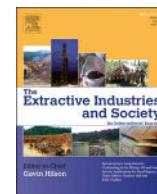




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Developing community based models of Corporate Social Responsibility

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ABSTRACT

In this article, grounded theory was used to develop models of Corporate Social Responsibility (CSR) that can generate benefits for communities impacted by the Australian resource sector. Interviews were conducted with community representatives who interacted with a range of resource companies located in three Australian jurisdictions. Separate conceptual models were developed for Indigenous communities with legislated land rights as opposed to local communities nearby resource development. This was because they had different priorities in terms of model elements. Indigenous people sought to maintain cultural and environmental values through CSR whilst accepting a need for some social change. These values were expressed in cases where legislative frameworks enabled their protection and sufficient resources were available, such as financial capital, policy commitments and stakeholder support. Local communities were seeking to maintain their viability and to ensure companies were accountable for their impacts. CSR in this context relied on company policy and the formation of voluntary partnerships which differed according to the organisation's culture. In this paper, it is argued that participatory CSR provided a mechanism to express community values linking it to perceptions of empowerment and capacity to provide long-term value to communities. The study also helps identify where improvements can be made to the Australian resource sector.

1. Introduction

Corporate Social Responsibility (CSR) is framed around corporations' responsibilities to local communities and wider society. Requirements for CSR have expanded through time as societal expectations have changed and they now incorporate a broad range of social, environmental and economic issues (Carroll and Shabana, 2010).¹ Furthermore, integral to achieving these requirements is for companies to voluntarily go beyond minimum regulatory compliance (Pojasek, 2011).

Traditionally, CSR has focused on the actions of the corporation, which includes accounting for stakeholder expectations and addressing a triple bottom line of economic, social, and environmental performance (Aguinis and Glavas, 2012). However, there is an increased acknowledgement and understanding of how wider institutional settings and processes shape CSR (e.g. stronger regulatory regimes, and greater involvement of stakeholders) (Crane et al., 2013). This paper views CSR as a process that includes

company practices as well as the actions and processes of key stakeholders, including regulators and local communities.²

In the case of the resource sector, CSR involves balancing the benefits versus the costs including the unintended negative impacts of development (Söderholm and Svahn, 2015). From an international human rights perspective, governments are responsible for distributing the benefits gained from resource extraction to communities through royalties (Oxfam Australia, 2010). However, in practice governments do not necessarily redistribute benefits directly to impacted communities (Söderholm and Svahn, 2015). For communities in close proximity to the development this can lead to a reliance on companies to provide direct benefits including infrastructure and service delivery which are traditionally provided by governments (Cheshire et al., 2011).

In order to maximise benefits, CSR can be optimised by a strategic approach which directs financial returns to communities, builds infrastructure, develops human capital (skills and education) and supports

Abbreviations: CSR, Corporate Social Responsibility; TOs, Indigenous Traditional Owners; NGOs, non government organisations; NRM, natural resource management; SLO, social license to operate

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¹ For example, the ISO standard for CSR addresses a range of issues such as environmental impacts, human rights, employee conditions and social benefits to receiving communities (International organisation for standardisation, 2010).

² Rural/remote communities in close proximity to the resource development will be referred to as 'local communities'.

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broader strategic social and environmental programs (Davies et al., 2012). This requires there to be an open dialogue between companies, government organisations and communities, and recognition for the need to build community-based assets (Owen and Kemp, 2012). However, the benefits of CSR can also be mitigated by issues such as negative off-site environmental impacts (particularly degradation of environmental conditions and water resources), poor mine-site rehabilitation (Franks et al., 2010) and social costs such as increased cost of living pressures, changes in the social fabric of communities, and loss of labour and expertise from other industries (Cheshire et al., 2011; Langton and Mazel, 2008).

An important and often under-examined area of research on CSR is how it is conceptualised by impacted communities and how they incorporate it into their world view. It is by nature a fluid concept without a rigid definition and is therefore often contested, with community perceptions not necessarily aligning to corporate or other stakeholder views (Okoye, 2009). Different conceptions of CSR can also lead to conflict within communities. Examining community views on CSR helps to understand its broader sociological impacts and community aspirations.

Within this, there is a benefit in understanding how communities experience and respond to CSR including what can be considered a model of success. This can help inform understanding of the level of community acceptance of a resource development. Communities who have positive experiences of CSR and see tangible benefits are more likely to be supportive of the industry/corporation and grant a Social License to Operate (social license) (Lacey et al., 2012). A social license involves communities and stakeholders having a level of acceptance and approval of a resource development so as to allow it to operate and potentially make a profit (Idemudia, 2014; Thomson et al., 2010).

The research reported here therefore, asks the primary question: ‘What are the key elements of a CSR model that include communities’ perspectives on success, foster their involvement and cooperation with companies, and facilitate contributions for wider community benefit in Australia?’ It also asks whether there are key differences in how this is framed depending on the specific cultural values of communities. The paper aimed to achieve this through building two community models of CSR utilising a grounded theory perspective, drawing upon the practical experiences of community leaders involved in CSR. The models are discussed in detail including identifying the extent to which community aspirations have been met. This sets the scene for identifying improvement opportunities for the sector and areas for future research.

2. Context

2.1. The role of communities in CSR

The role and influence of communities in CSR are impacted by the political economy and associated stakeholder power dynamics. In Australia, the state governments and resource corporations hold the more powerful interests, being the key decision makers (Blackwell and Fordham, *In Press*). This power originates from government regulation of the development approval process including the development conditions and companies setting CSR policies and the form of engagement with local communities. In Australia, such interests can create a pro-development context whereby economic interests can dominate development agendas leading to environmental and social impacts (Brueckner and Mamun, 2010; Mayes et al., 2014).

The relative power imbalance between communities and state/corporations in Australia has led to communities (including Indigenous traditional owners³) being unable to prevent developments on their land, being decoupled from mining benefits and experiencing

significant environmental and cultural impacts (Langton and Mazel, 2008; Scrambary, 2013). This power imbalance is exacerbated in the case of Indigenous communities because they have faced significant previous disadvantage and a lack of access to resources, experience low socio-economic conditions, and difficulty in integrating into mainstream economies (Altman and Martin, 2009). Furthermore, the situation of Indigenous communities in close proximity to resource development has been likened to a resource curse with low capacity to improve the socio-economic conditions (Langton and Mazel, 2008). This is attributed to poor institutional frameworks and inadequate policy development to spread the benefits effectively to communities.

Conversely, there has also been a clear political agenda of community participation in resource development, with local communities expected to integrate into buoyant regional economies stimulated by global commodity demand (Altman and Martin, 2009; Mayes et al., 2014). In the Indigenous case, this has been supported by legal requirements for companies to formulate Indigenous Land Use Agreements⁴ so as to provide financial compensation and a package of benefits for Indigenous communities with lands under Indigenous ownership or Native Title claim (see below).

Furthermore, communities are active participants in the resource development process and can play a key role (Fordham and Robinson, *In Press*), including participating in decision-making, delivering CSR strategy and linking CSR programs to wider community interests (Ruggiero et al., 2014). This participation is created through communities gaining legal rights, development of company CSR policies, influence of stakeholders and through protest, media pressure and public scrutiny of companies’ actions (Altman and Martin, 2009; Trebeck, 2007).

