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Managing Social Responsibilities in the Extractive Industries: Exploring Cultural Impacts of Displacement and Resettlement Practice in Mining

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Abstract
This study aims to develop better insights into displacement and resettlement practice in mining and underlying impacts on a community's culture, in light of the growing institutionalisation of the practice in such settings. We address the question whether displacement and resettlement practice in mining is, in fact, a realistic ambition to restore and prioritise a displaced community's cultural values or rather a socially (or ethically) responsible approach to mining operations. This study rests on a qualitative, in-depth case study analysis. The case involves two communities affected by displacement and resettlement practice in mining, namely, Akoti in the Sefwi Wiawso Municipality and Obrayeko in the Bibiani Anhwiaso Bekwai Municipality; both located in the Western North region of Ghana. Data were collected through interviews with four key informants throughout an ongoing dialogue with them over a period of six months. Additionally, informal talks with various stakeholders of the two communities were performed. A qualitative narrative analysis method was used to analyse the data, and thereby, avoiding data fragmentation. The findings suggest that displacement and resettlement practice in mining face some overarching issues, including decreasing social trust, extent of ethical CSR practice, and challenges associated with loss of ancestral lands/heritage. This study's findings serve to inform corporate decisions as to the internal awareness of culture and associated elements, i.e., customs, traditions, norms, beliefs and value systems that impinge on displacement and resettlement practice in mining. Limitations of this study include limited data available, particularly interviews, which provides basis for future research. Our findings contribute to the literature by identifying the culture-related issues that arise from displacement and resettlement practice in mining, and responds to calls for further research that takes a sector-specific approach – both in mining and in other sectors where resettlement is common, and also calls for further research that explores culture-related issues at stake in corporate activities.
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1. Introduction

In recent decades, corporate social responsibility (CSR) has progressively risen in importance. As a result, various stakeholder groups increasingly expect business firms and organisations to adopt socially responsible behaviours (Amos, 2023; Amos & Boahen, 2023), in as much as there are indications that CSR-related ideas and thoughts are going mainstream as many management practitioners have joined the conversation (Porter & Kramer, 2007). Although the CSR concept remains contested (Blowfield & Frynas, 2005; Idemudia, 2011), it is widely acknowledged as a crucial issue that business firms and organisations face. A range of business firms and organisations engage in CSR-related initiatives that incorporate social and environmental issues into their

products, operations and strategic goals (Amos, 2023, 2018a, 2018c). However, there are cases where business firms and organisations pursue mostly shallow CSR-related initiatives and/or adopt only CSR rhetoric (Blowfield & Frynas, 2005; Idemudia, 2011). In this way, business firms and organisations employ CSR as an instrument for public relations purposes with the intention to increase profit, rather than address societal and/or environmental issues that are of concern to particular stakeholder groups. This emerging phenomenon is prevalent in developing countries (Blowfield & Frynas, 2005; Idemudia, 2011). For an overview of CSR research focused on developing countries, see Amos (2018b). From this perspective, we follow other academics and argue that business firms and organisations that adopt an instrumental approach to CSR have a high incentive to build-up a rhetorical façade in order to prioritise economic motives, rather than engage in 'actual' CSR practices (see also Amos, 2018a, 2018c; Blowfield & Frynas, 2005; Idemudia, 2011).

A critical analysis of the prior literature focused on CSR, as well as actual corporate practices suggests that the cultural dimension of CSR remains largely ignored, or at best only dealt with implicitly by academics and practitioners (Amos & Boahen, 2023; Maon & Lindgreen, 2015). Most importantly, issues that are linked to culture are often highlighted as the fourth, but a central pillar of corporate sustainability (Maon & Lindgreen, 2015). Specifically, it was in 2010 that the International Organisation for Standardisation's (ISO) 26000 guidelines for social responsibility made an explicit case for the integration of issues relating to culture into social responsibility policies and/or strategies of business firms and organisations https://www.iso.org/iso-26000-social-responsibility.html. Following this guidance, business firms and organisations are expected to promote cultural activities, respect and value local cultures, cultural traditions and heritages in the settings in which they operate (Amos & Boahen, 2023; Maon & Lindgreen, 2015).

