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## Feminization Of The Corporate 'Social Responsibility' (CSR) In Turkey

### Özet

Birçok ülkede olduđu gibi Türkiye'de de kadınlar geleneksel ve stratejik kurumsal sosyal sorumluluk aktivitelerinde önemli roller üstlenirler. Bu aktiviteler, zaman zaman nüfuzlu kişilerin eři ve kızı olmalarıyla bağlantılı olup babalarının, eşlerinin, aile şirketleriyle veya bađlı kurumlara iliřkilidir. Çođu zaman sosyal sorumluluk alanında tanımlanan bu aktiviteler, kendileri ve aileleri, bađlı kurumlara birlikte anılır.

Kurumsal sosyal sorumluluk kapsamında gerçekteřtirilen aktivitelerin toplumsal cinsiyet rollerinin sürdürülmesinde oynadıđı rolleri tartiřan sınırlı sayıda çalıřma vardır. Türkiye'deki kurumsal sosyal sorumluluk aktivitelerinin kadınlara yüklenen rollerle bağlantılı ait rollere bađlı politikaları tartiřan çalıřma, alana katkı sađlayıcı önemdedir. Çalıřma, gazete makaleleri, haberleri, çeřitli kurumların web sitelerini ve sosyal sorumluluk aktivitelerinde yer alan kadınlarla yapılan röportajları inceleyerek, Türkiye'nin tarihsel sürecinde kadına yüklenen çeliřkili rollerle paralel olarak, kurumsal sosyal sorumluluk alanında kadının yerini tartiřır.

### Anahtar Kelimeler

**Kurumsal sosyal sorumluluk, toplumsal cinsiyet, hayırseverlik.**

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### Abstract

As in many countries, women in Turkey also play a significant role both in the traditional and strategic CSR acts; at times, they involve with these activities as a result of their position as wives and daughters of certain public figures, and contribute to the images of their husbands, fathers, the related institution or family business.

Limited study addresses the significance of the CSR for the maintenance of gender roles in the society. By encouraging context based thinking, the study discusses the politics attached to the roles associated with women in the acts of CSR in Turkey. Through the contextualized readings of the published newspaper articles and interviews with women involved in CSR activities, and the web pages of various corporations, it is argued that the space CSR defines for women consents with the historically defined contradictory role of women in Turkey.

### Key Words

**Corporate Social Responsibility, gender, charity.**

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## 1. Introduction

In line with recent global trends, the concept of `social responsibility` has become one of the defining notions in the marketing strategies of various corporations in Turkey. Recently many companies in varying sizes made attempts to build their public images around the concept of social responsibility; the concept has greatly been integrated into the speeches of the public figures, and in the activities of various leagues and associations. The growing numbers of non-governmental organizations (NGO) and international funding agencies, expanding presence of the global firms, increasing public awareness on the importance of the socially responsible projects, and values historically attached to the concept of charity have been among the factors escalating the popularity of the social responsibility concept in Turkey.

Corporate social responsibility (CSR) can be exercised in various forms including traditional philanthropy, strategic philanthropy, sponsorship, advertising with a social dimension, cause-related marketing, licensing agreements, social alliances, traditional volunteerism, strategic volunteerism, and enterprises (Drumwright and Murpy, 2001). Within those forms, traditional approaches mainly base on the charity principle that more fortunate people within the society should take care of the less fortunate. Traditional approaches do not necessarily support the organizational and business strategies of the corporations. Strategic approaches, on the other hand, require corporations take actions with a certain degree of social responsibility and those actions are always aligned with the objectives, mission and vision of the corporations. In Turkey, in the recent years,

there has been increasing yet still limited attempts to strategically integrate the concept of the social responsibility within the organizational business plans. Majority of the social marketing activities publicly announced as a form of `social responsibility` act are indeed the examples of traditional philanthropy, charity or volunteerism. Such approach, at times, results in oversimplification of the term, `social responsibility` and dismisses its potential function within larger corporate strategy of the businesses. Historically attached value to the concept of charity, continuing dominance of the family business, traditional and religious practices, and lack of historically established strategic approaches in the corporate world can be counted among possible reasons of such oversimplification in Turkey.

