

INDIGENOUS 'LUWU' COMMUNITY AND CORPORATE SOCIAL RESPONSIBILITY – POST MODERN STANDPOINT

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ABSTRACT

This paper deconstructed the old model Corporate Social Responsibility with the capitalistic and hegemonic paradigm of indigenous peoples with postmodernism (Derrida). Data collection was done with informants from indigenous peoples, officials of community development corporations and people from non-governmental organizations. This study is consistent with identifying reality of the indigenous people's rights and their loss with CSR. Following the 'principle of fairness' the study was ventured into a new model of corporate social responsibility that brings social justice in front and the rights of indigenous people of *Luwu* with more physical and mental fulfillment without any control of capitalistic trails to enter in various aspects of healthy community life. CSR programs usually extend to the community in the frame of "*capitalism*" and acting with "*responsibility*". CSR for new concept, accommodate the rightful authority of indigenous people and create value to the *stakeholders*. The development of stakeholders value is more important for a company in engaging CSR rather fulfilling and empowering a community. In principle, hence forth it is inferred that the concept of CSR should not be domination or hegemony embraced with capitalistic ideology. It should stretch proper rights to indigenous communities so that in the advent of any company closer, the community may be self-reliant to cope up with it.

Keywords: Corporate Social Responsibility, capitalism, indigenous community, luwu culture

INTRODUCTION

Indigenous people always have conflict with companies because of hegemony and the limited access to their land after industrial formations. Companies usually preach the CSR but never give proper benefits and rights to the indigenous people. This paper deconstruct model for CSR ensuring the inclusivity of indigenous people. The old models mark the CSR program especially suitable for employees and companies shareholder's rather for indigenous people. The initial purpose of the establishment of the corporation or CSR programs, by the territory is to help public or the indigenous people (Bakan, 2007; Estes, 2005). Subsequently the corporations look with joint venture's (*partnership*) of a small group of people, who are bound together by loyalty and trust to pool the resources for company growth. Once the company reaches its destined goals, they are not ready to loom at the people or land or the resources they have utilized for the company development and profit maximization. Always there is a shift in the company's initial goal (Estes, 2005; Gidley, 2006; Idowu, 2012), which goes against the community welfare. This paper explains the implementation of Corporate Social Responsibility; there it will deconstruct the old model which was used with capitalistic hegemony.

QUALITATIVE LITERATURE REVIEW

Capitalism was born when the feudal system become an obstacle to the development of productive forces. Feudalism with land-based production model slowly started competing with factory-based manufacturing, which is much more productive. The strength of the feudal society, namely merchant classes and the capitalists, ultimately overthrow the feudal society that strangle them in a feudal undemocratic and conservative society, created a hindrance to the development of capitalism. Each industry is part of a complex chain of capitalist production, creating networks interdependently, which dominate corporate culture (Bakan, 2007; Estes, 2005).

Adam Smith warned the dangers of cultural and corporate model in 1776 in his book *The Wealth of Nations*, where it is stated that the managers cannot be trusted. A variety of fraud and abuse of trust and corporate scandals are associated with. In 1851 the Committee of the Partnership in UK maintains the order and respect for the laws of ownership. In this decade, power of large companies dominate the local community and put an end to class conflict by involving workers in the capitalist system. Their size, number of employees, and economic interests, on the whole, had created a big influence which match the power of the government, revealing harm on communities,

employees, customers and the environment in which they operate. In the period of the 1800s, capitalism was dominated by small companies belonging to a family or individual. But, capitalism reached its peak of free competition in 1860-70 and then the monopoly has not been a major feature. Only in the 1900s finally entered a phase where monopoly capitalism became the dominant feature (Bakan, 2007; Estes, 2005).

Corporate responsibility is more complex today that the company is not only responsible for the investors and creditors but also to employees, customers, communities, and the environment around. Concepts such as corporate responsibility put forward the strategy of *morality* and *value centric* (Sharp, 2010) nature. The approach used by the company to be more effective and touched the community spirit all over the company (Sharp 2010).