This study is inspired by Alvesson and Sandberg (2013, pp. 47-70), and adopts a 'challenging' stance and seeks to problematise the prior literature focused on CSR by arguing that we approach culture as a societal constituent that may be subject to the impacts of business firms' or organisations' operations. Additionally, this study responds to calls by previous research for further sector-specific research into displacement and resettlement practice in mining and other sectors where resettlement is common (e.g., Kemp et al., 2027, p. 32). This study aims to develop better insights into displacement and resettlement practice in mining and underlying impacts on a community's culture, in light of the growing institutionalisation of the practice in such settings. (Arhin et al., 2022; Bugri & Kumi, 2018; Owen & Kemp, 2015; Kemp et al., 2017). We address the question whether displacement and resettlement practice in mining is, in fact, a realistic ambition to restore and prioritise a displaced community's cultural values or rather a socially (or ethically) responsible approach to mining operations. This question is deemed to be appropriate (or timely) because displacement and resettlement practice in mining can be expected to impact on community culture and associated elements, i.e., customs, traditions, norms, beliefs and value systems that underpin a given community (or society). By approaching CSR-related research in this way, this study sought to explore displacement and resettlement practice in mining and its impacts on culture and associated elements, i.e., customs, traditions, norms, beliefs and value systems that underpin a community, and thereby, reconsider "constructing novel research questions" (Alvesson & Sandberg, 2013, p. 49). This unpacking is crucial because, as Alvesson and Sandberg (2013) note:

"the opening up of a subject matter in this way enables us to question their underlying assumptions and, based on that, generate new areas of inquiries, potentially leading to new ways of being, doing and thinking" (p. 52).

Scholars have described people as reasonably '*homo narrans*' (Fisher, 1984, p. 6) and/or '*homo fabulans*' – the tellers and interpreters of narrative' (Currie, 1998, p. 2). Consistent with previous studies (e.g., Brown & Jones, 1998; Humphreys & Brown, 2002), we use the terms 'story' and 'narrative' interchangeably. Our understanding of these terms is derived from Ricoeur (1984) who observes that:

"A story describes a sequence of actions and experiences done or undergone by a certain number of people, whether real or imaginary. These people are presented either in situations that change or as reacting to such change. In turn, these changes reveal hidden aspects of the situation and the people involved, and engender a new predicament which calls for thought, action, or both. This response to the new situation leads the story toward its conclusion" (p. 150).

The motivation to adopt a narrative approach is inspired by claims that storytelling research is producing "a rich body of knowledge, unavailable through other methods of analysis" (Stutts & Barker, 1999, p. 213), and thereby, steers organisational theory to "reinvigorate itself" (Czarniawska-Joerges, 1998, p. 13). Particularly, organisational theorists with an interest in sense-making have also noted that narrative is a primary cognitive instrument, which constitutes the basic organising principle of human cognition.

This study adopts storytelling (or narratives) (Gabriel, 1991) approach to analyse the perceptions of indigenes and/or residents of a mining community in terms of their experiences of the cultural impacts of community displacement and resettlement practice in mining undertaken by a mining firm in a developing country – Ghana.

The balance of this paper is organised as follows. The Section 2 provides a brief overview of some of the

theoretical perspectives used by researchers working in the body of social responsibility research. Section 3 describes our research method. Section 4 provides the findings (or interpretations) of our interviews (or narratives and/or stories). Section 5 provides discussion and conclusions.

2. Literature review

2.1 Social responsibility

The responsibility of business firms (or private firms) is a controversial subject. During the past decades, numerous ideas have emerged suggesting how to define the responsibility of business firms (or private firms) (Friedman, 1970; Carroll, 1979; Donaldson & Preston, 1995). Friedman (1967) suggests that business firms (or private firms) should only be responsible for maximising profits for the shareholders. Carroll (1979) and Donaldson and Preston (1995), in turn, claim that business firms (or private firms) are responsible towards all stakeholders, not only to shareholders.

Bowen's (1953) Social Responsibilities of the Businessman is generally recognised as the book that marks the beginning of the modern literature of CSR. His point of departure for writing about the social responsibility of business was that the largest corporations at that time were vital centres of power and their actions affected citizens in many ways (Carroll, 2008). Bowen defined social responsibility as "the obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action that are desirable in terms of the objectives and values of our society".