As in many countries, women in Turkey also play a significant role both in the traditional and strategic CSR acts; as the initiators and participants of the philanthropic activities or as the chair and founder of the social responsibility departments. Increasing number of NGOs, foundations, associations and leagues concerning women's issues, and growing number of women involved in the philanthropic and voluntary activities are the indications of women's strengthening presence in the acts of social responsibility. The activities within the concept of social responsibility and charity often form a space where women claim and express an identity. At times, women are involved with these activities as a result of their position as wives and daughters of certain public figures, and through those activities, they contribute to the images of their husbands, fathers, associated institutions or family businesses. Within the theoretical framework of marketing, lim-

ited number of research addresses the significance of the CSR for the maintenance of gender roles in the society and not many locate such discussion within the area of social marketing.

By bringing attention to the genderless looking structures of various organizations and the intellectual work, various studies emphasize the significance of incorporating gendered knowledge into the social spaces, where women are excluded from the practices of power (Smith, 1987; Shun-Hing, 2002; McLaughlin & Carter, 2004; Benhabib, 1995). Benhabib promotes the idea of bringing areas previously considered to be of only private interest in the traditional women's sphere (e.g. housework, child care, reproduction) into the public discursive arena. Through "feminization" of practical discourses, she argues that misrepresentations will be demystified (Benhabib 1995, p. 95). In Turkey, the area of CSR forms a public space that is heavily 'feminized' by its association with women. By locating the discursive feminization of CSR within the historical, social and cultural context of Turkey, this study addresses following questions: What roles are discursively defined for women within the concept of CSR? How do those roles contribute to the 'feminization' of the public area of CSR? Methodologically, the study relies on the newspaper articles, published interviews with women involved in CSR activities, and the web pages of various corporations? The examples are mainly selected among those where women are publicly identified as the wives, daughters, relatives of the public figures or a member of the family businesses. Women's NGOs and feminist organizations that are solely dedicated to women's causes and do not carry any concern of contribut-

ing to the images of certain cooperations, whether profit-oriented or political, are not included in the study.

## 2. Locating Gender within Corporate Social Responsibility

The notion of CSR first appeared in the beginning of the twentieth century with a belief that firms should not only be concerned with profit making. The idea was extended by the concerns over the imbalance created by the growing size and power of firms, which led to anti-trust legislation in the same period (Holmes, 1977). These developments led to emergence of two general principles that formed the roots of the modern concept of corporate social responsibility: the charity principle and the steward principle (Frederick, Post and Davis, 1992). The charity principle is based on the idea that more fortunate people within society should take care of the less fortunate. As demands for social support grew rapidly, the charitable load started to be taken over by the firms, and individual philanthropy transformed into corporate charity. Corporate philanthropy should not be considered synonymous with corporate social responsibility because it does not base on a duty or obligation but on 'the desire to do well' (L'Etang, 1995). According to the steward principle, corporate managers, who run privately owned firms, are considered stewards or trustees who are able to act in the general interest rather than just serving their shareholders (Kolk, Tulder and Welters, 1999).

Theoretical discussions on the concept of CSR revolve around the traditional and strategic approaches. The traditional approaches entail "giving back" time and

money in the forms of voluntary financial giving and service. Charitable contributions are called the oldest form of corporate social behavior and form the basis of traditional approaches. Traditional CSR approaches are not necessarily connected to business strategies; they are mostly applied based on the personal decisions and vision of a manager or a family member. In the strategic approaches, on the other hand, social responsibility activities are strategically and consciously incorporated in the business strategies of the corporations; they involve long term strategies and support the vision and mission of the corporation. In recent years, many companies with a strong sense of corporate social responsibility are turning away from a traditional giving away approach to a more market driven and strategic social responsibility approach (Mescon, Tilson and Desman, 1995).

Historically, the concept of charity, volunteerism and social responsibility have been a space where the wives of established public male figures expressed themselves and contributed to the image of their husbands and /or related institutions. The studies mostly discuss the significance of such space in encouraging women's participation in the public sphere, and as a means of empowerment and gender mainstreaming. As Shimmel (2008) points out historically many organizations established by women were specifically intended to provide a hub for political and social reform; and many others were established in order to provide a place where women could be treated equally. Shimmel (2008) discusses the participation of women in the business life through leadership, volunteerism and charity acts. These roles provide women with an opportunity of not only impacting

the social and public policies, but also accessing to and practicing traditional power and influence (Shimmel, 2008).

Many perceives CSR as a potential vehicle for 'gender mainstreaming', which is defined as a transforming process of 'identifying how organizational systems and structures cause indirect discrimination and altering or redesigning them as appropriate' (Rees, 2002 in Grosser and Moon, 2005, p.327). Grosser (2005) discusses the potential and contribution of corporate social responsibility (CSR) to gender equality in the workplace within the theoretical framework of gender mainstreaming.

