CORPORATE SOCIAL RESPONSIBILITY - A POSTMODERN CRITICAL EVALUATION: MARGINALIZATION OF INDIGENOUS PEOPLE AND *LUWU* CULTURE INDONESIA

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ABSTRACT

This paper examined the causes of marginalization and the rights of indigenous peoples around the mine. The role of management is essential in maintaining the balance and harmonious relationship between indigenous peoples, government and companies. This study used qualitative methods with postmodernist paradigm Derrida thought development. Results from this study observes the acquisition of regions and land by multinationals with capitalist which is fast developing and mastering indigenous people, giving rise to the conflict is because of their style of management that is not concerned with

balance and justice for indigenous peoples and the natural surroundings.

Keywords: Corporate Social Responsibility, Marginalization, Human Factors, Management

INTRODUCTION

Corporate social responsibility (CSR) is also known by a number of other names. These include corporate responsibility, corporate accountability, corporate ethics, corporate citizenship or stewardship, responsible entrepreneurship, and "triple bottom line," to name just a few. As CSR issues become increasingly integrated into modern business practices, there is a trend towards referring to it as "responsible competitiveness" or "corporate sustainability." A key point to note is that CSR is an evolving concept that currently does not have a universally accepted definition. Generally, CSR is understood to be the way firms integrate social, environmental and economic concerns into their values, culture, decision making, strategy and operations in a transparent and accountable manner and thereby establish better practices within the firm, create wealth and improve society. As issues of sustainable development become more important, the question of how the business sector addresses them is also becoming an element of CSR.

CSR is a concept whereby companies integrate social and environmental concerns in their business operations and in their interactions with their stakeholders on a voluntary basis (European Commission, Directorate General for Employment and Social Affairs). Corporate Social Responsibility is the proposition that companies are responsible not only for maximizing profits, but also for recognizing

the needs of such stakeholders as employees, customers, demographic groups and even the regions they serve (PricewaterhouseCoopers). The World Business Council for Sustainable Development has described CSR as the business contribution to sustainable economic development. Building on a base of compliance with legislation and regulations, CSR typically includes "beyond law" commitments and activities pertaining to:

- corporate governance and ethics;
- governance of the corporate morals and ethics
- health and protection;
- environmental orientation and leadership;
- people rights (including core labour rights);
- sustainable development;
- working conditions
- human-industrial relations;
- community participation, improvement and investment;
- involvement of and uprightness for diverse cultures and underprivileged peoples;
- corporate compassion and worker volunteering;
- customer contentment and adherence to principles of fair-minded competition;
- anti-bribery and anti-corruption measures;
- accountability, transparency and performance reporting; and
- supplier relationships, for both national and universal supply chains.

CSR represents a large and relatively prominent aspect of management and business practice and scholarship. In corporate business, firms now aim to give the impression that their pursuit of economic rationality is either aligned with other values and interests (that might

have been previously ignored) or can add social goods to the community above and beyond profit-maximization. For example, in the above example of pro bono work, CSR is an attempt to assure the community that an otherwise ruthless management consulting firm does have a 'heart' and a 'soul' and can do good even in the brutal climate of corporate consultancy.

DOES CSR REALLY PRACTICED BY CORPORATE?

There are certain controversies associated with corporate social reasonability implementation at local level. Corporate entities are highly claiming their CSR activities to the indigenous communities in the form of local community development. However how far such claims are relevant needs to be ascertained into. A clarity need to be ascertained on the fundamental motivations of these corporate entities, with regard to the intention and reality. It is rightly pointed out by Karnani, 2011, in his article in Harvard Business Review that civil society advocates question corporations' fundamental motivations for CSR, asserting that corporate programs to fund social and environmental programs are nothing more than public relations campaigns to boost their brand reputations, often disproportionately to the effort itself. This dismissal of CSR resides in a fundamental distrust of a corporation's legitimate intentions to do anything more than increase its profits. On the ideological right, critics reject the role of CSR in a capitalist society where the primary responsibility of business is seen as creating financial returns for its shareholders and the larger economy. A company's value, according to these critics, resides entirely in its ability to generate financial wealth for its shareholders, and any social or environmental initiative that does not simultaneously create profit for a company is deemed to be a waste of corporate resources (Karnani, 2011). This viewpoint is founded on