Scholars writing after Bowen, including Davis (1960; 1968, 1973), Preston and Post (1975; 1981) and Carroll (1979), continue to search for an appropriate definition of the meaning and content of social responsibility. In 1960, Davis suggested that corporate responsibility involves decisions and actions that transcend the firm's direct economic interests. Davis (1973, pp. 312-3) defines CSR as "the firm's considerations of, and response to, issues beyond the narrow economic, technical, and legal requirements of the firm […] and to accomplish social benefits along with the traditional economic gains which the firm seeks".

Preston and Post introduced the notion of public responsibility in 1975. At the core of this notion lies the idea that business and society are mutually dependent systems, and that firms ought to be socially responsible by adhering to the standards of performance, both in law and in the public policy process since they exist and operate in a shared environment. In what is perhaps the most established and convincing conceptualisation of CSR, Carroll (1979) suggested that CSR is a multi-layered concept that can be differentiated into four interrelated aspects of economic, legal, ethical, and discretionary responsibilities.

Wood (1991), in a seminal work that built on Wartick and Cochran's (1985) work, organised the insights of Davis (1967), Preston and Post (1975) and Carroll (1979) into principles of CSR, which have come to constitute the normative foundation for a complete model of corporate social performance (CSP). In this model, the processes of social responsiveness and the outcomes of corporate social responsibility efforts are the two other components of this model.

2.2 Principles of CSR – legitimacy, public responsibility and managerial discretion

Wood (1991, p. 695) defines a principle as "something fundamental that people believe to be true or a basic value that motivates people to act". Three corresponding principles of CSR: legitimacy, public responsibility and managerial discretion are subsequently identified.

2.2.1 Legitimacy – satisfying the demands and expectations of society and stakeholders

At the institutional level, the principle of CSR refers to legitimacy: Society has some general expectations about what constitutes the social responsibility of business, where institution in this context is understood as social and economic institution. The principle of legitimacy builds on the 'Iron Law of Responsibility' (Davis, 1973, 1968) and states that society grants legitimacy and power to business, and that, in the long run, those who do not use the power in a manner that society considers responsible will tend to lose it (Davis, 1973, p. 314).

2.2.2 Public responsibility – expressing the company's legitimate scope of responsibility

At the organisational level, the principle of CSR refers to public responsibility (Preston & Post, 1975). According to Wood's (1991) (re)interpretation, the principle expresses the responsibility of businesses for outcomes related to their primary and secondary areas of involvement with society (Preston & Post, 1975); therefore, suggesting that business firms are not responsible for solving all social and environmental problems. Instead, they are - according to the principle – responsible for solving problems they have caused and for helping to solve problems and issues related to their business operations and interests. Together, the primary and secondary responsibilities define what Preston and Post (1975) call the "legitimate scope of corporate responsibility".

2.2.3 Managerial discretion – doing 'what is right'

At the individual level, the model suggests managerial discretion (Carroll, 1979) as the CSR principle. The principle implies that managers are understood as moral actors who should exercise, in every circumstance, such

discretion as is available to them toward socially responsible outcomes (Wood, 1990). Managers, thus have a responsibility to exercise good judgement and be seen as doing 'what is right' (Carroll, 1979).

2.3 Responsibility as practice: subjectivity formation and reflexivity

Responsibility (e.g. business ethics) as a practice has attracted scholarly attention in the literature (Loacker & Muhr, 2009). Clegg et al. (2007, p. 117), for instance, argues that it is more fruitful to focus on ethics as lived practice instead of as "a few good principles". This assertion suggests that ethics is not given a priori and cannot be concluded or enclosed (Loacker & Muhr, 2009). Rather, responsibility is and needs to be practiced. The practice approach to ethics is largely driven by discussions over moral choices (Clegg et al., p. 108), which are open to individual and organisations in a globalised world.