Significantly increasing role of women in the family business has been another area that is explored in the literature (Nelton 1998; Rowe and Hong, 2000). Rowe and Hong (2000) discuss the monetary contribution of the wives to family businesses in the United States. By taking attention to the lack of compensation for the wives and their limited participation in the decision-making process, the study carries the mission influencing the business policies. By discussing the increasing power of women in the family businesses, Nelton (1998) brings attention to the emerging need for research in this area. Both studies reveal and imply the significance of gender dimension in comprehending the dynamics of the family businesses and corporations.

Unlike the studies discussing the potentials of charity and voluntary work granting women with an access to power, Varty (2005) approaches to the concept of social responsibility more critically. In relation to the example of Hamilton in the mid-nineteenth century Canadian city, Varty (2005) argues that "a patriarchal public sphere occluded the development of a unique, female

identity in charitable work. Domesticity and motherhood were the notions that referred to the ‘particularity’ of womanhood and were, thereby, unethical to the principles of public sphere, which had to operate as an objective, unitary subject that represented a universal, common good” (p.254). Varty (2005) acknowledges the significance of the charitable endeavors as a space in which elite women could become ‘publicly connected’, however she also questions the legitimacy of this space as ‘socially acceptable’ avenue for elite women’s entry into public sphere” (p.248).

This study theoretically acknowledges the significance of the concept of social responsibility for providing women a means of participation in the public sphere. However, the study also encourages context based thinking in understanding the complex dynamics between gender, power, participation and the concept of social responsibility. Context based thinking where the concept of gender is located within a cultural, political and social context allows us comprehend the politics attached to the roles associated with women in the acts of CSR.

Following chapter aims to provide such context regarding the politics of gender in Turkey to understand the discursive feminization of the social responsibility concept in the public sphere.

### **3. The Politics of Gender in Turkey**

As a country between Europe and the Middle East both geographically and culturally, the Republic of Turkey was founded in 1923 as a secular republic governed through a multiparty, parliamentary political system

on the ruins of the Ottoman Empire, a multi-ethnic and multi-religious empire of 600 years. Under the leadership of Mustafa Kemal Atatürk, modernization projects determined the creation of the new nation-state, defined the main characteristics of the new Turkish identity, and played a crucial role in the social, cultural, and intellectual history of modern Turkey. Westernization of the social order was considered essential, which required the secularization of the country and the modernization of social practices based on principles of the enlightenment that privileged progress and change, especially change from an agricultural to an industrial society and from a religious to a secular social order.

In the process of founding a new nation-state with a newly defined identity, the pro-western and secular position of the Turkish Republic introduced a new role for women. Gender equality registered as a crucial element in the reinvention of the national culture. It was argued that unlike the practices of Islamic-Ottoman period, women of the pre-Islamic Turks in Central Asia were equal to men. Such argument allowed Republic reformers, who already associated modernization with westernization, to defend gender equality as a Turkish tradition (Arat, 2000; Kandiyoti, 1997).

As an effort to improve women’s status as a means of cultivating Turkish nationalism and adopting western notions of secularism, women were granted considerable legal rights in 1920s. These rights (which were called “Kemalist” reforms in reference to Mustafa Kemal Atatürk) included the rights to choose their own spouse, initiate divorce, and demand child custody. Professionalism and education of women were considered crucial for the modernization

of women. Elementary education became mandatory for both sexes in 1923. In 1930, women were given the right to vote and run in municipal elections and in 1934 in national elections. Although these opportunities were not truly available for all, women living in urban areas definitely gained access to previously un-imaginable education, public office, and employment opportunities (Arat, 1994).

On the one hand, these new policies defined women as “national” actors and agents of the new nation-state. Women’s public and social responsibilities were emphasized as superior to the traditional and domestic roles. On the other hand, it reaffirmed the boundaries of the acceptable femininity within the codes of modesty by setting the limits about the degree women could be ‘modernized’ (Parla, 2001). A modest ‘good Turkish woman’ was expected to be well educated and intellectual but at the same time a well-behaving good mother and a dedicated wife who always remembers that she represents the honor of her family and husband.