The underlying idea of deconstructing the concept of CSR is to approach the values of local wisdom that synergizes with government policies and approaches, *supplemented* through the paradigm of postmodernism. Thus postmodern perspectives intellectually changed the perspective of *ontology*, *epistemology* and *methodology* in the view of the social realities with several alternative ideas to get a more humane concept.

Indigenous peoples with their traditional rights and the constitutional rights are contained in the Preamble of the Constitution of the Republic of Indonesia in the Year 1945 (Rato, 2015: 146). Such rights as indigenous peoples in the area of companies' development that need to receive fair treatment by presenting them in the development program and with the disclosure of corporate social responsibility. The expectations on justice are illustrated by abstracting the company's relationships with various *stakeholders*. Justice is the primary virtue of social institutions, as truth in systematic thinking (Rawls, 2011). Justice described in the Indonesian ideology as the state, for all Indonesian people. Values of justice should be the foundation and it realizes in a common life (Santoso, 2015: 87), in the fulfillment of education, religion and cultural integration. *Luwu* local culture with the long term presence of the mining companies has been dominated by the materialistic capitalist culture. Induction and assimilation of such culture into the psyche of indigenous people has later resulted the marginalization and alienation. It is argued in this context that one way to fight for the rights of indigenous people, will be through the existing models of social responsibility, that will be deconstructed to build a new model, suits to the *Luwu* culture (Robinson, 1986; Cahyono, 2016).

RESEARCH FOCUS

Corporate Social Responsibilities equitably accommodates the rights of indigenous peoples. The concept of CSR is still a capitalist mode to be re(de)constructed using postmodernist paradigm with a view of Derrida better able to dive into the texts, which are still weak in including all aspects, still disregarded. Derrida thought would give way to strengthen the weak, so as to bring social justice and the rights of indigenous peoples *Luwu*. Establishing the concept of social responsibility is based on the value of local knowledge.

Research question

This study aims to answer the following research question:

1. How to model re (de) construction of corporate social responsibility that brings social justice and the rights to the indigenous peoples *Luwu*?

Formulation of the problem

Concept of social responsibility is based on the value of local knowledge with the research questions: "How to model re (de) construction of corporate social responsibility that brings social justice and the rights of indigenous peoples *Luwu*? Though the concept of social responsibility is widely acknowledged by the corporate and community, it is argued that the real essence of CSR is still a reverie to the indigenous people whose resources are well netted and utilized by the corporate for financial gains. This study tried to explore whether the concept of social responsibility is consistent in identifying the reality of utilization of indigenous people resources, in making the distribution of benefits with the principle of fairness that structured into a new concept of social responsibility modeled with social justice and the rights of indigenous *Luwu* people.

Practicality of the Research

Corporate social responsibility concept creates wisdom and the connect between the government, companies and indigenous communities in *Luwu kingdom*. This research is expected to contribute for the improvement communities and guidance for companies in the form of *leadership* models linked to the implementation of social responsibility. This study tries to explore a model of corporate social responsibility in Indonesia for developing strong CSR culture that reduces conflict between companies and indigenous

people. CSR programs should look into the core consideration of the needs of indigenous resources and proper attention for sustainable recovery of their land after industrial utilization. This research is expected to contribute to the preparation of rules for the MNC and social responsibility, thus not only capitalist, even so accommodate the rights of the indigenous peoples so as to minimize the company's social conflicts. This study has several implication or managers and policy makers in making policies in favor of indigenous people on social responsibility programs.

METHOD OF QUALITATIVE ANALYSIS

Qualitative research methods with postmodernist paradigm was used by the study while re[de] construct (Derrida), the elements that will explore the culture of the indigenous people who are marginalized with the disclosure of corporate social responsibility. Researcher captured diverse perspectives during the filed observations and try to get the social meaning associated with the concept within the natural social order. Initially, the researchers interact with everyday life of "indigenous peoples" to obtain a deeper meaning associated with the concept of CSR under study. With the reflections and critical analysis, the concept will be looked back from the perspective of researchers, to identify the cause of conflict, repentance indigenous people on CSR effect and way of management of companies.