The term 'practice' is used in a range of disciplines, including philosophy, history, social and cultural anthropology and sociology to understand (or appreciate) human activity in the social world. Here, practice encompasses issues such as "the nature of subjectivity, embodiment, rationality, meaning and normativity; the character of language, science and power; and the organisation, reproduction, and transformation of social life" (Schatzki 2001, p.1). The large range of applications means that there is no such thing as one unified practice theory, but rather lines of thought that follow the same ontological basis, i.e., the fundamental unit of analysis for most practice theorists is the 'practice' itself, and as such, the social world is seen as composed of practices (Heidenstrøm, 2022, p. 237; Schatzki, 1996).

Schatzki (2001, p. 1) also argues that practice is an important concept for an understanding of "the primary generic social thing", just as it is important to appreciate the role of structures, systems, meaning, events and actions. Although academics note the popularity of practice theory in organisation studies, an increasing number of studies draw on practice theory to explain social reality or a phenomenon. The central idea is that practice theorists pay attention to 'activity' instead of systems, structures, discourse, and representation. From this perspective, practice is 'activity', or as Schatzki (2001, p. 2) puts it as "arrays of human activity" and what connects these activities. In essence, whilst there is no agreement on what activity means or how activities are connected, there is a general agreement in the literature to suggest that practice, i.e., 'array of activity', constitute the social reality.

Corradi et al. (2010, p. 277), in an attempt to create a more dynamic concept, outline a three-dimensional conceptualisation of practice. In doing so, the authors suggest that the most useful social practice theory is a combination in which 'interconnected activities', 'sensemaking processes', and the social effects are all considered and acknowledged. In this regard, we believe that it is useful to discuss the possibilities of responsibility and reflexivity. For example, when we practice responsibility, we do practice it in a way that reflects the historical context in which we are embedded, and this practice will produce, reproduce, or alter the way we live (e.g., cultural context), which, in turn, may influence how we understand ourselves, i.e., our subjectivity, even as academics or practitioners.

2.4 Practice as subjectivity formation and the importance of reflexivity

Subjectivity implies an ongoing formation (Loacker & Muhr, 2009). In situations where attempts are made to practice (business) ethics and responsibility, one also transforms one's own subjectivity. Following this perspective, it is imperative to transgress the subjectivity a given culture may impose on people (Dey & Steyaert, 2016). This transgression may be achieved through consciousness and reflexivity. Given the ideal scenarios, consciousness and reflexivity enable subjects to question and critique the dominant culture in the community in which they live and are an integral part thereof. Pollner (1991, p. 370) holds the view that reflexivity indicates "an unsettling', i.e., an insecurity regarding the basic assumptions, discourse and practices used in describing reality'. Put differently, the practice of reflexivity may enable researchers to question their own basic assumptions.

From the above, reflexivity implies that one interprets his/her own interpretations (Alvesson & Sköldberg, 2009), and that the researcher seeks to reach insights about how paradigms, frames, and vocabularies influence his construction of the world and ambition of doing something with it' (Alvesson & Kärreman, 2011). Alvesson and Sköldberg (2009, p, 273) outline four different levels of interpretation: (1) interaction with empirical material, i.e., accounts in interviews, observations of situations, and other empirical materials; (2) interpretation, i.e., underlying meanings; (3) critical interpretation, i.e., ideology, power, and social reproduction; and (4) reflection on text production and language use, i.e., one's own text, claims to authority, selectivity of the voices represented in the text. The authors argue that reflexivity occurs when one puts the different levels of interpretation against each other but does not prioritise just one level. Additionally, the authors argue that "the word 'reflexive' has a double meaning, also indicating that the levels are reflected in one another. A dominating level, for instance, can thus contain reflections of other levels. Two or more levels may be in a state of interaction, mutually affecting one another". In essence, all levels are understood as important (p. 271).

Taken together, as Painter-Morland (2011, p. 83) observes, the notion of "responsibility" can be understood

in a few different ways: (1) in the first place, it can indicate accountability; (2) responsibility as a trait and role responsibility; and (3) responsibility as the capacity for responsiveness. The third idea that responsibility involves responsiveness has an influence on this study.