The contradictory role attributed to women since the foundation of Turkish Republic has also reflected in the professional and social life of women in Turkey. Despite of the fact that women’s NGO have increased and became more powerful as a result of the increasing power of feminist movements, the position women occupy in the corporate world has still been limited. The place women occupy in the social responsibility campaigns and charity activities also reflects the contradictory role attributed to women in Turkish society. On the one hand, social responsibility acts, whether it is a traditional philanthropic or more strategic corporate social responsibility activity,

form spaces for women exercise power and participation in the public life. On the other hand, the space corporate social responsibility defines for women consents with the historically defined contradictory role of women in Turkey.

#### 4. Locating Gender within the Corporate Social Responsibility in Turkey

Following the global corporate social responsibility trends, recently Turkey has been going through significant changes in the application of socially responsible marketing strategies. Especially, the attempts of Turkey to become a part of the European Union and increasing number of projects supported by the European Union funds seriously impacted the the structure of the non-governmental organizations and the applications of CSR. As a result, there has been a significant change in the number and the diversity of the civil society organizations and activities.

Historically, the concept of social responsibility in Turkey goes back to the times of the Ottoman Empire. The notion of *vakıf* (endowed charity) actually formed the basis of the public services, such as education, health and social security, in the Ottoman Empire Today, most of the family businesses continue to hold a *vakıf* as a part of their organizational structure. For example, Koç Holding and Sabancı Holding, two largest conglomerates of Turkey, hold *vakıf* carrying out activities in the areas of education, culture, environment and health. They give educational scholarships, build primary schools in the economically needy areas, and operates museums and research institutions.

The term '*hayrseverlik*' in Turkish which is often translated as 'philanthropy' into English, does not actually transcribe to the core meaning of 'philanthropy'. Unlike philanthropy, *hayrseverlik* historically relates to the religious and emotional feelings of the individuals rather than the attempts of the individuals for the purpose of improving the quality of life in the society. Traditionally, *hayrseverlik* is developed for short-term solutions for the emerging needs, whereas philanthropy for social equality addresses the issues of inequality and power imbalance.

Socially responsible activities of women in Turkey are mostly practiced around the issues of *hayrseverlik*, especially the ones that are publicly more visible due to their news value. The activities of *hayrseverlik* form a space for women to become 'publicly connected' with a career and moreover, lauded in public for their leadership skills and valuable work (Varty, 2005). In Turkey, there is a tendency to define the activities of *hayrseverlik* as an act of social responsibility. Many times those acts are the means of publicly constructing and representing the positive images of the institutions, public figures or family businesses. When women are involved in the more strategic CSR activities, they are often a member of the family, or the representative of their husbands or fathers. Following is a discussion about the roles defined for women within the concept of CSR in Turkey.

#### 4.1. Biological Association of Women with Social Responsibility

In the news and interviews with women, the concept of social responsibility is fre-

quently defined as an appropriate and ideal form of activity for women due to their biological and emotional characteristics. Such perception is not only reflected in women's own comments about their involvement in the social responsibility activities but also in the preferences of the corporations selecting women as the chair or head of the CSR departments.

In an interview, Emine Erdoğan, the wife of the President of Turkey in 2008, Tayyip Erdoğan, comments on the social responsibility of women as the wives in the society. Erdoğan defines the responsibilities of women in relation to 'aesthetic' arrangements of the cities; and relates the success of women on these issues to her sensitive and soft nature. Erdoğan says;

it carries a significant meaning that women are able to carry a vision of their cities from an aesthetic angle and with kindness and sensitivity. We [as women] carry the potentials of realizing and sensing the needs of places we live in. It is our responsibility to identify the needs of the elderly, disabled, children, needy, and poor, and take actions to improve those needs (Genç Türk Haber, 2008).

Erdoğan introduces women as a solution to the problems of the society and make a call to other women to work together on those problems;

We are the solution to the problems of the society: We do not have the luxury of waiting the presidents introduce solutions to the problems of our community. We are a part of the solution; women are the solutions. We will continue working together until every corner of the cities has a touch of women (Genç Türk Haber, 2008).

While the comments of Emine Erdoğan can be interpreted as an effort to feminize

public spaces, her following sentences reveal the reconstruction of the problematic contradictory space assigned to women throughout the history of Turkey. Erdoğan defines women as the image builders and main supporters of their husbands, and identify the area of social responsibility as the primary duty of women;

I am well aware of the responsibilities the municipals' wives should carry. Those responsibilities, for sure, go beyond being a good wife or partner; the wives should initiate various social activities and establish role models for the villages or towns they live in. They, as women, should take the responsibility of contributing to the improvement of the streets, and towns (Genç Türk Haber, 2008).