stark delineations between the spheres of responsibility and influence of government, civil society and the business sector. According to this argument, if each sector did what it is supposed to do, a prosperous and just society would flourish with optimal allocation of resources. (Windsor, 2006) Further exacerbating attacks from the left and the right is the utter lack of metrics to evaluate the efficacy of CSR programs (Hanlon and Fleming, 2009).

The basic idea underlying the CSR movement is that a corporation's responsibility extends beyond the objective of providing financial returns to its shareholders. This view is at odds with an older view of the nature of a corporation. Since the mid-20th century the dominant view of the primary purpose of corporations was that it existed to serve the holders of capital interests in the enterprise by maximizing the value of the capital amalgamated in the corporation. Hanlon and Fleming, (2009) in their discussion notes clearly indicate that the altruistic kindness to nature, animals and other stakeholders can conflict with the intention to make money. The economic command over making money is in conflict with the social and environmental responsibilities. There has been much debate about what precisely pushes capitalist enterprises to emphasis on business ethics and 'giving back' to society above and beyond minimum legal requirements. In this context there are two theoretical positions that try to make sense of CSR. The first views corporate social responsibility as a sincere mechanism through which corporations can balance their profit-seeking behavior with the concerns of other agents or stakeholders including workers, consumers, non-governmental organizations and so-forth. This is largely a pro-business appreciative of CSR, in which capitalism is deliberated redeemable via a concern with ethical conduct. The second theoretical approach is very critical of the postulation that CSR signifies a vital shift in the largely ruthless

corporate pursuit of profits. In this study, CSR is considered more of an ideological 'smoke screen' designed to either soften the image of firms captivated in the rampant pursuit of profit (at any cost) or a way to deflect attention away from an unsavory core business model ((Hanlon and Fleming, 2009).

Marginalization in CSR on indigenous communities

Indigenous people are living in all regions of the world. Such lands and territories are with rich natural resources. The land area and the natural resources are closely attached with the indigenous people. Nonetheless such resources are belonging to them; these indigenous people are subjected to all forms of marginalization and discrimination. Several of such unexploited natural land resources are viewed by governments and the private sector as opportunities for economic growth. Their motive is only to ensure exclusive profits in comparison with any indigenous people and land area development. There are contradictory remarks on the relationships between indigenous peoples and industrial corporations. Undeniably, the history of relationships between indigenous peoples and industrial corporations is one fraught with several forms of conflict and often characterized by exploitation and violations of fundamental freedoms and human rights suffered by indigenous communities, including rights to lands, territories and resources. These interactions have proven and witnessed the disproportionate impact of several aspects on these indigenous people. Many projects and activities like oil, gas and timber extraction, monoculture plantations etc. have posed serious challenges to the endogenous people. As it is indicated these indigenous people are closely knit with their land, resources, culture, livelihoods and environment, often resulting in conflict and forced displacement,

further marginalization, increased poverty and a decline in the health of indigenous peoples (UN, 2009)

Closing down undertaking and CSR impact

The company will terminate his contract with the government, and will leave the story with indigenous communities, while other people who come for reasons of economic activity; trade, job seekers will leave this industrial area with respect to the lid of the mine. Their house sold even if the possibility of economic value will decrease, public facilities abandoned the company will become a burden to the government, which stayed gaping nature will lead to the eruption. All the effects left behind will require cost recovery and turmoil on the transition from an industrial area into the city 'ghost'. The name has become a picture of empty homes that adorn the area that was inhabited by the vice president and his staff, after a change of management ownership of shares then everything has changed, employees have started to move into the city new industry. Empty houses are increasing and not maintained, according to the management this would increase the costs of maintenance was later handed over to the government or society will burden them (Yuan, 2011). Indigenous people's imbalance is due to the inclusion of mature capitalist style, mastery or hegemony MNC against indigenous peoples, so that after the company closed in 2025 will give a new impact on indigenous peoples. Things to keep in mind that the previous data suggests that human beings, nature and culture that have been damaged do not all get the election and come again new problems. So it is very important to give priority to restoring balance, harmony with the glorious ways. Not solely to increase agricultural output in order to avoid the danger of starvation, massive unemployment problem, the mass displacement of the industrial city