In this paper, the parameters of success for communities in relation to CSR are considered to be the ability for communities to understand, engage and where possible be actively involved in CSR to help ensure that the community receives long-term strategic benefits or at a minimum the costs from resource operations are mitigated.

2.2. CSR context

To examine the context of CSR in the Australian resource sector, we considered Carroll’s four dimensions: economic, legal, ethical and discretionary/philanthropic (Carroll, 2016). The economic dimension is critical within this context for guiding CSR approaches and the level of resources provided. Companies need to establish a business case for CSR which is consistent with economic viability (and profit making) and shareholder interests but also one that aligns with corporate values and social license interests (Esteves, 2008). This includes the degree to which corporations take into account local and stakeholder interests, and in doing so address the social risks to the company’s operations (Moffat and Zhang, 2014). Resource companies (and those typically global) that have experienced significant difficulties with communities, with impacts on their financial bottom line, often develop greater organisational capacity to address such risks (Harvey and Brereton, 2005).

Regulatory and legal frameworks are instrumental in shaping and establishing CSR including determining how the benefits from resource development flow to communities (e.g. royalty and compensation arrangements and regulations that serve to mitigate impacts, particularly environmental impacts). In Australia this legislation differs on a jurisdictional (state) basis. Although regulatory frameworks afford some level of protection for cultural and environmental values (Gurin, 2009), effective CSR strategy typically builds upon legislative frameworks through company strategies which engage with stakeholders (Fordham et al., 2017).

Key national, state and territory legislation such as *the Native Title*

³ While this article uses ‘Indigenous’ as consistent with the international literature to refer to Aboriginal and Torres Strait Islanders in the context of Australia, it does so acknowledging the wishes of local people to be referred to by the latter term rather than the former.

⁴ All references in this article to ‘agreements’ refer to ILUAs unless otherwise indicated.

Act 1993 and Land Rights Acts also provide key rights and opportunities for Indigenous groups. This includes the right to say no to development or to negotiate the conditions of development through agreements between the company and community affording the community vital rights and privileges (O'Faircheallaigh, 2013). This legislation thereby "facilitates the inclusion of Indigenous communities in mining negotiations and the development of 'special measures' to protect their ways of life, livelihoods and traditional lands" (Langton and Mazel, 2008). However, such agreements do not automatically guarantee that benefits flow back to the recipient communities, with cases cited where poor institutional and governance frameworks prevent this (Scrambury, 2013).

Ethical dimensions of CSR are also significant in self-regulated models, such as in Australia where companies voluntarily address a range of stakeholder needs including those of government and community (Bice, 2013). The company capacity to align with and contribute to ethical goals related to natural resource management, environmental conservation, community development and human rights, significantly impact on the nature of CSR and companies' relationships with communities. This is driven by the organisational culture and positioning of the company, including the nature of the CSR policies, which ranges from minimal compliance-based strategies to shared value approaches (involving stakeholders/communities in business processes for mutual benefit) (Porter and Kramer, 2007) to corporate citizen approaches where companies can enact broader strategic goals and use partnerships to connect with broader regional processes (Lacey and Lamont, 2013).

Voluntary and discretionary aspects of CSR are shaped by the company's ethical approach, organisational values, scale of operation and need to gain and retain a social license (Bice, 2013). This includes direct company policies including not only community investment programs but also partnership arrangements with stakeholders (Fordham et al., 2017).

Operationally, CSR is delivered through resource companies or responsible agents forming linkages to communities and stakeholders to work collectively on approaches and outcomes. An increasing focus is on community relations through consultation, especially via development approval processes, formation of community consultative committees and engagement on specific projects and through company staff (Kemp and Owen, 2013).

Given the focus on communities, relevant CSR activities include those that address externalities and capture ethical obligations with voluntary commitment by corporations to local communities and stakeholders. This includes environmental activities,⁵ employment policies (including local and Indigenous employment), contracting and business development activities. However, it also involves wider operational frameworks such as development of CSR policies, risk and impact mitigation approaches, and capacity to evaluate company practice and level of engagement with community and stakeholders. Most CSR activities also include the divestment of corporate-derived resources (financial, in-kind) to broader community investment (Blackwell and Dolly, 2013).⁶ In practice, the quality of CSR programs varies depending on the company culture and capacity, regulatory frameworks and broader regional context including socio-economic conditions (Buitrago-Franco and Ali, 2017; Jamali et al., 2017).

3. Approach

This study examines CSR from a process-orientated perspective as described by Basu and Palazzo (2008). The basis of this is to understand

the sense-making processes (i.e., think, discuss and act) that guide how the organisation (the resource company) and key stakeholders shape CSR programs. This includes a focus on the sense making of local communities who are embedded in resource development through their physical proximity or by having land rights.

A grounded theory approach (Strauss and Corbin, 1994) was utilised for this study based on data collected from semi-structured interviews. Leaders of 13 Aboriginal communities with land care and ownership interests and representatives (n = 21) from 15 local communities in close proximity to the resource development were interviewed (n = 21). As reflected by their roles, these leaders⁷ had a high-level sense of ownership over community issues, with 73% (n = 30) directly involved in CSR programs (Tables 1a, 1b and 2).

The study was designed to interview leaders from a cross-section of community types (size, location, remoteness, company type)⁸ across three Australian jurisdictions (South Australia, Western Australia and Northern Territory). The number of representatives interviewed was based on interviews being conducted until there was little new interviewee information provided and there was a repetition of themes (Charmaz, 2006).

How participants defined their sense of community varied across the study. Local communities identified with regional centres, small towns, or broader rural areas. For Indigenous communities, family ties and relationships to country were found to be 'at the heart of community' (Hunt, 2013). Indigenous people typically identified their community as a specific cultural group having connection to a given region and with strong genetic affiliations among members. However, due to the importance of Native Title Claim processes, community also included cases where several cultural groups had come together to form a Native Title claim (Table 1a).

Community localities were classified according to their level of remoteness with four key classifications reflecting increasing levels of remoteness⁹: inner regional, outer regional, remote and very remote (Tables 1a and 2). Rural is defined in this paper to include all four classifications. During the interviews, community leaders were asked to describe their understanding of CSR and how they perceived the progress of CSR programs in reference to this. They were also asked to explain their current involvement and experiences with CSR and how this linked to their own community vision. Thus, the data collection relied on interviewees describing their own experience, either through direct involvement in CSR programs or through experiencing the impact of CSR on their communities.

The interview data were transcribed and placed into a qualitative software package, Max QDA for analysis. Consistent with a grounded theory approach, an inductive theme-based coding process was utilised whereby the researcher builds code associations and hierarchies supporting exploration and analysis of the data to produce theory generation (Blakie, 2010; Lewins and Silver, 2014). This included categorising CSR themes into a four-level framework which helped support a sense making but also a theory of change approach (Fig. 1).

Theory of change means constructing basic models of how and why a particular intervention/impact works (Rogers and Weiss, 2007). In this case, it involved identifying the specific aspects of CSR (e.g. values, approaches, processes and outcomes¹⁰) which enable the key CSR

⁷ Indigenous leaders (15 males and 6 females) were either elected leaders through Native Title claimant processes (n = 8), employees of Native Title Bodies (n = 4) or traditional elders of a specific cultural group (n = 9). Non-Indigenous leaders (11 males and 9 females) including local government members (n = 12), leaders of key interest groups (n = 6) and leaders of community consultative committees working directly with resource companies (n = 2).