Companies use capitalism ideology in the implementation of CSR, and is not matching with *Luwu* Culture and Indonesian thought. Interpretation of the informants about their perception on original *Luwu* kingdom culture was used after deconstruct of CSR concept. In this process, the researcher identified the real concept of CSR and clarify the same with the indigenous people leading critical reflection to understand the real perceptive, simultaneously.

The study followed ethnographic research which is a social science research method. relies heavily on up-close, personal experience and possible participation, not just observation. Participation in ethnographic research is needed (Emerson, 1991) because: there are two interconnected activities comprises of ethnographic research: (1) first hand participation with initially unfamiliar social world and (2) the production of social accounts of that world by drawing upon such participation. Therefore, the direct involvement of researchers in the field sometimes have emotional impact. Research can have fun and excitement during the interaction, but it can also be something that disrupt personal life, security, physical, or emotional.

In addition, social research also arranges an interaction with the family life, identity or personal values that those contained in human beings. "Logos centrism" which is about to be dissected Derrida through the reading of texts of philosophy is a system that became central to the narratives metaphysics rebuffed by postmodernism. Various theories and theses in Western philosophy could have sought its roots in this system. As written by Jonathan Culler, although we cannot deny completely from this system because of its dominance is already strong in the world of thought during this time, at least we can identify the conditions and mechanisms of what's working and make the system survives. Words to describe, it is the object of attention Derrida "deconstruction of logos centrism". More generally, deconstruction involves the decomposition of unity in order to reveal the hidden differences (Ritzer & Goodman, 2003: 607-608).

The Derrida deconstruction of the text of the exercise by doing the reading, which is known as deconstructive readings. But what steps are necessary in a deconstructive reading is never appeared in as transparent and systematic. Derrida never wrote a single book about the "methods" deconstruction. Derrida's deconstructive assume that reading is not a method, procedure or theory that is characterized by the existence of a clear and systematic definition. For Derrida, deconstruction is a process that is not finished, and always moving dynamically (Asyhadie, 2004).

However, Barthes (Sunardi, 2004: 236) tried to explain the five steps undertaken by Derrida's deconstruction as follows:

1. to transform concepts,
2. to displace them,
3. to turn them reviews their presuppositions,
4. to rein inscribe, them in other chains, and little by little to modify the terrain of our work, and
5. thereby produce new configuration.

First step is to transform the concept of social responsibility with the rules of law, with the existing realities. The second item is to accommodate the rights of indigenous peoples into the disclosure. The third is comprehended conjecture about the rights of the marginalized. Fourth is a linkage arrangement or sequence of reality and modify into a model of social responsibility. The fifth is to create a new model for the disclosure of social responsibility equitable and accommodate the rights of indigenous peoples.

The first steps taken was to process and prepare data for analysis. This step involves the transcription of the interview, short material scanning, typing field data, or sorting through and organizing the data into different types depending on the source of information. Further reading data in-depth, with credibility and narrative information was done. Coding of all the data was matched with the topic and realized the conceptual linkages, by describing the realm of participants, there by categories were connected with the concept will be analyzed into (Cresswell, 2014).

OBSERVATIONS AND RESULT

Indigenous people are experiencing difficulties since the large mining companies started its operations. The concept of CSR, the way it is envisioned and implemented by the mining companies, should follow the ideology strictly by reinforcing the indigenous community. It should facilitate the development within the interaction between reality and ideology (Idowu, 2012; Moerdiono, 1991). It is observed that the implementation of the CSR is released with its snail form of changes and development, that are sensed by the indigenous community. The fundamental change expected is the change in the ethos and eros with appropriate developmental opportunities. As it is evidenced a change from an agrarian society into a modern society will cause tension and unhealthy interaction. The gap is widening between passive ideological implications in its relevance with due consideration to the pace of modern life (Moerdiono et al, 1991). The intention of capitalistic ideology with its integration of CSR is a erroneous move which acts with authoritarian rule. The indigenous community as well as the workers turned upset CSR implementation which narrow down the dogma. The managers never thought that *Pancasila*, as an ideology of the open living and vibrancy, did not strictly followed. So the development of a dynamic company will coexist with the company if using ideologues. The values of *Pancasila* which ensured the need of identity of the people to be protected be fit with natural and healthy ways without disturbances (Moerdiono, 1991; Hasimu, 2012).