to the next. The most important is the return and restoration to the original culture and agro-industry every village (Schumascher, 1981).

CSR impact on indigenous community and land

Some of the witnesses, who came from the affected communities in Thailand, Lao PDR, Cambodia, the Philippines and Indonesia, detailed the effects of development projects and abuses committed by the corporations against their peoples and communities

The Xayabouri Dam Project in the Mekong region:

- Will inundate approximately 2,130 people from 10 villages.
- Loss of agricultural and riverbank gardens,
- Changes to aquatic habitat and ecosystem of the river by blocking fish migration route to upper reaches. Up to 41 fish species would be at risk of extinction, including the critically endangered Giant Mekong Catfish. Impact to Cambodia's great lake
- Impacts on agriculture resource and saline intrusion in Mekong delta

Formulation of the problem

The mining industries have aligned their operations to a number of initiatives, where human rights and labor practices are essential, although very little research seems to have been done on implementation and real life practices. The environment should be an important subject for all three industries due to the negative impact they have on the local environment as well as indigenous community. However, past researches have not been able to identify much research

on how the industries practices CSR in the environmental as well as indigenous community area. A structured way of working towards continual improvements is missing for the core subjects of CSR implementation in its community involvement and development and fair continuous operating practices. This study will assess the readiness of all parties, change management and strategy of the government in the future that will leave some unresolved conflicts, where Memorandum of Understanding of companies that are not properly realized when the company prepares to increase profits at the end of the contract, whether the employees are getting early pension and *trust fund* as *insurance* to the government.

Research Questions

Concept of social responsibility is based on the value of local knowledge with the research questions:

1. How corporate social responsibility does link human factors?
2. How does corporate social responsibility linked human factors play its greater role in making effective role in continuous development, following the MOU and allocated budget in the advent of company closure or till the end of mining contract?

Research philosophy

A research philosophy is a belief about the way in which data about a phenomenon should be gathered, analyzed and used. The term epistemology (what is known to be true) as opposed to doxology (what is believed to be true) encompasses the various philosophies of research approach. The purpose of science, then, is the process of transforming things believed into things known: doxa to episteme.

Two major research philosophies have been identified in the Western tradition of science, namely positivist (sometimes called scientific) and interpretivist (also known as anti-positivist), (Galliers, 1991).

Interpretivism

Interpretivist contend that only through the subjective interpretation of and intervention in reality can that reality be fully understood. The study of phenomena in their natural environment is key to the interpretivist philosophy, together with the acknowledgement that scientists cannot avoid affecting those phenomena they study. They admit that there may be many interpretations of reality, but maintain that these interpretations are in themselves a part of the scientific knowledge they are pursuing. Interpretivism has a tradition that is no less glorious than that of positivism, nor is it shorter.

METHODOLOGY

Postmodernism is sometimes synonymously referred to as deconstructionism which, as postmodernism's main methodology, will be explained later on in this paper. It is also often called "post-structuralism" which Rosenau (1991: believes may be distinguished from postmodernism on the basis "of emphasis more than substance: Post-modernists are more oriented toward cultural critique while the post-structuralist emphasize method and epistemological matters…[such as] deconstruction, language, discourse, meaning and symbols while post-modernists cast a broader net." Postmodernism has indeed made inroads into many fields where we may not expect to find it. The areas in which postmodernism has at least begun to make its mark include forestry, engineering, management, industrial organization, property development, business, systems analysis,

organizational analysis, accounting, public relations, public administration, corporate design, (see Rosenau 1991: for references in the literature for postmodern influence in each of these areas) as well as in architecture, art, photography, literature, TV, video, film, rock music, and finally, style and fashion (see Connor 1989).