⁸ Resource companies ranged in size and included exploration and operating companies across the mining and oil and gas sectors.

⁹ Classifications are according to the Australian Standard Geographical Classification of Remoteness Areas (ASGC-RA) (Australian Bureau of Statistics, 2011).

¹⁰ The framework included the community values introduced into CSR, the approaches taken to deliver CSR programs, e.g. the form of interaction between company and community, the CSR processes required (legislative, company, collaborative) and the CSR outcomes generated that impact on communities.

⁵ Environmental activities include biodiversity off-sets, mine-site rehabilitation and site environmental management.

⁶ Community investment programs include including natural resource management, education and skill building, business and social enterprise.

Table 1a
Details of Indigenous Leaders Interviewed including Legal Rights of their Communities.

Indigenous Community	Level of Remoteness	Number of Interviews	Organisation Representing	Role of Interviewee	Free Informed Consent	Right to Negotiate	Land Rights	Native Title Rights	ILUA	Direct Royalty Stream (Mining)	Type Royalty
1	Inner regional	2	Aboriginal Corporation	Chair, Traditional Elder	No	Yes	No	Yes	Yes	Yes (2%)	Production
2	Very remote	3	Native Title Claimant Group	Chair (2), Committee Member	No	Yes	No	Yes	Yes	Yes (0.95%)	Production
3	Remote	2	Native Title Claimant Group	Chair, Committee Member	No	Yes	No	Yes	Yes	Yes	Production
4	Inner Regional	2	Native Title Claimant Group	Chair, Traditional Elder	No	No	No	No	No	No	None
5	Outer Regional	1	Aboriginal Corporation	Chair (Business Owner)	No	Yes	No	Yes	Yes	Yes (0.25%)	Production
6	Very Remote	1	Aboriginal Land Corporation	Traditional Elder	Yes	Yes	Yes	No	Yes	Yes (5%)	Production
7	Very Remote	3	Aboriginal Trust	CEO, Traditional Elders (2)	Yes	Yes	No	No	Yes	Yes (2.2%)	Profits
8	Remote	1	Aboriginal Corporation	Business Development Manager	No	Yes	No	Yes	Yes	Yes	Production
9	Very Remote	2	Aboriginal Corporation (×2)	Traditional Elders (2)	No	Yes	No	Yes	No	No	No
10	Very Remote	1	Aboriginal Corporation	Traditional Elder	No	No	No	Yes	No	Yes	Profits
11	Remote	1	Aboriginal Corporation	Traditional Elder	No	Yes	No	Yes	No	Yes (2.5%)	Profits
12	Remote	2	Aboriginal Corporation	CEO, Corporation Lawyer	Yes	Yes	Yes	No	Yes	Yes (1.75%)	Profits

outcomes to which communities relate and aspire through CSR. This approach is also consistent with the needs of resource industry practitioners who seek process-orientated models of CSR to help inform improvements of practice (G. Deans, Pers. Comms, (Hohnen and Potts, 2007)).

Key themes for the model were initially identified by examining the level of repetition of themes across transcripts (% total transcript, number of occurrences) (Lewins and Silver, 2014) utilising Max-QDA. The significance of themes was confirmed through qualitative textual analysis of the interviews combined with relevant literature that explained why specific aspects were important. To help illustrate the meaning of themes identified, direct quotes were also utilised in the results section. In determining the final number of themes and elements scoped for the models a system perspective was taken, that considers the elements that are integral and inter-related in establishing CSR.

To assist in developing the model, an analysis of the co-occurrence of themes within the transcript was undertaken in Max-QDA to identify themes which respondents talk about in association (Lewins and Silver, 2014). Associations were investigated to gain understanding of theme relationships and causation, e.g. one theme causing another.

4. Results: proposed Australian indigenous CSR model

From the initial thematic coding, it became clear that the principal themes and how they inter-related differed markedly between Indigenous people with land interests and local communities. For example, themes such as empowerment and social change were unique to Indigenous communities' perceptions of CSR. Therefore, two distinct CSR models were created: one for Indigenous people and one for local communities.

4.1. Indigenous views on CSR

Indigenous leaders looked for participatory models of CSR in order to protect key values of cultural heritage and environment, and creating their community prosperity. This included a need to hold companies to account for their behaviour and actions.

Second, they viewed CSR holistically, regarding it as broader than corporate practice and thereby including legislative mechanisms as part of CSR as well as looking for co-operative, multi-stakeholder approaches. Third, Indigenous leaders viewed CSR as a tool to empower and develop their communities. This was in instances where they could channel resources such as financial capital, company policy commitments and in-kind support into their own business development and/or community development but only when their own values were not compromised.

4.2. Indigenous CSR model

To build an Indigenous CSR model, 20 key themes from the transcripts were identified and grouped under the relevant headings (Table 3).¹¹ A summary of the model (Fig. 2), shows the key elements and how they inter-relate. The model is then detailed below in two key parts, firstly examining CSR values and approaches and then CSR processes and outcomes.

4.2.1. Indigenous CSR values and approaches

Indigenous participants expressed CSR values of environmental protection and stewardship, cultural heritage preservation and support for strengthening community prosperity (Fig. 2 and Table 3). These values were core to their understandings of CSR:

'The companies need to be thinking about investing in something that will

¹¹ Table 3 displays the CSR themes ranked by their level of incidence summarised across transcripts.

Table 1b
CSR Initiatives available to Indigenous Communities Interviewed.

Indigenous Community	Long-Term Investment Program	Directly Involved in CSR	Decision-Making Body	Business Development	Env/Land Management	Mine-site Rehab	Social Investment
1	No	Yes	Yes	No	Yes	Yes	Yes
2	Yes	Yes	Yes	Major	Yes	Yes	Yes
3	Yes	Yes	Yes	Major	Yes	Yes	Yes
4	No	No	No	Potential	No	No	No
5	Yes	Yes	No	Major	Yes	Yes	Yes
6	No	No	Yes	Minor	No	Yes	Yes
7	Yes	Yes	Yes	Minor	Yes	Potential	Yes
8	Yes	Yes	Yes	Major	Yes	Yes	Yes
9	No	No	No	No	Yes	Yes	No
10	No	No	No	No	No	No	Yes
11	No	Yes	Yes	No	No	No	Yes
12	Yes	Yes	Yes	No	Yes	No	Yes

make a difference either to the health, wealth of the community or to the environment’ (Male Indigenous leader).

Protecting cultural heritage values is integral to Indigenous well-being and was a significant CSR theme (ranked third most important, 80% respondents, $n = 16$) (Table 3). Through inclusion and involvement in company decisions about heritage clearances, this included the ability for Indigenous communities to protect song lines and dreaming trails, the physical protection of cultural objects and also the protection of cultural values. Also, when Indigenous people were responsible for site-based heritage clearances, this assisted Indigenous people gain physical access to remote country and transmit cultural knowledge to the younger generation.

Closely associated with protecting culture in the transcripts was the need to protect environmental values (50% of participants, $n = 10$) (Table 3). Protecting environmental values is a key cultural responsibility of Indigenous groups and is related strongly to maintaining community and individual well-being (Trigger et al., 2014). Indigenous participants reflected that they are morally required to ‘care for country’ even if they are not directly responsible for the damage created by resource companies. They were able to translate this value through active involvement in CSR programs such as environmental monitoring and management and mine-site rehabilitation programs (61% Indigenous communities, $n = 8$).