In many social responsibility projects women are publicly associated with aesthetic issues or environmental concerns; such as "clean toilet campaign" by OPET, Nurten Öztürk, a family member of Koç Holding, the largest conglomerate of Turkey. The "clean toilet campaign" (OPET Web, 2000) addresses one of the social problems of Turkey and carries the mission of providing clean toilets at the gas stations. Another project of OPET initiated by Nurten Öztürk aims at creating green areas and maintaining the environment clean, which is also highly related to the aesthetic and environmental concerns.

In the majority of social responsibility projects, whether it is more strategic or traditional, women are often assigned as the director or the chair. At times, the position they hold in the CSR departments also defines their primary professional activity; for example Nurten Öztürk is the chair of OPET or Caroline Koç (the daughter-in-law of Mustafa Koç, the chairman of the board of directors) is the chair of TAP

(Turkish Family Health and Planning Foundation) (TAP Vakfı Web, 2007). While social responsibility activities open up a space for women to participate in the social life and career, they are also forms of 'socially acceptable' avenue for elite women's entry into public sphere.

The emphasis on the biological and emotional characteristics of women contributes to the feminization of the public space of CSR. Yet, in this space, the gender difference is normalized, and the role of women is defined within the socially acceptable terms of femininity and social status of 'wife', as the supporter of the husband.

## 4.2. Corporate Image Builders

By placing themselves in the centre of the CSR activities, women mainly contribute to the images of their husbands or fathers, and fulfill the space left out in the activities of their husbands. In her public speech, Emine Erdoğan, the wife of the Recep Tayyip Erdoğan, the Prime Minister of Turkey, speaks to the wives of municipals and emphasizes their responsibilities as partners in the society (Sabah Gazetesi, 2006):

Your responsibility, as the wives of the municipals, goes beyond being a good wife or partner; you should initiate various social activities and establish role models for the villages, and towns you live in..

By emphasizing her identity as the wife of the President, Emine Erdoğan contributes to the image of her husband and his Party and identifies women as the defining figure of the social responsibility campaigns, and the primary supporters of their husbands' causes.

A similar approach is also reflected in

the activities and self-representation of women working in the Rotary Club. Rotary Club defines the concept of social responsibility as its organizational primary focus: “Social responsibility is one of the humanitarian and social values and our primary area of operation” (Rotary, 2008). The Club organize their activities around education, literacy workshop for the illiterate population, charity and voluntary activities for the benefits of the elderly, disabled and children. The specific web link on “The Activities of the Wives” on the home web page of the Club, and a news titled “The wives of the Rotarians are the leaders in supporting education” in the newsletter represent the primary role of the wives in the social responsibility activities of the Rotary Club. The columnist writing about the activities of the wives starts her column addressing “Dear Rotarians, Dear Wives of Rotarians” and signs her column by defining herself as “the Wife of the Head of the Rotary Club”. Thus, in the public discourse of Rotary Club, all Rotarians are identified as men, and all spouses are defined as the wives supporting the causes of their husbands and the Club.

Upper class women use their financial and material resources; network and personal connections to extend and strengthen the social responsibility activities they facilitate, and influence the success and effectiveness of the projects. For example “*Bir Dilek Tut*” (Make a Wish) campaign that was initiated by Suzan Sabancı Dinçer, a family member of Sabancı Holding, is sponsored by Akbank, one of the leading banks of Turkey. Suzan Sabancı initiates such sponsorship through her personal connections and as a natural consequence of her social status. The project is also supported by

the voluntary works of Sabancı University students, the university owned by Sabancı Holding. The public awareness about the campaign is increased and maintained by these efforts. In other words, the social status of upper class elite women allows them encourage the support of others, and corporations for their causes and projects. Moreover, the connections of upper class women frequently create high-class social activities and means of gatherings for charity purposes. These activities do not only maintain the images of the corporations or family business, but also discursively reconstruct the class distinction in Turkey.

For example, Tohum Vakfi, serving to the autistic children, organized special gatherings for the organizations and well-known public figures to raise money for their causes. Some of those activities took place in the historical and expensive locations of Istanbul, such as Çırağan Palace, Esma Sultan Yalısı or Adile Sultan Yalısı. The charity activities included presenting a basket for sale or organizing auction for design jewelry. High-class public figures participated to those events as an effort to increase the amount of donations. Through the catchy slogans of “Every Child is Jewelry” or “One basket is for One Dream” those activities were placed in the news and magazines by reflecting the life styles of the high-class society. Hence, with their visibility and the activities, upper class women carrying high news value, contribute to the images of the corporations or businesses.