Although Holtzhausen (2000) argued that any area of public relations research and practice could be analyzed from a postmodern perspective, researchers investigating the subfield of corporate social responsibility (CSR) have devoted less attention to examining the phenomenon from a postmodern perspective, except for a few scholars such as Christensen (2007) and Schoenberger-Orgad and McKie (2005). This paucity of literature is unfortunate, given that the field of CSR, with its focus on discharging organizational responsibilities towards society specifically with respect to building and maintaining community relations, offers myriad prospects for public relations practitioners to display postmodern behavior. The field of community relations has often been plagued with contentious issues such as criticism of corporations' transgressions into rural societies and displacing traditional ways of life (Breen, 2007). Therefore, this research takes the position that the role of the postmodern practitioner is not just to be an organizational activist but to do so while navigating the dialectical complexities of being an organizational representative and activist at the same time

Method of Analysis

Qualitative research methods with postmodernist paradigm by using re [de] construction Derrida, elements that will explore the culture of the indigenous peoples are marginalized into the disclosure of corporate social responsibility. Researchers at the time in the field

observing the social meaning and capture the diverse perspectives that exist within the natural social order (Zangen, 2014). That is, Researchers mingled with everyday life "indigenous peoples" (called members) to Obtain a deeper meaning, after that, the Researchers Came out and looked back to his world and social phenomena from the perspective of Researchers Appropriate, identification of cause of conflict, regret indigenous people from the impact and mismanagement of companies. Management use capitalism ideology in implementation of CSR, it is not match with Luwu Culture (Creswell, 2014; Derrida, 1978).

The research used an open-ended questionnaire and interviewed some relevant key informants and other related stakeholders at different levels, such as at the provincial level, district and local level. The study conducted in-depth interviews with key informants. It was about 40 key informants embraced in extensive interviews. They were industry management, policy makers at the district, chief of customary communities, head of village, local businessman, NGO activist, mining workers. The interviews took around 2-3 hours for each interviewee. For selecting respondents, we used purposive method. The research also applied the observation method for supporting the data. The investigator also collected some relevant rules and regulation documents both at national and district, as well as local.

OBSERVATIONS AND DISCUSSION

Reconciliation Society, Government and Corporate

The government needs to take efforts to foster reconciliation among communities for horizontal conflict resolution due to differing views

on the corporate presence and overlapping customary land claims. Reconciliation should also be pursued for the vertical resolution of conflicts between indigenous people and their state administrators; resolution of conflicts over land rights that have chronic needs to be promptly carried out peacefully based on the principles of respect and protection of human rights and the rights of indigenous peoples. Conflict resolution should also consider aspects of environmental conservation through a moratorium on the licensing, corporate events and community related activities, except heritage and traditions. Reconciliation must also be accompanied by efforts to restore the victims. Progression will occur into the learning process and are now preparing to practice a lot of things, just not work for wages, solely for continuous living and help the company to make a profit, so that all live decently. All should seek to get the chance and improve themselves to a higher level of humanity. Country will be progressive not only because of the economy but with the culture. Japan is a developed country but is known for its culture. Japan is advanced with technology but preserving their culture. Even Commonwealth aware of the four tasks the company in the community not only for profit but be aware; economic tasks, technical task, the task of social and political task carried in encouraging others and transform society from an economic healthy standpoint and be responsible (Schumascher, 1981; Campbell, 2012).