As a proper foundation for the development of the national culture, the culture contains three layers of meaning, *cultural dimensions of some areas of life*, one of which is political in terms of identity (of the unity of the ethnic into the unity of the nation), *political legitimacy* (sovereignty replace the rule of invaders), *the economy of the transformation of an agrarian culture to industrial culture*. In the case of industry, the reality gets rid of the society with the principles of the nation, while the company encourages intense competition for economic gain, is seen with the existence of symptoms of

monopolies, oligopolies and conglomerates that accentuated business profits. Our country is diverse in culture and characteristics of each indigenous people from food, traditional houses, custom clothing, geography etc. Change and commotion are accompanied by any change in ideology or management resource system eventually requires adjustment of distribution of management leading to *justice by ideology* (Supartono, 2004). According to Human Rights Commission the indigenous people faced the loss due to the company's disorganized operations. There should be some remedy, as soon as possible for damages created by the company in the form of restitution, rehabilitation, compensation, compliance with a sense of justice, so that the cost for the completion of the company's social impact will be greater. The company must think of a "*new management paradigm*". The direction of social responsibility starts selectively from voluntary donations and which increase to the scope of responsible value based business viz., the three pillars; economic, social and ecological. To maintain business continuity, the companies must strategies its CSR operations in the indigenous locations, in order to increase the value of the relationship between business and society. So the responsibility of companies and countries not only in the form of land compensation, but rather on the social relations and justice.

In terms of restitution, person responsible is unable to provide full restitution to the victim and other reimbursements as a result of the damage (*harm*) experienced. Rehabilitation (recovery of the original position and / or restoration of the original condition, prior to the violation of human rights), which may include, among others, the restoration of freedom, return to their original places, restoration of land to its original state including the vindication (in the case before going on criminalization or stigmatization), infrastructure improvement and other damaged life situations by the misappropriation of land concerned. Fulfillment of sense of justice (*satisfaction*), which may include, among other things like making effective measures to halt and prevent the continuation of the ongoing infringement, inquiry into the alleged violations of the rights concerned and the disclosure of the truth events in question to be ensured. Searches of indigenous citizens are missing (if any). Public apology for the occurrence of violations of human rights and fundamental freedoms experienced to be in place. Imposition of sanctions or administrative law against the real perpetrators of violations should be initiated in this context. The principle of Pancasila must always be upheld so that all citizens will obtain fair and humane circumstances (Latif, 2015).

Study examined, re-goodness (de) construction in order to recover the damages created and thereby to alleviate the perceived oppression of indigenous peoples who are experiencing decades of difficulties with the interaction of CSR with capitalist ideology, brought by giant companies to get into this village. In addition, the new model of *corporate social responsibility* which give a sense of justice and the rights of the indigenous peoples who had become objects. This study addressed the readiness of local autonomy after recovery, even after the mind preparedness so that it will face a new revolution again.

Goodness re (de) construction –Concept analysis

Corporate social responsibility should identify the *stakeholders* and their needs in the decision making process. It should not take a decision on the consideration of subjective desires.

The World Business Council for Sustainable Development (WBCSD) defines CSR as the continuing commitment by business to behave ethically and Contribute to economic development while improving the quality of life of the workers and their families as well as of the local community and society at large (WBCSD, 2012). Carroll defines social responsibility of business, as economic, legal, ethical, and discretionary expectations that society has of organization at a given point of time (Carroll, 1979). The UK Institute of Directors defines CSR as business and legal obligations to manage the impact they have on the environment and society. In particular, this could include how organization to interaction with appraise their employees, suppliers, customers and the communities in the which they operate, as well as the extent to the which they attempt to protect the environment (Ruth Lea, 2002). To fully meet appraise on corporate social responsibility, enterprises should have in place a process to integrate social, environmental, ethical, human rights and consumer concerns into their business operations and core strategy in close collaboration with their stakeholders, which fulfill the aim of maximizing the creation of shared value for their owners / shareholders and for other stakeholders and society at large, and identifying, preventing, and mitigating their possible adverse impacts (European Commission, 2011).