Aboriginal leaders, including women, also emphasized the need for CSR to enable their communities to grow and prosper (70% of participants, $n = 14$) (Table 3).

‘The mining companies make a lot of profit. That is why I would like to see more help for Indigenous people, to make the community stronger’ (Indigenous woman elder).

For the leaders involved in negotiating CSR arrangements with companies this included placing direct moral expectations on companies to show responsibility towards communities in their decision-making forming part of a social license (65% participants, $n = 13$):

‘That’s where you put it back on them. You actually make them tell us the answer. If you are going to be in our region, tell us how you will leave a lasting legacy’ (Indigenous male leader).

As outlined in Section 4.2.2, agreement making formed a core approach through which such aspirations could be expressed.

In operationalising CSR, four approaches were identified by participants as they reflected on their CSR experiences: relationship building, two-way communication, building accountability and developing cooperative strategies (Fig. 2). These themes were strongly associated within the transcripts, and which in combination appeared to create the appropriate conditions for CSR.

The importance of relationship building and trust was conveyed by 50% of Indigenous participants ($n = 10$) as core to facilitating CSR,

particularly their involvement in company operations. Examples were cited where leaders had engaged strongly with company staff and key stakeholders to gain the knowledge and resources to embrace new opportunities and move beyond their ‘comfort zone’. For example, one leader had formed a strong working relationship with a company CEO to facilitate within an agreement a substantial seven-year mine servicing contract which involved establishing a new Indigenous business.

For 45% of interviewees ($n = 9$), relationship building involved cooperative engagement with those stakeholder with mutual interest in protecting key environmental and social values. This provided the potential for a unifying approach to CSR. In 77% ($n = 7$) of cases this was being delivered via Indigenous involvement in CSR through direct collaborations with the company and/or broader multi-stakeholder forums. For example, one interviewee participated on a basin-wide water management group that dealt with catchment management issues including resource development impacts. In the case of two Aboriginal leaders collaborative approaches were a key aspirational aim but participants had insufficient power to enact such approaches despite their identified benefits (Franks et al., 2009).

Two-way communication and information exchange between companies and Indigenous communities was also an important CSR theme and was closely associated with building relationships and trust (ranked 5th, 45% of participants, $n = 9$). Participants could engage and be involved in CSR when resource companies were willing to be transparent in practice, to engage and listen to communities through face-to-face communication. This enabled community views to be heard and incorporated into CSR. It also supported decision-making capacity including the protection of Indigenous interests.

‘If you have a relationship with the company you will find out a lot more of what they are doing, know where the opportunities lie, and then you can offer suggestions’ (Male CEO Indigenous corporation)

To achieve this ‘interpreters’ were also required such as business consultants who assisted translating and interpreting information between the senior company managers and communities, including helping structure Indigenous feedback to resource companies. Relationship-building and good communication met Indigenous aspirations when resource companies had organisational cultures that encouraged openness, transparency and willingness to create forums for communication. Examples were found across a range of company sizes and types. Some Indigenous leaders ($n = 4$) interviewed experienced significant frustration in contexts where regulatory and governance arrangements restricted engagement and decision-making to a few individuals of the community and who the leaders felt did not represent broader community interests.

Accountability through CSR is where Indigenous people have the capacity to hold companies to account for their actions and are involved in influencing company/government decisions (ranked 10, 55% participants, $n = 11$). This theme was expressed by those with legal power

Table 2
Details of Community Leaders Interviewed including their role and involvement in CSR.

Community	Level of Remoteness	Number of Interviews	Community Type	Organisation Representing	Role of Interviewee	Community Consultative Committee	Plan for Future	Social Investment	Local Employ.	Strategic CSR
1	Very Remote	1	Small town	Local Council	CEO	Yes	Yes	Yes	Yes	1
2	Inner Regional	1	Regional Centre	Community Group (Environmental)	Chair			Yes	Yes	
3	Remote	1	Medium town	Consultative Committee	Chair	Yes	Yes	Yes	Yes	1
4	Very Remote	1	Small town	Town Committee	CEO			Yes	Yes	
5	Remote	2	Small town	Town Committee	CEO, Committee Member	Yes	Yes	Yes	Yes	1
6	Remote	2	Rural community	Consultative Committee, Local Council	Chair, Member	Yes	Yes			1
7	Outer Regional	1	Rural community	Community Group	Chair				Yes	
8	Outer Regional	2	Regional Area	Local Council	CEO	Yes	Yes	Yes	Yes	1
9	Inner Regional	1	Regional Centre	Local Council	Member		Yes	Yes	Yes	1
10	Inner Regional	1	Regional Centre	Local Council	Member	Yes		Yes	Yes	1
11	Outer Regional	1	Town and Rural	Local Council	Member		Yes	Yes	Yes	
12	Very Remote	2	Pastoral region	Natural Resource Body	Member			Yes		1
13	Very Remote	2	Town and Rural	Business owners	Business Owners			Yes	Yes	
14	Remote	1	Regional Centre	Local Council	Member			Yes		
15	Very Remote	1	Small town	Local Council	Member			Yes	Yes	

to have some over-sight and be able to work directly with companies, typically through Native Title Agreement Committees meeting at regular intervals to review company progress (n = 9). This capacity was described by Indigenous people as facilitating their desire to protect environment and culture (Fig. 2):

‘There are opportunities to prevent things going badly and going wrong. There are procedures and processes that we can use to the best of our ability to prevent catastrophe, destruction of culture and sites. We know land is going to be destroyed, but we ask for restoration of country’ (Women Indigenous Traditional Owner leader)

Strongly associated with capacity for accountability were adequate Indigenous governance structures so that Indigenous groups had suitable forums to engage with companies and hold them to account.

Within this accountability Indigenous communities were able to autonomously improve CSR pathways. For example, an Aboriginal Native Title claimant group independently improved the structure of an educational fund within an agreement to improve outcomes for its youth. In cases seen in this study and more generally where Indigenous communities cannot legally hold companies to account, significant degradation of environmental and heritage values can occur and also poor capacity for CSR to contribute to community development objectives (Trigger et al., 2014).

4.2.2. Indigenous CSR processes and outcomes

Indigenous interviewees highlighted five principal processes in their discussions of CSR which helped facilitate linkages to their own values and aspirations (Table 3, Fig. 2).

The most prominent was the formation of agreements between Indigenous people and resource developers (ranked fourth, 80% participants, n = 16) which also related strongly to the enactment of heritage legislation (Fig. 2). These legal rights gave Indigenous groups the capacity to build in accountability and be active decision makers in how the funds and company resources are divested, including the capacity to channel these into providing long-term benefit for communities. This is illustrated by Indigenous communities with agreements (n = 9), who were able to cite examples of where these had led to tangible benefits to their communities, in contrast to situations where these were not in place. These benefits included investing in community priority projects, establishing long-term investment programs, education and skill-building programs and major business initiatives such as being directly involved in mine-site rehabilitation. However, as investigated by Scrambary (2013), agreements in themselves are insufficient, and developing community value requires having appropriate company policy and leadership on behalf of communities/companies. This is to develop strategies creating long-term benefit (Fordham et al., 2017).