The political system and government regulation to recover post-mining will be more effective and accountable to *stakeholders* including indigenous people is indispensable. Government to formulate regulations for the protection, culture, indigenous peoples, and the environment both prior to the mine was closed. There is a need for more leaders or economists who delivered the concepts and regulations such as the new deal and others to limit the power of

companies that have grasped the traditional village, in order to strengthen traditional institutions to protect the habitual community. Henceforth the traditional ceremonies not only as a symbol, a symbol umbrella, 'Vakka' given to Luwu; it must be working properly and carry the responsibility on this earth with the mandate given by God to Luwu, so various symbols back functioned. *Sajo* as the closing event in rituals pick up guests at kingdom Luwu, will also be drawn at closing and the time of the end of mining operations in Luwu kingdom or just cries indigenous and endemics that has been cooked in a furnace 1000 degrees by the company, will sold shares, and the region to new revolution period.

Miller and Rose (2008: 40) also said that there needs to be a balance between:

There [... is] a diversity of mechanisms, both direct and indirect, through which the political authorities have sought to act upon entities and processes that make up a population in order to secure economic objectives, and the loose linkages between political ambitions, expert knowledge and the economic aspirations of individual firms.

The struggle for hope and humanitarian missions are also in accordance with:

"This is the second year with a financial loss. But if we consider the added value which represents the corporate value, and not just the net revenue, we can see that there has been growth. The stakeholders should be Able to look beyond "keyhole" and perceive the real growth of a company. A falling tree makes more noise than a growing forest and the company was not just expressed by the numbers that most

people see. Despite the global crisis, we continue to aim for a collaboration of Efforts and growth. Collaboration is essential for putting together ideas and passions. Growth is necessary in terms of turnover, but in relationships, knowledge and values, which are intangible most of the time and connected to the virtues that the people of Box Marche put into reviews their work. Numbers do not emerge if there are no values". (Dominici, Managing Director of Box Marche, 2012). "Growth at all costs? Sometimes it is not necessary to grow. First we must allow people to grow, in terms of culture, passion, willingness, interests and quality of life. What tangible goods we may lose, that we gain with intangible goods like, the ability to solve problem, increased value of our products and services, relationships with clients, a positive working atmosphere, greater happiness, tidiness and order in the working environment, the relationship with the territory and in culture ". (Dominici, Managing Director of Box Marche, 2012).

Dominici also said that the cost would be incurred to support the growth of human beings; culture, interests, readiness, quality of life, and these are intangibles. This is in line with the principle in kingdom of Luwu that needs it including inner needs of the society that need to be met in general as; culture, education, and religion. All are internal necessity but largely determines the quality of life (Okpara & Idowu, 2013).

Preparation of the mine after the *trust fund* set up by the company, but the funds will be handed over to the central government and then distributed to the regions. Governance of funds and a short preparation will bring new changes to the conditions of the community, the reaction will take place and a new evolution will run. Companies prepare yourself chasing profits at the end of his contract, employees

prepare themselves for early retirement and the community and the government will be left with the burden of rights over lands and some of the MOU are not resolved.

New Approach by Management

The Company does not make any late changes to the public service, if a mistake was realized and embrace change, indigenous peoples are wise people accept and prepare for the release and return to live in peace in the region. Peace is not achieved by the provision of material or the promise of the *trust fund*, even though it was as a guarantee fund companies, but the recognition of indigenous peoples is more important.

Sun Tzu, 1500 BC has been suggested that:

- Go to the people
- Living among them
- Starting from theirs
- Wake up than they know
- And if the deed has been done
- The mission has been completed
- About the best leader
- People will talk
- 'we do it yourself' (excerpted from McCaffery, 2004)

Sun Tzu's advice is widely used in the management paradigm change, and very nice applied in the implementation of corporate social responsibility. Management has been given the order top-down *(top down)*, being a leader who actively involving subordinate or community in decision making program. Although organizational

development involves aspects of technology, *software* but should still consider the humanitarian aspects *(human aspect)* as the political and cultural issues (Wiyono, 2001; Daniel, 2005; Latif, 2015). After the industrial revolution, then generate a new cultural environment, change the villagers, the town became a city factory. An agrarian society into an industrial society with a view of the material life. To improve social relations with society, the management functions as the manager of the company must function properly. Management is a social to achieve certain goals. Drucker (1999) found:

Management departs from the reality of human behavior and human institutions. The dynamics of the members making management as part of a social reality that is tangent to the complex nature of the human person and interpersonal (Daniel, 2005).