The above definitions are more giving emphasize on the economic, legal, ethical side of companies which should identify stakeholder's *preventive and mitigating* impact on company's operations (Okpara & dowu, 2013). Countries must always protect its people and provide security to its citizens. If there is a mastery that is incompatible with the ideology, which will lead

to discomfort or tension (Moerdiono, 1991). Perceived marginalization of indigenous peoples is there because of injustice they experienced during way of shifting their life. The CSR funds actually to be provided to the indigenous people when they offer the land and resources to the company, as a recipient of an impact. Due to the lack of transference of this funds, the community will be forced to demand their rights, when their justice is denied.

New Model of CSR

As it is the need of the hour, a fair deal for the indigenous community to be put in place. The new model of CSR visualizes the fact that the local resources and the knowledge to be returned to the indigenous people who are marginalized. The logos which has formed with the ideology of capitalism, which control and experienced the mastery of the intellectual and cultural domination, ultimately inhumane, to be demolished in order to rebuilt the order of the glory that once destroyed (Campbell, 2012). In this case needs be done according to Derrida's deconstruction, there are two interpretations; The one that seeks to deciphering a truth. The other, the which is no longer turned towards the origin, affirms activities and tries to pass beyond humanism. The entire history - has dreamed of full presence, the reassuring foundation, the origin and the end of the play. (Derrida, 1978/2001, p. 292). The company control that is still capitalist domination is always a have the features of conflict in social, economic and political aspects (Tinker, 1975). Furthermore, paradigms of thought, Derrida, with postmodernism gave directions for the discovery of the meaning of the model and return on equity in accordance with the order to be enforced in the kingdom which is the glory of both leaders and the community, as well as the glory of nature and its contents. The result of this discerning outlined in the new model below give the name of the return of indigenous peoples as follows:

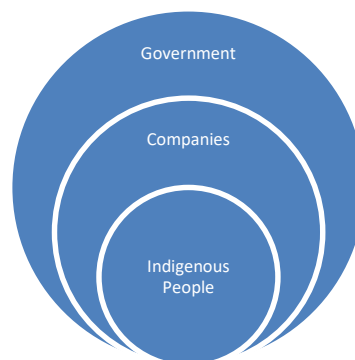


Figure 1: New models of CSR in *Indigenous Core* After Re(de)construction

Indigenous people, who have been marginalized, their land, rights and resources to be returned into as the central stakeholder, by retaining their ownership in order to accept the things that should be their right, to give the light dignity to all creation that is around. The company as a sponsor must be human and noble, and they should organize them in synergy with the enormity of natural resources capital, so that the credit still run. The government as a leader should maintain the balance and the harmony of life in the CSR administration in *Luwu* area.

Indigenous peoples can return to its past in their own manners, customs and culture. One way to maintain Luwu culture and indigenous community is to make them exist today as one of the part of Kingdom, or as inseparable settlement. The capitalistic hegemony made them to be separated from their own land. They turned to be an object of marginalization with industrial invasion. The way forward is to make them inclusive once again rather as a community who are marginalized in their own land. The social responsibility is lying on that approach rather divide and rule. It stresses the harmony with the indigenous community as a symbol of social responsibility and not function just for the sake of profit maximization.