Five Indigenous leaders, in communities where agreements were not in place, viewed the reliance on legal arrangements as ethically incorrect. In their view, CSR should be centred around robust, transparent company CSR policy so as to create more equity between Indigenous groups in terms of benefits received. In 30% of cases (n = 6), heritage-based legislation was seen as integral to CSR where it was comprehensive, as in South Australia. Here comprehensive means that companies are required to develop cultural heritage management plans and directly engage Indigenous communities in monitoring and assessing cultural heritage clearances. According to four leaders this led to Indigenous groups having substantial control and oversight over heritage clearance and protection strategies, including direct oversight of company practice (e.g. site visits) and ensuring that development avoids high-value sites. For the interviewees that were from groups where there was less community involvement in heritage protection due to weaker legislative arrangements, and there had been a significant breach of heritage protection, there was a strong sense of grief and loss.

Creating social change for communities was also a significant CSR theme (ranked 8th, 70% participants, n = 15), conveying how CSR can change communities in low socio-economic circumstances and challenge current norms such as long-term unemployment and poor

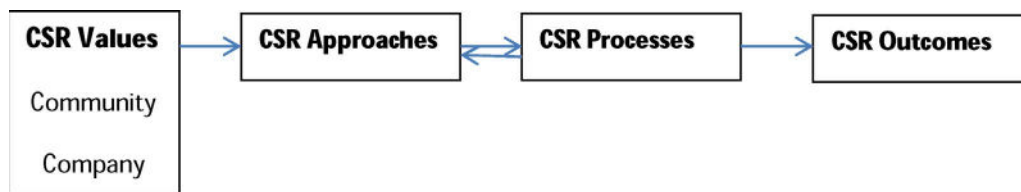


Fig. 1. Diagram of key components of the conceptual model.

Table 3

Key CSR themes ranked by order of importance in transcripts and incorporated into the 'Indigenous' Model of CSR (based on 20 interview transcripts).

Rank	Type of CSR Theme	Code	Coded segments of all documents	% Coded segments	No. of Transcripts
1	Outcome	Self-determination and empowerment	66	8.20	20
2	Outcome	Create Viable Indigenous Businesses	57	7.08	12
3	Protect Values	Protect Heritage and Culture	37	4.60	16
4	Value	Native Title Legislation	33	4.10	16
5	Approach	Two-Way Communication, information exchange Transparency	30	3.73	9
6	Approach	Relationship Building and Trust	29	3.60	10
7	Outcome	Create Long Term Value	27	3.35	15
8	Process	Create Social Change	26	3.23	15
9	Outcome	Educational Opportunities	26	3.23	13
10	Approach	Accountability to CSR	26	3.23	11
11	Process	Create Long-Term Investment	24	2.98	9
12	Outcome	Employment Opportunities	23	2.86	15
13	Protect Values	Protect and Care for Country	23	2.86	10
14	Protect Values	Community Prosperity	23	2.86	14
15	Protect Values	Company Morals Community Responsibility	22	2.73	13
16	Process	CSR Company Policy	20	2.48	5
17	Process	Heritage Legislation	18	2.24	6
18	Outcome	Alternatives to Mining	18	2.24	10
19	Outcome	Rehabilitate the Mine-site	17	2.11	11
20	Process	Build Indigenous Governance	17	2.11	10

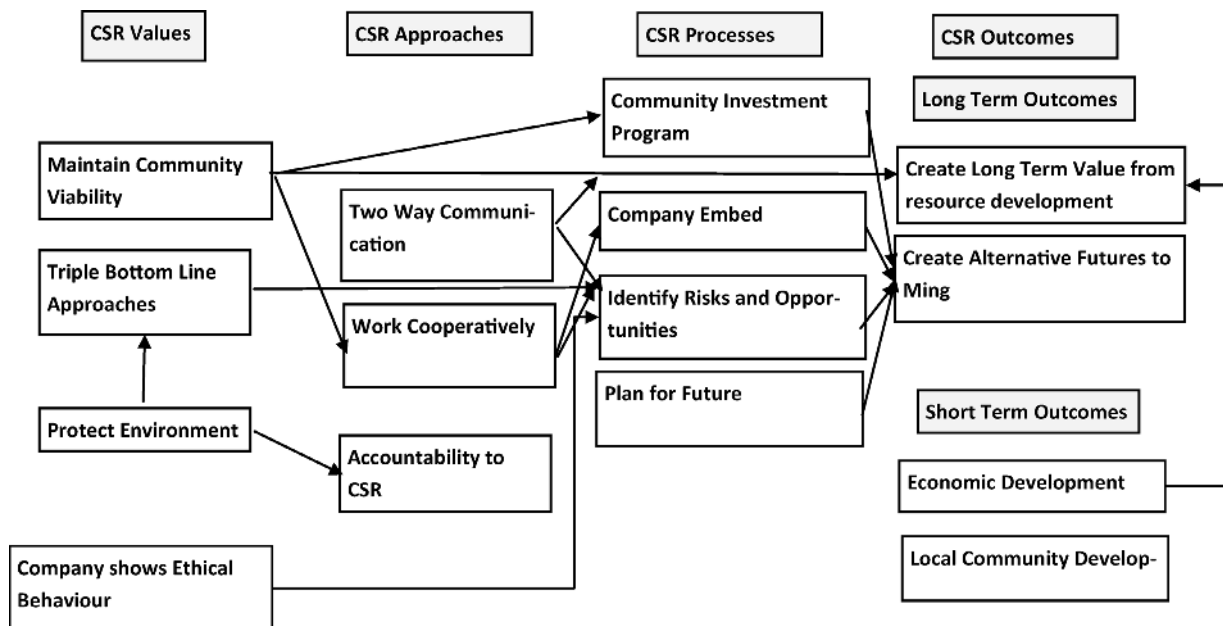


Fig. 2. Local Community Model of CSR (Arrows denote causation).

capacity to be integrated into local economies:

'I think the community had a vision. They understood that East Kimberley was very remote, and had a multilayer of dysfunction in families and poor capacity to remain employed. The Traditional Owners, particularly the old people, understood the importance of getting involved in mainstream education and business opportunities' (Male CEO Indigenous corporation)

CSR initiatives that created social change included health programs, skills and training, employment initiatives, business development and

formation of long-term investment strategies. e.g. a group investing funds from land compensation and business enterprises into secondary and tertiary educational funds. This is similar to Indigenous communities in British Columbia, Canada, where they have designed benefit packages to facilitate long-term investment in communities (Söderholm and Svahn, 2015). This is consistent with the idea that social change is created when different stakeholders seek to define the interface and the nature of CSR (Gond and Matten, 2010).

Finally, Indigenous leaders identified the importance of building strong Indigenous governance structures, including skills in leadership,

finance and business management. When this occurred, it helped facilitate community consensus on the need to develop and implement long-term CSR investment strategies such as creating educational foundations. This accords with broader Australian studies showing that appropriate governance structures are vital for implementing agreements and linking CSR to community benefit (Trigger et al., 2014).