3. Method

This study rests on a qualitative, in-depth case study analysis to fully explore the research problem at hand (Stake, 1995; Yin, 2014). Specifically, a longitudinal case study design is employed which allows for a detailed investigation into the research problem at hand and takes into consideration contextual conditions (Yin, 2013). The case study approach was chosen because of the exploratory nature of the research problem at hand and to gain an in-depth, contextual understanding (Yin, 2014). The two communities, i.e., Akoti in the Wiawso Municipality and Obrayeko in the Bibiani Anhwiaso Bekwai Municipality; both in the Western North region (Ghana) were chosen because they were deemed to be appropriate examples to generate insights into the research problem at hand.

Primary data were collected through interviews with four key informants throughout an ongoing dialogue with them over a period of six months. Interviews were deemed to be the most appropriate way to obtain information because it will allow follow-up questions to ground responses on specific experiences in the empirical context. The four key informants were chosen from two communities, i.e., Akoti in the Sefwi Wiawso Municipality and Obrayeko in the Bibiani Anhwiaso Bekwai Municipality; both in the Western North region of Ghana, and affected by displacement and resettlement practice undertaken by a mining firm. Additionally, informal talks with various stakeholders of the two communities were performed. The four key informants were purposively chosen (Patton, 2002) to maximise both the richness of the data and so the chances that the interview questions could have been addressed (Creswell, 2012), and saturation.

The interviews were undertaken in between September 2021 and February 2022, they lasted 320 minutes. The interviews were conducted face-to-face and online. Additionally, notes were taken during the fieldwork and data collection process was executed in accordance with the interview protocol. The questions were derived from the displacement and resettlement literature focused on the extractive industries, particularly they encompassed: (a) ethical conduct in relation community displacement and resettlement, (b) issues of culture: customs, traditions, norms, beliefs and value systems in terms of community displacement practice in mining, (c) issues of culture: customs, traditions, norms, beliefs and value systems in terms of community resettlement practice in mining, and (d) community, family, and/or social ties (communal spirit). The interviews were digitally recorded and transcribed.

Following the transcription of the interviews, a qualitative narrative analysis method (Langley, 1999) was used to analyse the data, and thereby, avoiding data fragmentation. The essence of qualitative narrative analysis is that it helps researchers to understand how research participants construct story and narrative from their own personal experience, “allowing the explanation of certain events that otherwise appeared mysterious” (Langley, 1999, p. 699). In this way, there is a dual layer of interpretation in narrative analysis. First, the research participants interpret their own lives (e.g., events, feeling, thoughts, motivations) through narrative. Second, the researcher interprets the construction of that narrative (Langley, 1999). Additionally, direct quotations from the informants were used to provide transparency and clarity; thereby enriching the issues highlighted by the informants. Thus, unless otherwise stated, the quotes as well as the issues highlighted in the findings of this study summarise the views of multiple informants.

Overall, this study is influenced by a number of methodological ideas. Firstly, the storytelling (or narrative) approach, in which the researcher could be understood as a storyteller and story worker who encounters, listens, interprets, constructs, tells, and recreates stories has influenced this study (Gabriel, 2013). Particularly, the storytelling (or narrative) approach has been inspired by Gabriel (1991, p. 858), who emphasises that stories, jokes, or nicknames may express what cannot be expressed by individuals in straight talk.

4. Findings

Our research captures perspectives from four indigenes and/or residents of two communities, i.e., Akoti in the Sefwi Wiawso Municipality and Obrayeko in the Bibiani Anhwiaso Bekwai Municipality; both in the Western North region (Ghana) and affected by displacement and resettlement practice in mining. In interpreting our data, we emphasise the importance of reflexivity and practice as being heavily influenced by the institutional context in which the mining operations and associated resettlement practice were undertaken. Our findings are presented according to some key overarching issues: decreasing social trust; extent of ethical CSR practice; and challenges associated with loss of ancestral lands/heritage.

4.1 Decreasing Social Trust

Our informants perceived that positive attitudes shown to the beliefs and value systems of indigenous people promote co-existence between mining firms and indigenes and/or residents of communities in which they operate.