Athreya also states that the liberalization, globalization and privatization is encouraging the *existing* companies to expand further. These expansion activities are part of corporate social responsibility, which is done by three actors, *Government Social Responsibility (GSR)*, *Corporate Social Responsibility (CSR)*, *Personal Social Responsibility (PSR)*. This concept is referred to as the *Three R Concept (Arthreya, 2014)*:

Three R Model

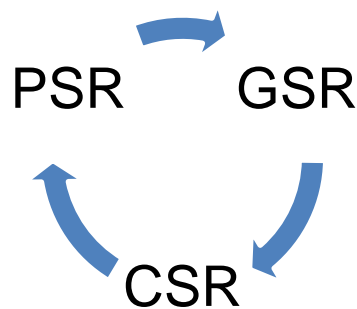


Figure 2: Three R Model

Government Responsibility (GR); is to regulate the public relations. *Corporate Responsibility*, and *Personal Responsibility* pertaining to the citizenship, so that the third actor is considered instrumental in conducted the growth of civil society in connection with the passing of corporate social responsibility (Athreya, 2014; Shamir, 2010). Schumacher is still concerned about the production of unsolved problems caused by our inability to realize that modern industrial system, with all his intellectual capabilities. Modern society with its strength has swallowed its own foundation. In the language of economics Schumacher with three classes of capital, fossil fuels, natural tolerance limits, and human nature. Life of capital that cannot be replaced by revenue (Schumacher, 1981: 21; Daniel, 2005). Modern society assumes that people have entered the world of knowledge, they are smart and can live without wisdom (*wisdom*). But indigenous people are struggling to achieve the peace and need a restoration of wisdom. Hopes that the procurement of goodness and virtue to be targeted until we can obtain equitable prosperity and the economical wisdom is sustainability. Earth with the gift of the Almighty has provided sufficient to ways to the meet the needs of each, but not for greed. Greed is not in line with the wisdom, peace, and freedom. Wisdom will show the way to achieve the goal. (Schumacher, 1981).

CSR That Delivers Local Self-Reliance

Indigenous peoples have confirmed, that the Luwu area is very fertile and able to support the community and can be independent. History has proven that *Luwu* is the oldest kingdom in South Sulawesi, and from here next several kingdoms in the South is born. *Luwu* was so solid with his king, indigenous stakeholders, and society, fought tenaciously thus faced colonial resistance, the kingdom still exist with various artifacts though having past episodes of colonization (Abidin, 1999).

Luwu Kingdom in the Dutch period which ultimately divided into several districts. These districts have a lot of resource based wealth. These resources of respective districts are well detailed in the literature of I La Galigo. Luwu has twelve tribes and nine languages. Although the dialects are different they unite and day. The independence of the Luwu kingdom is supported by abundant natural resources. King also responsible for any happenings or difficulties in society. King symbols an umbrella, sheltering, and responsible for values. The king of Luwu is very caring. From this point of view, we see that the King really don't not want to see people suffering in the region. The social responsibility of the king is very high. There are many rituals in honor of the guests, nature and other things done by the king. The concept is now

more linked to self-reliance of local people and social responsibility (Amin 2005, Robinson, 1986).

Indigenous peoples of Luwu has undergone many shifts to integrate them with the company who started their operation in their land. The company is not always going to operate in the locality for a long period. It is expected that the CSR activity should be directed to the local self-reliance, stressing the need for each entity to maintain and improve the quality of their independence, maintain the continuity of its existence, and also be able to participate in the process of restitution of the life. Indigenous peoples are expecting development and local self-reliance along with the preservation of the survival of the environment, culture, and their rights as indigenous people. While assimilating with the modern life challenges the availability of natural resources and lead to environmental degradation. In a wider perspective this has narrowed the expanse of tropical forest, increased intensity of acid rain, extinction of endangered animals and expansion of ozone layer, social conflicts (Amin, 2005).

The presence of companies making the community to oppress their local identities, ethnicity, native culture and making them silenced. Consequently, multiethnic status will become the postmodern discourse in the future. Under the auspices of postmodernism, local resources and local culture are oppressed, dominated and ruled by capitalistic hegemony (Khan, 2016). This scenario brought by capitalistic urbanization finds their freedom, resurrection and restoration to demolition, and then wake up again as a coherent culture, who actually worked with togetherness. This is what builds a sense of love of the king and the people, serving typical tap of every tribe into *Luwu* culture (Darnosugito *et al* , 1980) in building a traditional house before making this principle is destroyed capitalists and hegemony.