For Indigenous communities, the long-term CSR outcomes to which they aspired or were achieving/working towards were related to the value of creating community prosperity. Gaining empowerment and self-determination from CSR was of primary importance (ranked 1st, 100% participants, $n = 20$) and a source of individual pride for those participants who regarded their communities had achieved this ($n = 11$, 55%):

'Empowerment is the word, self-management and empowerment for the community in terms of economic opportunities, and sustainability in the community to promote itself as a viable business and entrepreneur in the future. That probably answers all your questions at once' (Male Indigenous Traditional Owner)

Broader studies of Indigenous benefit from mining also describe that CSR benefits improve communities' sense of direction and empowerment (Langton, 2014). In this study it gave Indigenous participants a greater sense of control over their own community's direction and capacity for self-reliance through economic development.

'That is our dream, that is how we utilise what we have on our land and our resources on our land to make our own economy' (Female, Indigenous Traditional Owner elder).

For the remaining Indigenous communities ($n = 4$), it was an unrealised aspiration because legislative frameworks had not given communities rights to access financial resources and CSR initiatives at the level required.

A range of CSR processes and outcomes were linked to creating a sense of empowerment including the most dominant being the creation of new business opportunities (ranked second, 60% participants, $n = 12$). In some contexts this built skills and community capacity to earn financial income now and into the future. Accessing employment and educational opportunities also provided the precursor for a sense of empowerment. However, this depended on Aboriginal people finding culturally appropriate employment and educational opportunities. Positive examples cited included participants working on country doing environmental and cultural heritage monitoring and management.

Relevant CSR processes that linked to creating empowerment for communities included agreement making, building Indigenous governance and developing long-term investment strategies. These contributed to building capacity in CSR and helped formulate long-term solutions for communities. Aboriginal people were also looking for CSR actions/programs to create lasting benefits typically through a community development approach (ranked 7th, 75% participants, $n = 15$). This links to CSR strategies which create social change and support communities in their future directions. For example, business development was utilised as a tool by a business development manager to show to Indigenous youth and inspire them to develop careers.

For half of the participants ($n = 10$) this meant creating futures that were independent from resource development, including initiatives such as tourism, land management including Indigenous rangers, mine-site rehabilitation, environmental monitoring, management, and business development. Four leaders saw greater potential for companies to support initiatives such as bush-foods enterprises to create livelihoods.

Connected to this, Indigenous participants described how mine-site rehabilitation was a key CSR outcome that linked to their aspiration of caring for country (55% participants). For six groups this had come to fruition through their direct involvement and these community leaders expressed being comfortable with the level of mine-site rehabilitation undertaken. This illustrates a shared value approach, where the community benefits they acquired include skills and knowledge transfer,

expression of cultural values, business development and the ability to see the landscape restored. This participatory approach may not be realistic in all cases. However, in contrast, for groups that had seen the degradation of their land through mining and subsequent poor rehabilitation, the results were devastating leading to personal feelings of distress and depression.

Consistent with the need for social change, improved employment and educational outcomes were also critical CSR outcomes particularly for Indigenous women (ranked 9th, 55%). Women wanted to see a future for their youth and to arrest their socio-economic decline.

5. Local Community Model of CSR

5.1. Local community views on CSR

For local community leaders, CSR values related to securing a viable future for their communities, but in a form that balances environmental, social and economic interests. Reflecting on the issue of the power imbalance between the state/corporations and local communities, CSR was strongly defined by how the company/government interacts with the community. This included a need for two-way communication and engagement facilitating cooperative action including having the communities' views and concerns addressed.

Overall, CSR also needed to address the requirement to adequately plan for the future in order to achieve long-term value, economic development and support alternative ventures to mining. However, embedded in this was the need for a clearly defined process to address the risks and opportunities of resource development and build in accountability.

5.2. Local Community Model of CSR

To build a local community CSR model for the Australian context, 15 key CSR themes from the transcripts were identified and grouped under the identified CSR headings (see Table 4, Fig. 3). Identified themes under CSR values and approaches are described first followed by the key CSR processes and outcomes developed.

5.2.1. Local Community CSR values and approaches

A key driver for engagement in CSR (65%, $n = 13$) was the desire to keep local communities viable into the future. Participants discussed significant challenges facing their communities, mirroring broader trends across Australian rural communities. This included preventing the further loss of skills and expertise in the community, arresting population decline (particularly of young people), and improving employment and business opportunities (Beer, 2012).

In response to these challenges, the majority of community leaders interviewed were willing to host resource developments in their region if they were constructive and could help build community assets:

'Most people are supportive of mining and oil and gas development. They all can see for the survival of the town we need it' (Community leader major town).

This included maximising the benefits from resource development by channelling CSR into initiatives producing longer-term sustainability and assisting community adaptation post-mine closure:

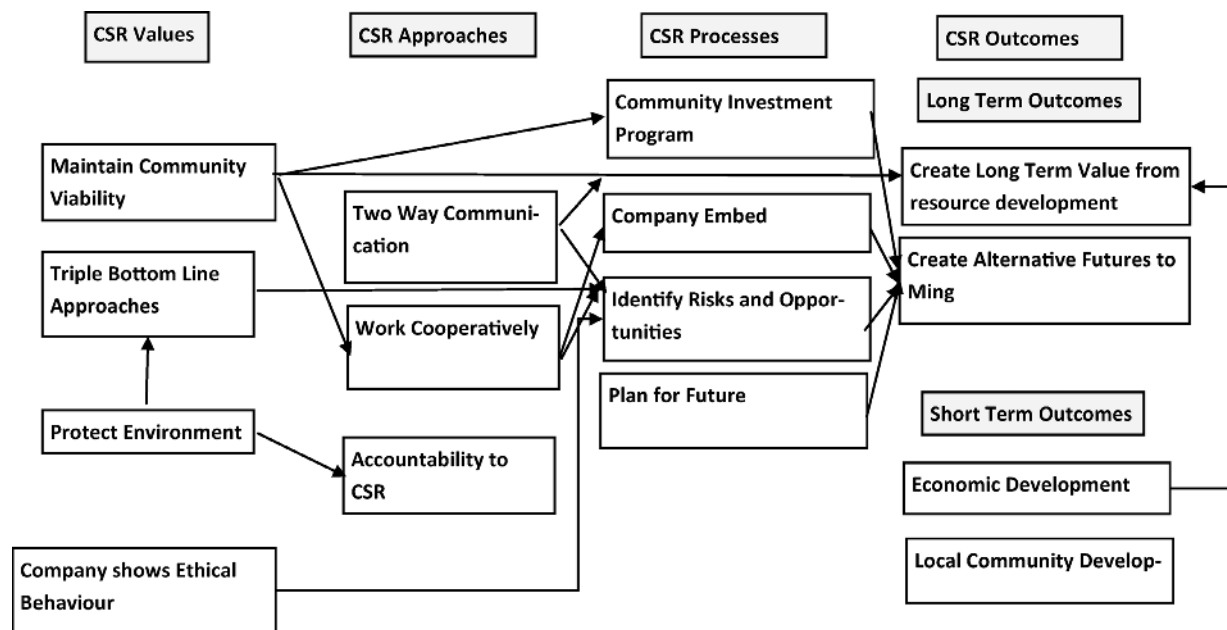
'When you look at especially post-mining, some mining companies close, and the communities are absolutely and totally devastated. I guess I am coming from more of a focus on post-mining and that sustainability should be the CSR focus' (Male local government CEO small town)

However, for community leaders hosting resource developments there was a strong expectation that companies would act morally and behave appropriately within the region to promote community prosperity and development (80%, $n = 16$). One female community leader hinted as much during an interview:

Table 4

Key CSR themes ranked by order of importance in transcripts and incorporated into the 'local Community' Model of CSR (based on 20 interview transcripts).