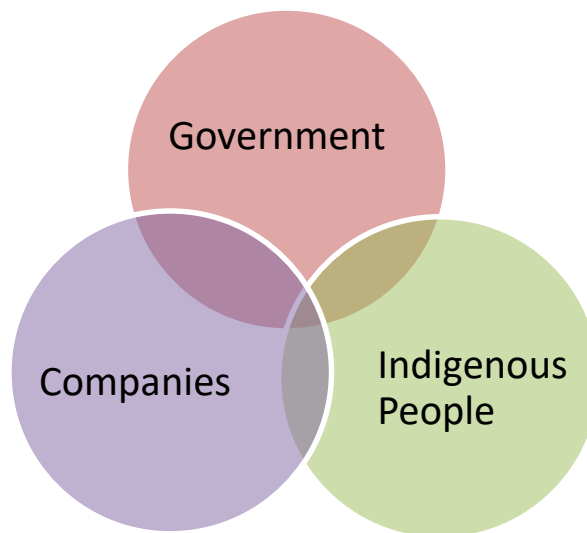**Human Model Factor Risk Social Responsibility**

Figure 1 Human Model Factor Risk Social Responsibility

The human factor is very important in the responsibility for the management and restoration of social and natural conditions of post-mining. Before the mine closes, the recovery that was supposed to be the beginning of the rehabilitated and restored natural surface corresponding initial conditions, though not entirely, paddy fields for the indigenous people, the preparation of the fields, orchards and other endemic which is characteristic of this area. The plant closure will finish their livelihoods, with conditions still sore from the impact of their work or suffer a lifetime. Although no pension fund for employees, but there needs to be more transparent information early as liability company (Estes, 2005).

Mining industry network

For companies, CSR is a topic of great importance, as evidenced by the percentage of time dedicated to the discussion of these issues during interviews. While emphasising the voluntary and social dimensions of CSR, companies agree that CSR is a key element for preservation of social licence and co-existence with local communities. The analysis of CSR activities of mining companies revealed a presence of three broad strategies: ethical CSR, distributional CSR and developmental CSR. They are outlined below. Ethical or Procedural CSR: this type of CSR strategy aims to maintain ethical approach to corporate operations, whereby companies consider the consequences of their operations on different stakeholders. Following the CSR conceptualization of Carroll (1991), companies have four broad types of responsibilities: economic, legal, ethical and philanthropic. Carroll notes that a company should simultaneously fulfil all four types of responsibilities, although the relative emphasis and magnitude given to these responsibilities differs. Ethical CSR can be seen as maintaining 'Doing No Harm' rather than 'Doing Good' (Lantos, 2001).

Companies adopt policies and processes that aim to avoid disturbance and breach of ethical values and norms. In this case, companies concentrate on not harming the stakeholders on a range of issues: health and safety, employment policies and applying ethical norms in contracting. This type of CSR strategy suggests that companies conduct themselves in a fair, just and transparent manner. However, ethical CSR can be seen as 'following ethical procedures' such adherence to ethical code of conduct, rather than actively fulfilling social responsibilities. Distributional CSR: as CSR has the fourth type of responsibility: philanthropic responsibility (initially named by Carroll (1979) as discretionary). It can also be used for 'Doing Good'.

Distributional CSR implies that companies not only engage in activities that aim to respect the rights of others and minimise the negative con sequences of corporate operations, but also actively engage in contributing to the common good. However, in the case of the mining sector, distributional CSR manifests itself as a short-term approach that aims to reduce income disparities between mining workers and local non-mining communities. The primary objective of distributional CSR is to ensure a visible flow of benefits from the mining project to surrounding community via investment in schools, health care and physical infrastructure. Training to local community members in order to help enhance their 'employability' also refers to this category of actions. Companies often brand this approach as 'integration into the community'. Distributional CSR is about fulfilling the expectations of the communities to the level of maintaining a successful completion of the mining project. Companies believe that if communities do not have tangible benefits from mining projects in terms of employment or improved local services, a feeling of disappointment may lead to resistance to mining projects by those who do not benefit from the mining projects. This disappointment maybe linked to a burden of

negative environmental and health risks associated with mining and lack of appropriate compensation.