Informant: 'Principle of indigenous people' in accordance with the opinion of Traven (Khan, 2016: 1):

I do not want gold and silver. In this life, I can eat and have a good and beautiful wife, children have a fun, is more influential and good for me and that is enough. What does it mean gold for me? Provide many blessings of this earth; fruits growing on it and a number of cattle that I pastor, and like many gifts. Gold or silver are not affiliates of any blessing. Does gold and silver give blessings to you people? You're eager to kill each other for the sake of gold. We should never make gold as an idol, and we also should never be enslaved by it. We reiterate: gold was wonderful. We make rings and other jewelry, and we adorn ourselves, our wives and our gods with gold, because

gold is indeed able to beautify something. But we do not make gold and silver into money or commodities. We could see gold made happy, but we could not consume it. Our society, and also in mountain people never fight and war for the sake of gold, nonetheless we fight more for land, fields rivers, lakes, cities, salt, and livestock, but for gold? Or silver? Both are just beautiful in sight. I cannot fill my stomach with gold and silver when I am hungry, and it's because they do not have value. Gold and silver are the beauty of the eye as a flower blooming or birds are whistling. But if you fill your belly with a flower, the flowers are no longer beautiful, and if you cook birds, then he would no longer whistle, lose the beauty of both (Traven, 1980: 115F).

The texts from European region also extends growing understanding that the cultural language and postcolonial racism rights will be continued to change. As designated by Silverman when he wrote that:

Colonial logic of universalism and assimilation has resulted in postcolonial logic of pluralism and diversity. In the context of this pluralism "culture" became the site of a large per-struggle of the patterns of racism and anti-racism new. It can be mobilized, both to strengthen and to fight exclusion and racism. Clearly this is a problem of anti racism that the language of "difference" has by racism therefore faced with the problem of how to fight the concept of essentialism about the differences that are used by the new rights without strengthening the essentialism itself, or without having to slip and fall back on universalism, consequently against the first position (Silverman, 1991: 2).

Additionally, Guillaumin in the European context also explains that:

Cultural Rights (Cultural rights) otherwise known as " Nouvelle Droite" that uses the approach Gramsc to understand the culture, has been placed a bit special in the intellectual life and politics during the last twenty years ... rights "culture" creates an attempt to distance itself own conception of "racism" is applied by claiming basics, lifted from the left wing (left-wing) (eg from Gramsci) and emphasizing culture over extra-parliamentary struggle. Right to culture claims to be engaged in intellectual level rather than political or invite direct intervention ... Subsequently right that accurately terms are crucial, " difference". New Right then uses the idea of difference for support for "cultural" rather than the argument of the race. It changes the use of the term "race" that changed to "culture" (Guillaumin, 1991: 9).

Indigenous peoples who still has a soul in their culture and heritage deserve to fight for their culture. Their rich resources and culture are torn apart by the force of capitalism. There is a need to provide awareness to the leaders who are greedy for material things. The grandeur of the *Luwu* which has given by the Lord not only to the leaders alone but also on society and nature. Nonetheless, greed will bring wrath on earth. The soul Derridean will sprung up with the values that must be upheld. The damage caused by humans who staggered work and earn a living on this earth however never realized the need of eradicating greed and there is need for harmonious living. Borneo with its natural resources had been drained by the owners of capital. Sumatra, Papua and East *Luwu* will be the next target. *Luwu* indigenous peoples are generally simple farmer's way of life, nevertheless more farmers are there to survive in times of economic crisis.

This notion is also conveyed by Khan, (2016), as follows:

A farmer is a person who has a garden big enough to feed and employ themselves and all members of his family. A farmer is one of the communities (Germany), the most powerful. Farmers have a special feeling for their ground and they are generally conservative. A political force that is anti-revolution have eras of economic crisis is capable of addressing the market relations, by producing products that are produced naturally (Conrad, 1891). Farmers in this case not as a support against modernism but in anticipation of ruthless capitalism that they need to fight to protect the farmers, who are mostly indigenous or indigenous peoples.