### 4.3. Supporters of Women’s Causes

Education is often defined as one of the main areas of the CSR activities in Turkey.

Since the foundation of Turkish Republic, education has been defined as an important social aspect for modernization and westernization. Women's education was emphasized and supported through various projects. As a result, the number of educated women has grown, yet remained inadequate (Kerestecioglu, 2004). Illiteracy, in general and women's illiteracy, specifically, continues to be a nagging issue in Turkey. This problem has been recognized by many NGOs and the state recently and there has been a rapid headway in the past few years. Organizations such as ACEV (Mother-Child Education Foundation) and CATOM (Multi Purpose Community Centers) have organized their activities around women's education. The issue of education has also been heavily integrated into the *hayrseverlik* activities of women and publicly announced as 'social responsibility' acts.

The activities included workshops on reading and writing, hygiene, motherhood and skills. Awareness campaigns supported by the state and international organizations, such as UNICEF, also aimed at increasing consciousness regarding the importance of education for the girls and women. For example, since 2003, there has been a project for girls' education under the slogan 'Go Girls' backed jointly by the State and UNICEF.

Rotary Club acknowledges the importance of carrying socially responsible consciousness. They define themselves as one of the institutions carrying such consciousness throughout the century, and consider the education as one of the primary areas for education. The wives of Rotarians also dedicate themselves to the improvement of education, by organizing kermesses where they raise money for the cause

of education. They sell cakes and deserts, and second-hand clothes in those kermesses to support the educational causes by giving scholarship for low-income students, and buying technical equipments and school buses for the low-income schools.

Emine Erdođan, the wife of the President also takes attention to the issue of education and importance of supporting girls' education;

We can cooperate with the civil society organizations, support the projects of those organizations and initiate educational activities for the girls. When women are marginalized in education, they are also marginalized in the areas of the production, working force, law, and politics. This also means the dismissal of the half of the population (Sabah Gazetesi, 2006)

Women perceive the activities of social responsibility as a means of encouraging women's public participation and as a means of socializing and grouping with others. In the 'Clean Toilet Campaign', Nurten Öztürk calls women as the primary participants of the project and encourages other wives to take a part in the project. 550 women participated the "Green Road" project initiated by Nurten Öztürk, in greening the environment. Öztürk says;

These kinds of projects encourage women participate in the business life. Throughout my career, I have tried to encourage women participate in the business life. If half of the population works, and the other half consumes we advance one step at a time, instead of two (OPET Web, 2000).

## Concluding Remarks

Within the increasing activities of CSR, women have been playing a growing role in

defining the meaning and operational area of the social responsibility projects in Turkey. However, the integration of the gender dimension into the CSR activities often presents a problematic approach. It is evident that CSR activities form a social and public space for women to participate in the professional and public life and exercise power. However, this power is exercised within the limitations of the contradictory role historically attached to women. On the one hand, women actively participate in the professional life as the chairperson of the CSR departments, or initiators and organizers of various projects. On the other hand, women is frequently associated with more feminine aspects of gender such as aesthetics and tenderness. Women are defined as the image builders of the corporations and the social responsibility activities of women form a means of supporting leading male figures, such as the husbands and the fathers, or the corporations they are affiliated with. The issues addressed within the CSR activities of women are mostly socially acceptable and safe issues, such as education, health or childcare; more critical areas such as violence against women are dismissed from CSR activities of women.

With the increasing presence of women in the public sphere of corporate world, NGOs and CSR activities, there is an emerging need for research on the gender dimension of the family businesses and corporate world. Topics such as the representation of women in the company strategies, participation of women in the decision making process, public perception of women's CSR activities, and the contribution of media in the feminization of CSR are some of the issues that need to be explored to further the integration of gender dimension in the

area of marketing and public relations. In addition, the research on the relationship of women involved in the CSR activities with feminist organizations and the self-perception of women in relation to the politics of feminism would also open up spaces on the significance of feminist politics and consciousness for more ethical and justice applications of the CSR. In the application of CSR activities there is also a need for consciousness raising activities. More strategic approaches and collaboration with women's NGOs and feminist organizations would contribute to the diversification of issues addressed within the frame of CSR. Such collaboration would specifically benefit the development of a more inclusive and fair gender strategies in the corporate level and advance the long-term social impacts of the CSR projects.

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