and preferences they are in, with or without their consent (such as voluntarily or involuntarily / consciously or unconsciously / actively or passively / arbitrarily or compulsorily, etc.), in other words they make the society a kind of tool for the interests of the corporation. In this direction, "capitalist activism" is analyzed in the context of corporate social responsibility projects in this study. Therefore, in line with the objectives and practices of the analyzed corporate social responsibility projects, it has been determined that the institutions realize "capitalist activism" by making themselves "supporters, affiliates or suppliers" on the basis of manipulating the society to act in their interests. At the same time, the concept of "capitalist activism", which is the grounded theory of the research, has critized "brand activism" conceptualized by Sarkar and Kotler in the literature in 2020.

As explained, “capitalist activism” is a concept introduced for the first time in this study, and it refers to the fact that in post-industrial and post-modern activist movements, today’s businesses (that they support or produce themselves) manipulate their target audiences towards their own interests and turn them into supporters of the business, thus society has been instrumentalized. Accordingly, it has been observed that “capitalist activism” is practiced in each corporate social responsibility project analyzed in this study. In addition, just as various categories and groupings have been made for the “concept of activism” in line with the studies conducted by different academicians in terms of conceptual aspects, it has been seen in this study that the concept of “capitalist activism” can be categorized and grouped within itself. For example, while ETİ and VESTEL have carried out “capitalist activism” within the activity of their corporate social responsibility projects, MAYLO has carried out capitalist activism in the context of sensory branding “based on children’s education” within the scope of the marketing technique applied in its project. On the other hand, DEHA is seen to directly engage in “capitalist activism” by making industrial symbiosis based on ecological production. Because through its project, every individual or institution that provides recycling for its production becomes a collaborator for the company in parallel with its corporate social responsibility project. This indicates that the concept of “capitalist activism” can be classified and categorized within itself. As a result, the “capitalist activism” proposed in this research is associated with corporate social responsibility within the scope of the subject of the study. However, as stated above, since the concept can be grouped within itself and in line with various fields, it is envisaged that the concept of “capitalist activism” put forward in this study will be studied in future studies with a multidisciplinary approach (by considering it together with sociology, psychology, ecological production, industrial production, etc., as well as its sub-branches such as advertising and marketing within the disciplines of public relations and business administration) as it has been done in this study “in research that may be subject to each post-modern social movement in which individuals are made participants in line with the interests of businesses”.

In addition, in the context of another future research: In line with the analysis of this study, it has been seen that critical political economy research is needed to reveal how “benevolence understanding” in Islamic philosophy is transformed into today’s “Islamic Corporate Social Responsibility (ICSR)” projects.

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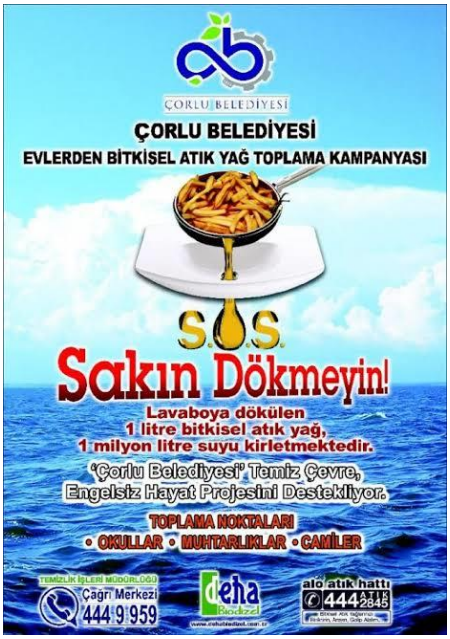
APPENDICES: CORPORATE SOCIAL RESPONSIBILITY FOR SYMBIOSIS

Visual of waste oil collection units

Project poster made with TUÇEV



Project poster made with TURMEPA

Event visual for donating food for stray animals