Walicki; (1969) has provided an overview of the Russian peasant as follows:

Russian farmers are poor but occupied a life where the people are economically self-sufficient. Because of that, they are independent, 'covers a whole', and the aggregate. They meet all their needs and their own work ... the farming community is a community that is homogeneous, but its members have many different sides of individuality. Shortcomings of complex cooperation enables them to protect their independence and cooperation that unite them simple. At the same time on the basis of mutual sympathy. This moral unity underlying the common ownership of land and the government of Russia itself (Walicki, 1969: 53).

This illustrates that the problems of farmers are no longer a novelty, but it should be protected for generations. The scenario won't lead to unemployment or make them lose their land building up new social and economic issues. Farmers can employ his family for generations, and the

company cannot drain the natural resources and get out of its maximum utilization. Some social issues such as economic inequality and conflict urbanization occurs because of the presence of farmers in an area which is not well protected. Robert (1956) states that farmers are a type or class loosely defined. For them agriculture is the livelihood and a way of life. It's not a business to pursue for *profit*... A farmer is a person who resides in the effective control of the piece of land that has long been cultivated in the bonds of traditions and feelings (Khan, 2016: 88). Indigenous people, in general, farmers need fairness in terms of land protection, culture and education in line with the profession and the conditions they may face after industrial presence.

James Scott in this context indicates that the basic idea is coming from domestic and economic dilemma of farmers. Farmers are living with all limitations of nature and land. Any claims from outside parties, on their land and resources have minor scope in the control and consideration of neoclassical economics, since such economies are existing only to maximize *profit* ... if needed, farmer have to became a businessman (Scott, 1976: 4f). Farmers in this case is also indigenous people, who did not feel that they have got the justice of accommodating a company to their land and natural resources for better quality of life. When the company close down or have taken the decision to leave the indigenous locality, they feels more insecure and anxious about their future life. They have left their agrarian root but never reached to a state of prosperity. They have left their culture, land and resources but are still in the midst of disordered life. This assessment is also in accordance with Michale Taussig in a study of farmers in South America, making the difference between a traditional peasant culture with capitalist ideology who wish to master explicitly.

In the case of indigenous people, their prosperity is not judged based on materiality, but of physical and mental fulfillment without any control by capitalism. CSR programs provided to the community was shaped in the frame of "*capitalism*" and acting with "*responsibility*". Derridean say that it is impossible to implement the two things where there is a contradiction between *profit-seeking* by *pro-sociality*, so that CSR is considered a "*supplement*" only to bring together two things, that are impossible. *Pro-sociality* only will be achieved maximizing the shareholders' value of the company (Sabadoz, 2011). An administration there to increase stakeholders value is more important to the company. A projected budget and meeting it is very much important to the company. But, it seldom matches with the pro-social objective where the needs of the indigenous community is well addressed into. Henceforth it is released that CSR should not be implemented

with the capitalistic domination or hegemony. The need of a self-reliant community where the company operate so far, when it takes a decision to close down or leave the place, should be the very objective of CSR implementation.

CONCLUSION

The study was conducted to analyze the concept of corporate social responsibility in its modern perspective with the views from indigenous Luwu community. Indigenous peoples had everything before the company started their operations in their land. They were enjoying a better order of life, resources of arable land, and cultural heritages although it is traditional. Indigenous Luwu community were healthy and survived without a fancy hospitals, or any township amenities, but with the fresh air of infinite values and sufficient resources. They worked and lived with their agrarian land happily. But the with possession of their land by the companies, with associated polluted climates and inducement of urban values they are into full of social and comical constraints. Their life is at stake. They have lost their land. They are accustomed to lack of sense of fraternity with the spirit of materialism. They have lost sense of mutual help for all and the values and culture to build together. The companies left the these indigenous place and the community in the mid road with lot of uncertainties in their life. To go back to old habits will also experience difficulties since the company abandoned their generation where the capitalistic life styles are confronted with the semi-agrarian conditions and job transition period.

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