Rank	CSR Type	Code	Coded segments of all documents	% Coded segments of all documents	No. of Transcripts
1	CSR Approach	Two-Way Communication, information exchange Transparency	57	7.43	17
2	CSR Outcome	Alternative Livelihoods to Mining	45	5.87	14
3	CSR Value	Company Shows Ethical Behaviour	40	5.22	16
4	CSR Outcome	Create Long-Term Value	37	4.82	17
5	CSR Value	Triple Bottom Line and Environmental Protection	35	4.48	11
6	CSR Process	Community Investment Program	37	4.82	17
7	CSR Process	Risk Opportunity Processes	34	4.43	17
8	CSR Approach	Work cooperatively	32	4.17	12
9	CSR Outcome	Local community development	31	4.04	12
10	CSR Value	Maintain Community Viability	28	3.65	13
11	CSR Outcome	Employment	24	3.13	13
12	CSR Process	Planning for the Future	23	3.00	11
13	CSR Process	Embed Company in Community	21	2.74	9
14	CSR Approach	Community Accountability	19	2.48	8
15	CSR Outcome	Economic Development	19	2.48	12

**Fig. 3.** Local Community Model of CSR (Arrows denote causation).

'If they are good social citizens, there is a clear responsibility to be genuine about the input they have, genuine with the community for a very long time, across the generations' (Female community leader, rural community)

Community participants also described how local resource companies that could demonstrate the capacity to engage and relate to community aspirations were better accepted within the locality and therefore more likely to gain a longer term social license.¹²

Of the local community leaders interviewed, 55% (n = 11) were looking for CSR to protect environmental values and follow a triple bottom line approach. This included developing CSR in terms of regional development issues, approval of development, resolving conflicts of land use and the potential degradation of environmental and natural values. Rural livelihoods in such contexts are highly dependent on maintaining natural resources to support alternative enterprises, especially tourism and primary production (Davies et al., 2012). However,

the capacity of community leaders to exert power and protect these values varied. Generally, those embedded in decision-making bodies regarding development/CSR, such as government authorities/boards or company consultative committees, showed capacity to have influence. For example, a community chair of a natural resource management group engaged resource companies in strategic natural resource programs.

Community leaders emphasized that the approaches taken to CSR are instrumental because they facilitate community participation and buy-in (Table 4, Fig. 3). This includes the highest ranked theme of the study, two-way communication, engagement and consultation with communities, particularly through direct interpersonal relationships between company staff and communities (ranked 1st, 85% participants). Half of the community leaders (n = 10) considered that this two-way communication had been achieved, leading them to better understand company practice, the direction of CSR and to identify collaborative opportunities. This was achieved via community consultative committees, one-on-one engagement with CSR staff and multi-stakeholder forums. This provided a sense of inclusion and sharing of mutual goals with companies:

¹² Longer-term social license can support expansion of a mine or implementation of a new development within the region.

'We get updates from company x on what is happening and the mine processes, and we also have the opportunity to raise any issues. A topical one is what will be the effect of dust and salt on cropping land around the mine' (Female local government member)

As illustrated in this quote, communication also helped identify and address the impacts and risks of resource development. However, 40% (n = 8) of interviewees cited examples of poor communication between company/government and the community, leading to a lack of the power to influence CSR and an inability to raise significant community concerns, at both a company and broader regional development level. There were examples of where the community was not considered within the company's sphere of social license and therefore community views were of limited interest to the company.

In terms of CSR, there was a high focus on forming voluntary, co-operative relationships with resource companies and stakeholders to secure resources and strategic approaches (ranked 6th, 65%). This also reflects non-Indigenous communities' limited rights to legal compensation, and lack of capacity to derive direct benefits from royalty arrangements (Blackwell and Dollyer, 2013). For example, collaborative community investment programs delivered community aspirations at a range of levels¹³ when they were linked to long-term infrastructure, livelihood creation or protection of natural assets. Resource companies entering cooperative strategies ranged in size, but generally had a culture of providing community benefit.

5.2.2. Local Community CSR processes and CSR outcomes

The CSR process that was most discussed and of highest salience to community leaders was addressing the risks and opportunities of resource development (ranked 7th, 85% participants):

'Part of the company's moral obligation is understanding the social impacts. The company can turn around and say that's not our problem or they can turn around and be socially responsible and say we can do something' (Male, community leader small remote town)

This was often discussed in association with participants' direct experience of the negative impacts of resource development (80%, n = 16), conveying a concern and sense of ownership for such impacts. This accords with cases where communities have been dis-enfranchised through CSR because, despite positive benefits from social investment, these have been outweighed by deleterious impacts on communities, such as environmental degradation (Brueckner and Mamun, 2010; Idemudia, 2014).

In cases where strategies to address risks and opportunities were formulated in a transparent way and/or in collaboration with communities (50%, n = 10), this led to an acceptance of development by community leaders, particularly for those with triple bottom line viewpoints. This included approaches such as briefing communities on future risk management strategies, involving communities in environmental monitoring to manage environmental risk, and planning with the community to address the risks and opportunities of new resource developments. These mechanisms were through informal processes rather than formal social impact assessment processes. That is, no community members interviewed showed exposure to or familiarity with social impact assessment or described having seen them utilised as a tool to formulate CSR strategies.

In accordance with maintaining community viability, an emerging CSR theme for community leaders was 'planning for the future' in order to ensure that CSR strategies would lead to long-term positive benefits (55%, n = 11). Developing long-term outcomes from CSR can be a community preference but requires significant intent, up-front planning and multi-stakeholder participation (Buitrago-Franco and Ali, 2017; Söderholm and Svahn, 2015; Veiga et al., 2001). In cases where

planning for the future was seen (n = 7), it was delivered through community consultative committees or multi-stakeholder forums. Companies that supported these strategies were well-regarded by the community as this provided the basis for delivering strategic CSR outcomes. However, there were further leader aspirations (n = 4) for improving the quality of regional planning processes and the integration of company strategies within this. For example, a regional economic leader expressed:

'What the X Region would like to see is the contribution of Company Y to the delivery of a regional strategic plan' (Male regional development community leader).

More recognition is now being given to the importance of regional planning to support CSR (Davies et al., 2012; Franks et al., 2010).

Community leaders (45%, n = 9) also scoped CSR as going beyond compliance, involving the company viewing themselves as part of the community, being embedded in it and taking ownership of issues (Fig. 3). That is, the company becomes involved in community activities and functions, and participates in an open, transparent and responsible way. For example, a chair of a group of CEOs within a regional area viewed this concept as 'defining' high-level CSR and therefore appropriate company behaviour. This approach also involves companies providing in-kind support and provision of expertise to communities (Fordham et al., 2017).

A key process that facilitated community benefit through CSR was direct company investment in local communities to undertake priority community and stakeholder-based projects (85%, n = 17) (Table 4). This facilitated strategic investment in community priorities such as environment, education, health, culture and broader activities occurring within the region, particularly when tailored by companies to key criteria of impact and long-term benefit. For half of the communities interviewed (n = 10) community investment from resource development was highlighted as providing an important role in the community, including provision of essential services and creating new enterprises and initiatives. However, in three communities interviewed, there was a perception by leaders that investment had not been strategic enough to lead to the desired long-term benefit.