This perception is consistent with Freeman's (1984) suggestion that by prioritising issues that are of concern to shareholders, management of organisations could be deluded into being involved in actions that may be immoral or unethical, and in the extreme, illegal. Freeman (1984) also recognise the growing importance of ethics in relation to organisations' behaviour and advocated for stakeholder management in attending to issues relating to ethical conduct, moral considerations, and values. Additionally, this finding challenges the notion of 'shareholder value maximisation'; particularly the notion that business firms should do 'good', i.e., business firms should be ethically responsible, without considering the impact of their action (or inaction) on the bottom line, as suggested by Lantos (2001). Our informants hold the view that denigrating the beliefs and value systems of a local community could destroy cultures that are by custom (or history) tied to the settings in which a mining firm operates. For example, our informants observe:

"[…] social responsibility helps firms in terms of their responsible behaviour towards customs and traditions […] positive impressions about ethical values drive the survival and ultimate success of a firm".
The perspectives on culture expressed by our informants appear to reinforce Maon and Lindgreen's (2015) suggestion that "the cultural foundations of local groups are intrinsically connected with the land they inhabit […] the effects of dispossession clearly create social and political chaos in many indigenous communities" (p. 761).

Our informants narrated some instances where a mining firm that operates in the community appear not to respect the customs, values and belief systems that underpin the community in which it operates. One typical informant put the need to respect a community's cultural practices as follows:

It is important that mining firms demonstrate their commitment to local customs, values, and belief systems […] e.g., agreeing to perform a prescribed customary rite and at a specified time of the year […] this singular act will definitely give encouragement to us.

Some of our informants emphasised how important it is for mining companies to compromise on their position when it comes to customs, values and belief systems that underpin work-related practices as well as business and society relationships. An informant emphatically described the salient features of business and society relationship as follows:

Once you decide to do business in a community […] you must adjust your mind-set and be ready to fit into local customs, traditions, values and belief systems […] this calls for ensuring that one's business of mining is socially 'fit' as well as economically 'fit'.

This need for a mining firm not to neglect a given community's expectations as well as to respond to issues of ethical behaviour that prevail in the community in which it operates corresponds to the results from earlier studies that sought to explore the moral conduct or ethical behaviour of organisations (Loacker & Muhr, 2009; Kjonstad & Willmott, 1995).

4.2 extent of ethical CSR practice

Mining operations may engender the sources of livelihood of indigenes and/or residents of local communities (by negatively influencing communities' perceptions), ultimately worsening the social and economic value sought by indigenes and/or residents of local communities. Richardson and Thompson (2023) suggest that human values are an important consideration in understanding CSR practices. The authors argue that such knowledge will be of much value to business firms and organisations that seek to enhance their CSR performance. In fact, it is a commonly held belief that mining firms that value a community's customs, traditions and beliefs tends to be attractive to indigenes and/or residents of the given community. Accordingly, Richardson and Thompson (2023) see value as co-created between organisations and a network of stakeholder groups who combine to ensure that value emerges. For example, one typical informant noted:

CSR should be taken as part of the values of mining projects and the reasons of corporate action […] CSR should be woven into the social fabric of daily practices of mining companies […] preservation of social license and co-existence with local communities […]

Ethical CSR can be seen as maintaining 'Doing No Harm' rather than 'Doing Good' (Lantos, 2001). From an ethical CSR perspective, a mining company adopts policies and processes that aim to avoid disturbance and breach of ethical values and norms. In this way, mining companies concentrate on not harming their stakeholders on a range of issues, including local customs, traditions and beliefs as well as applying ethical norms in their operations. A central idea in ethical CSR is that mining companies should conduct themselves in a fair, just and transparent manner. In essence, ethical CSR can be seen as 'following ethical procedures', such as adherence to ethical code of conduct, rather than 'actively fulfilling social responsibility', as our informants observed:

Operators of mining projects ought to respect local customs, values and beliefs that impinge on their operations […] operators of mining projects ought to perform prescribed customary rituals to avoid a breach of ethical values and norms […] local customs and traditions should unite operators of mining projects and communities, rather than divide them […] The kind of life people lived in their 'native' homes should not be curtailed just because a mining firm wants to mine for gold on their ancestral lands.