Negative balance of impacts and benefits of extractive projects may lead to community rejection. For instance, the church in Argentina is often very vocal about local implications of mining projects and act with the communities to oppose mining referring to this negative balance, as priests in Rio Negro emphasise: ''Few of us use gold and we all see open-pit holes in the landscape'' (interview with priests, Rio Negro, November 2008).

Developmental CSR: there are growing expectations that mining companies need to ensure lasting benefits for local communities and regional economic development, taking into account future generations. Developmental CSR is a type of strategy when mining companies decide to engage in activities that would contribute to the sustainability of their philanthropic efforts. It is called developmental because it concerns issues such as regional economy, business development and generation of economic alternatives and opportunities for people that would last beyond the lifespan of a mining project. This type of approach often includes activities that are designed to promote diversification of local economies—support of non-mining related sectors such as agriculture and food, skills development and support of local business initiatives. This approach will be ideally enforced by partnerships between companies, government authorities and other parties and organisations such as NGOs and cooperatives. These partnerships are often designed to invest the revenues from mining projects into long-term welfare, employment and business programmes. For example, developmental CSR may include support of alternative models with local businesses and cooperatives and micro-management initiatives.

IMPLICATIONS

Social Impact

The concept of Corporate Social Responsibility (CSR) is generally understood to mean that corporations have a degree of responsibility not only for the economic consequences of their activities, but also for the social and environmental implications. This is sometimes referred to as a 'triple bottom line' approach that considers the economic, social and environmental aspects of corporate activity. Nevertheless, the very objective of CSR is get affected when the company won't take up the promises that made for the public development. Given the uncertainties and extreme risks, we feel it best to extend the environmental precautionary principle approved in Rio 1989 to the impact of mining on indigenous peoples. Adapted, our proposed Precautionary Principle for Mining in or near Indigenous Peoples would read: Non-indigenous stakeholders in mining shall use the precautionary approach to protect the indigenous peoples and the environment that supports them. Mining cannot take place without their prior informed consent and participation in their self-defined indigenous development. Where there are threats of serious or irreversible damage, scientific and economic uncertainty shall not be used as a reason to postpone cost-effective measures to avoid and mitigate risks to indigenous livelihoods and cultures.

On the theoretical ground, a critical perspective on stakeholder theory would not just focus on documenting 'best practices' in stakeholder management. Popular dimensions of organizations that invoke notions such as diffusion, democracy, market, empowerment, flexibility, trust and collectivity, also need to be critically examined and countered by investigating how these corporate Banerjee: Corporate Social

Responsibility 75 objectives along with notions of 'values' and 'ethics' increasingly dominate all other 'social' agendas giving rise to a new corporate colonialism that forces people to participate in the economy in a particular way (Goldsmith, 1997; Grice and Humphries, 1997: 425). We need to open up new spaces and provide new frameworks for organization-stakeholder dialogues as well as critically examine the dynamics of the relationships between corporations, NGOs, governments, community groups and funding agencies

CONCLUSION

Sustainable empowered development means that indigenous peoples do not lose control over their life circumstances as a consequence of an encounter, but rather improve their livelihoods and have their collective wealth enhanced. However, the abrupt closure or intended closure of the undertakings influence the indigenous community living in the remote areas who depends on the corporate responsibility activities for sustainable development. Several factors like protection of their socio-economic life, schooling of the children, jobs, and allied public service facilities extended by the CSR plan will abruptly will be ended up into causing severe damage to the indigenous people. It is envisaged in this context that more transparent communication is in need to be entertained before the transfer of ownership of the mine.

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