Despite community leaders highlighting the benefits of company-based community investment, they were often frustrated at the lack of overall regional investment and were looking for company resources to be combined with other sources, e.g. government royalties, to expand investment streams. Furthermore, there was also significant potential for corporate investment, particularly for shared infrastructure, to contribute to economic development as highlighted by local government representatives.

The key CSR outcomes identified by community leaders were orientated towards creating long-term value and supporting community livelihoods. For 70% of community leaders (n = 15, ranked 2nd) CSR meant creating projects, skills and enterprises that can generate wealth/income and potentially last after mining has finished. Similarly, in international contexts such as Canada, Chile, Papua New Guinea and Colombia communities are looking for CSR approaches that build community livelihoods rather than just employment (Buitrago-Franco and Ali, 2017; Söderholm and Svahn, 2015).

Eight local community leaders felt that CSR had facilitated the support of community livelihoods, particularly in relation to tourism enterprises, primary production and natural resource management. This included four cases where the CSR programs were instrumental in supporting the future direction of small towns including through strategies to diversify economically or through single targeted enterprises, e.g. tourism. The aspirations of the remaining communities (n = 7) were not being met either by direct company involvement or through government support despite these leaders having relatively strong visions of what was required. For example, a key vision was to see better economic opportunities emerge from resource development rather than experiencing poor local financial flows to communities due to fly-in and fly-out arrangements:

¹³ Local initiatives included environmental, health and education projects whereas those at the regional scale included infrastructure and service provision, e.g. shared rail and port facilities.

'It is absolutely critical that a community such as town X can maximise opportunities to ensure the resource companies leave lasting benefits' (Female, local government member, regional town).

Shorter-term CSR outcomes which linked to creating long-term benefit included economic development (60%, $n = 12$) through local employment and business development and linking community investment to community development approaches (60%, $n = 12$). When local economies directly benefited from resource extraction, typically due to company policies encouraging local employment and procurement, this was associated with greater levels of community acceptance of companies. In contrast, for communities where minimal economic benefits were perceived, community leaders were dispassionate about the presence of companies and cynical about the merits of new developments.

6. Discussion and Conclusion

The grounded theory analysis was applied to develop two conceptual models of CSR from a community perspective. The variability between models reflected differences in communities' cultural views and community aspirations but also alternative pathways to CSR because the institutional/legislative mechanisms were different for Indigenous communities versus locally impacted mixed communities. CSR was a topic of high relevance and significance to community leaders. Defining the required elements for CSR was shaped by community leaders' experiential knowledge including the benefits and costs to communities.

The models express a range of community views and priorities in relation to CSR. Views on CSR differed according to the individual's personal values, political agendas, and role and responsibility. Common issues such as environmental protection, long-term sustainability and facilitating community development were spread across key representatives of both groups.

The CSR models developed followed a collaborative and participatory approach whereby communities have significant buy-in and involvement in CSR. This includes advocating approaches and processes that increase community representation and its power base.

In international contexts within the resource sector, a participatory approach has also been linked to more effective CSR with greater capacity to meet broader community outcomes and create positive impacts (Buitrago-Franco and Ali, 2017; Idemudia, 2014; Owen and Kemp, 2012). However, this requires tailoring CSR to the local context and sharing of power, which necessitates the development of appropriate local governance processes. It is also predicated upon active, involved communities with appropriate leaders and strong ownership of issues, and therefore may not be realistic in all contexts. However, it was a consistent community aspiration seen here.

The benefit of a participatory approach for resource companies is that community-generated CSR can be integrated into their direct business interests, in a sense creating shared value and benefit (Esteves, 2008). It also strengthens company reputation, helps to secure a social license and meets wider society expectations around sustainability and human rights (Pesmatzoglou et al., 2014). In these participatory models CSR acted as a vehicle for communities to participate and express key values when these communities had sufficient power. These values connected to sustaining of ecosystems, resources and communities. So, studying CSR through community perspectives provides insights on how sustainability issues can be incorporated into CSR, an aspect often neglected in CSR research (Hahn et al., 2017).

Overall, CSR approaches such as two-way communication and engagement and holding companies to account were found to be important, confirming the findings of Moffat and Zhang (2014). For example, it is difficult to build CSR for Indigenous leaders without the

capacity to form close working relationships, trust and accountability connected to ties to their traditional land. Similarly, for local community leaders, CSR is also difficult to deliver unless companies show effective two-way communication, engagement and transparency of their practices. These attributes also directly impacted on companies' reputations and level of community acceptance consistent with international studies where an open, less controlled and more power-sharing approach to CSR led to higher levels of community cooperation in developing countries (Idemudia, 2014).

These models also demonstrate the importance for CSR to provide long-term benefit to communities. In the Indigenous case this was through promoting empowerment and self-determination following a social change and community development approach. For local communities, it meant supporting visions of future viability through developing alternative futures to mining in the locality. These outcomes were profound and deeply personal, including going to the core of how Indigenous people they perceived themselves and their own capacities. For local communities strongly connecting to their visions for the future.

The models were developed to highlight community aspiration in CSR, but the study found these were not always achievable. The Indigenous case relied heavily on legislative frameworks which recognised Indigenous rights whereas for local communities, it relied on companies voluntarily supporting community aspirations in accordance with social license and ethical standards. However, the study clearly showed examples of where aspirations had been met and under what circumstances, thereby potentially helping other communities/agents to map out pathways for success.

Achieving these models required companies with a strong connectedness to local communities, extending to a shared responsibility and sense of moral obligation. Companies needed commitment in their interaction with communities and capacity to develop strategic CSR (Buultjens et al., 2010). They also needed to account for community needs but also skilled enough to meet this goal within a viable business framework (Harvey, 2014).

Moreover, the further applicability of these models is limited unless there are additional institutional supports and improvements in the way CSR is delivered. The current emphasis in Australia on regulation at the approval stage including a focus on dealing with environmental impacts *ex ante* may miss opportunities to support the development of positive CSR programs during the mine-life cycle to foster community benefit. Instead, incentive-based mechanisms with companies rewarded for good practice could help provide further alignment to models such as described in this paper.

Furthermore, lack of consistent legislative frameworks across jurisdictions and communities also reduces the CSR models' applicability. This would require further policy development underpinning capacity to support CSR, fully considering development agendas within strong triple bottom line approaches and better support for community benefits of localities that are often marginalised politically and are located away from capital cities (Blackwell et al., 2015). The question then becomes: Who will give communities a voice?

There is further research scope to refine the models presented and unpack their contents and test their broader applicability. Such models could form the basis of a localised approach which identifies the CSR pathways required to meet key community aspirations. It could also form a mechanism for a community to benchmark its CSR benefits against others and look at ways to improve outcomes. It is postulated that the conceptual models will be applied to enable cooperation between communities and companies, so that communities can leverage positive benefits from corporations. This then facilitates an improved understanding of how CSR works and the different pathways to help maximise benefits from corporate involvement in rural communities.

Ethical approval

All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.

Informed consent

Informed consent was obtained from all individual participants included in the study.

Conflict of interest

Authors declares that they have no conflict of interest.

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