Our informants believe that if mining-host communities do not have tangible benefits from displacement and resettlement practice in terms of improvements in the kind of life people lived, a feeling of disappointment may lead to resistance to mining projects by those who do not benefit from the mining projects. This disappointment may also be linked to a disrespect for local customs and traditions and lack of appropriate compensation. Disrespect for local customs and traditions by operators of mining projects may lead to community rejection. For instance, ardent believers in local customs and traditions are often very vocal about local culture implications of mining projects and act with the communities to oppose mining projects, as our informants emphasised:

mining projects should be ready to commit to local customs and traditions […] mining projects should fit into local customs and traditions […] mining projects should not do any act that may be unethical or immoral […] mining projects should not do any act that may negatively affect the kind of life people lived

4.3 challenges associated with loss of ancestral lands/heritage

Our informants are highly doubtful that the operations of mining companies are compatible with ethical principles, as one informant remarked: "seeking to uphold ethical principles in a mining company's operations? […] I do not believe it […]"

According to the two communities' indigenes and/or residents interviewed for this study, there was widespread public perception that CSR is a green-wash, and mining companies use CSR as a rhetoric to promote corporate image without delivering long-term benefits for the communities in which they operate. There are those informants who believe that CSR practice by the mining firm operating in the communities is a manipulative tool to achieve corporate goals. Here, our informants hold the view that mining companies invest in community development, and thereby, seek to 'buy' the public support. For example, one informant observed:

Mining companies know that when the indigenes of local communities receive gifts they feel in debt and they should reciprocate by giving them their lands for mining activities.

There are criticisms about the methods used to resolve potential conflicts resulting from community displacement and resettlement practice in mining; specifically, concerning the participation of the indigenes of displaced communities as a result of mining operations. According to the two communities' indigenes and/or residents interviewed for this study, there are concerns about the top-down approach to corporate-community relations, and the agenda for dialogue is often imposed by the mining company without adequate participation (or involvement) by the displaced and resettled communities. Hence, the communities feel excluded from the discussions about appropriate resettlement and associated compensation package and long-term benefits resulting from community displacement and resettlement arrangements. For example, a typical informant emphatically noted:

Frankly speaking, I feel our ancestral roots and culture are directly tied to the community in which we live […] our ancestors expect us to protect and care for the natural environment […] we are collectively accountable to the future generation in terms of the natural environment [the current generation] inherited from the past generation […]

The above perspective on culture shared by our informants is consistent with the "principle of managerial discretion", i.e., 'doing what is right', which enjoins managers to act on moral grounds in terms of socially responsible actions (or inactions) (Wood, 1991). From a practice theory perspective, an 'activity' or "arrays of human activity" and what connects these activities (Schatzki, 2001, p. 2) may be deemed to be crucial in shaping an organisation's responsible behaviour rather than an emphasis on systems and structures that an organisation may have instituted to address specific issues of concern in local communities (Francis & Armstrong, 2003; Kjonstad & Willmott, 1995; Loacker & Muhr, 2009). For example, one informant observed:

[…] a mining company's socially responsible behaviour expressed in practical ways will attract positive public attention […] but a mining company that fails to respect local customs, traditions and beliefs […] is not worth attention.

5. Discussion and conclusions

5.1 Discussion

This study explores the perspectives of indigenes and/or residents of a community displaced by mining operations and associated resettlement practice. Our study is particularly appropriate (or timely) given that displacement and resettlement practice in mining may impact the culture and associated elements, i.e., customs, traditions, norms, beliefs and value systems that underpin a community in which a mining firm operates (see also Kemp et al., 2017). In interpreting our data, we emphasise the importance of reflexivity and practice as being heavily influenced by the institutional context in which a mining project and associated community displacement and resettlement practice are undertaken. Most importantly, issues linked to culture are often highlighted as the fourth, but central pillar of corporate social responsibility (Maon & Lindgreen, 2015). Yet, to date, little is known in terms of how issues related to culture and associated elements, i.e., customs, traditions, norms, beliefs and value systems that underpin a community are addressed in mining-induced displacement and resettlement programmes. Our findings are presented according to some key overarching issues: decreasing social trust; extent of ethical CSR practices; and challenges associated with loss of ancestral lands/heritage.

While most of the prior studies have focused on the different elements of community displacement and resettlement practice in mining (e.g., Arhin et al., 2022; Bugri & Kumi, 2018; Owen & Kemp, 2015; Kemp et al., 2017), few studies have explored the impact of mining-induced displacement and resettlement practice on the culture and associated elements, i.e., customs, traditions, beliefs and value system of communities affected by mining operations. Most importantly, it would appear appropriate and/or timely for a mining firm to integrate the socio-cultural systems of the affected community into its displacement and resettlement practice, and to understand the most pressing issues that may be of concern to the affected community. Our results thus serve to inform corporate decisions as to the role, expectation and implementation of a meaningful displacement and resettlement practice in mining. From a practice theory perspective, the finding that mining firms should meaningfully engage (or involve) the indigenes and/or residents of displaced communities in the resettlement programme would suggests that displaced communities could be perceived as a vulnerable group in terms of irreplaceable losses, such as the loss of ancestral lands (or heritage) to mining projects. Our findings thus are consistent with the result from earlier studies that sought to investigate community displacement and resettlement practice in mining (e.g., Arhin et al., 2022; Bugri & Kumi, 2018; Kemp et al., 2017; Owen & Kemp, 2015).

The study's findings suggest that indigenes and/or residents of the displaced communities lost their ancestral lands/heritage (or the natural environment), i.e., their primary source of livelihood, which is suited for agricultural activities to mining operations, and also lost their social ties, i.e., the social trust (or cohesiveness) that had characterised the spirit of community living for many years had suddenly witnessed a decline. Our findings show that decreasing social trust manifests in community (or family) ties breakdown, and consequently distorts the social systems of the communities affected by mining operations. While loss of ancestral lands/heritage, which may serve as the primary source of livelihood and/or the need for livelihood restoration and improvement as a result of mining-induced displacement and resettlement practice is well established in the literature (e.g., Arhin et al., 2022; Bugri and Kumi, 2018; Kemp et al., 2017; Owen & Kemp, 2015), there are limited studies that have uncovered decreasing social trust as a result of community displacement and resettlement practice in mining, with a few exceptions (e.g., Arhin et al., 2022).

5.2 Conclusions

This study aims to develop better insights into displacement and resettlement practice in mining and underlying impacts on a community's culture, in light of the growing institutionalisation of the practice in such settings (Arhin et al., 2022; Bugri & Kumi, 2018; Owen & Kemp, 2015; Kemp et al., 2017). We address the question whether displacement and resettlement practice in mining is, in fact, a realistic ambition to restore and prioritise a displaced community's cultural values or rather a socially (or ethically) responsible approach to mining operations. This question is deemed to be crucial (or appropriate) because displacement and resettlement practice in mining can be expected to impact on community culture and associated elements, i.e., customs, traditions, norms, beliefs and value systems that underpin a given community (or society). According to the two communities' indigenes and/or residents interviewed for this study, it was clear that a number of issues were associated with their displacement and resettlement. These include decreasing social trust, extent of ethical CSR practice and challenges associated with loss of ancestral lands/heritage. The data of this study provides the foundation to understand and/or appreciate culture and associated elements, i.e., customs, traditions, norms, beliefs and value systems that underpin a community in the context of displacement and resettlement practice in mining. This study's findings thus serve to inform corporate decisions as to the internal awareness of culture and associated elements, i.e., customs, traditions, norms, beliefs and value systems that impinge on displacement and resettlement practice in mining.

5.3 Limitations and future research

Limitations of this study include limited data available, particularly interviews, which provides basis for future research. Despite the above limitations, this study contributes to the body of CSR and/or business ethics research. Future research may adopt interview to shed light on the impact of displacement and resettlement practice in sector-specific contexts where community displacement and resettlement is common. Questions that may require attention include: What factors contribute to displacement and resettlement in and around communities located around mining operations? What is the level of internal awareness among communities located around mining operations in terms of the factors that contribute to displacement and resettlement? Our findings contribute to the literature by identifying the culture-related issues that arise from displacement and resettlement practice in mining, and responds to calls for further "research that takes a sector-specific approach – both in mining and in other sectors where resettlement is common" (Kemp et al., 2017, p. 32), and also calls for further research that explores "culture-related issues at stake in corporate activities" (Maon & Lindgreen, 2015, p. 763). This study's contribution is crucial because as Joyner and Payne once said, "the more powerful business becomes in the world, the more responsibility for the well-being of the world it will be expected to bear" (Joyner & Payne, 2002, p. 303).

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