# Critical Ethnographic Communication in Supporting Corporate DEI and CSR

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**Abstrak:** Social inequality in multicultural and hierarchical workplaces presents significant challenges for companies in implementing Diversity, Equity, and Inclusion (DEI) and Corporate Social Responsibility (CSR) programs. This study applies a critical ethnographic perspective as a transformative organizational communication strategy to uncover and address often-overlooked social issues within corporate settings. Unlike top-down and symbolic approaches, critical ethnography foregrounds the voices of marginalized groups, including women, people with disabilities, and ethnic minorities. Using a qualitative descriptive analysis of relevant literature and a case study of Unilever Indonesia, the study demonstrates that integrating ethnographic insights into DEI and CSR communication helps reveal structural biases, foster inclusive narratives, and support the development of socially just policies. Organizations that adopt this approach become more responsive to social challenges and are better positioned to build sustainable relationships with their communities. Furthermore, two-way communication grounded in lived experiences strengthens the internalization of Environmental, Social, and Governance (ESG) values, positioning critical ethnography not merely as an observational method but as a strategic bridge between corporations and complex social realities.

**Keywords:** organizational communication, critical ethnography, CSR, DEI, social inclusion

## 1. Introduction

Before the concept of Diversity, Equity, and Inclusion (DEI) gained widespread attention in the corporate world, many companies operated within work systems rooted in hierarchical, homogenous, and exclusive structures. Workspaces tended to reflect the dominance of majority groups, whether by gender, ethnicity, or physical ability, without providing equal space for marginalized groups to participate or express themselves. These inequalities often went unnoticed because they were hidden within organizational cultures that prioritized efficiency and compliance, ignoring the diversity of individual experiences and needs. In this context, communication practices within companies were often top-down and symbolic, with the voices of women, people with disabilities, or ethnic minorities not authentically accommodated in decision-making or communication strategies. This phenomenon created structural inequalities that

reinforced social injustice and became the root of various often-unacknowledged conflict dynamics in the workplace.

In the increasingly complex process of critical communication and growing awareness of social dynamics, a critical approach to public relations practice is becoming increasingly relevant and necessary. One approach that offers a framework for in-depth analysis of power, representation, and social dynamics is critical ethnography (Madison, 2019). This paradigm originates from the traditions of anthropology and the social sciences. Critical ethnography not only seeks to understand culture and social practices through observation and participation but also aims to uncover and challenge structures of inequality and domination in society. Public relations is a strategy designed for image building, strategic communication, and public perception management aimed at creating a positive image for a company or campaign. Therefore, incorporating critical ethnography into public relations practice opens up opportunities for developing a more reflective, inclusive, and transformative communication approach.

This article aims to explore the relationship between critical ethnography and public relations. Critical ethnography, as a research approach that highlights social inequality, representation, and the voices of marginalized groups, can serve as the foundation for more reflective and transformative public relations practices. Bridging the gap between the two lies in the potential of critical ethnography to provide a deep and authentic understanding of the social dynamics within and around organizations, which public relations practitioners can then translate into more inclusive, participatory, and social justice-oriented communication strategies. Thus, public relations no longer function merely as a corporate image tool but rather becomes a strategic space to meaningfully articulate the values of diversity, equality, and inclusion (DEI). This research uses a descriptive qualitative approach with the aim of in-depth describing the practice of issue and crisis management through a critical ethnographic approach in the context of corporate public relations (PR) committed to DEI values. This research is not intended to test hypotheses, but rather to explore, understand, and describe communication practices and organizational culture related to efforts to build healthy relationships between companies, employees, and the community.

### 1.1 Literature Review

In this increasingly critical era, a campaign or organization needs an effort to build ethnography in its activities, where according to, ethnography itself is an activity involving the participation of ethnographers, in the daily lives of people over a long period of time (Hammersley & Atkinson, 2007; Lapasila, Et al, 2020), to observe what happens, listen to what is said, and ask questions through informal and formal interviews. The ethnography will produce an interpretation that can explain what is felt by the people interviewed, by doing this to many people will produce a strategy to answer and do the things obtained from the ethnography (Madison, 2019; Kewas & Darmastuti, 2020). According to Sharrock & Hughes (2001), In carrying out ethnography, the ethnographer has the task of identifying and conceptualizing the regularities of the phenomena that occur so that the process is quite investigative. Therefore, an open-ended approach is usually used so that the ethnographer must be able to determine who needs to be interviewed, how to develop the interview, and obtain results that can be processed into a strategy that can be implemented.

Ethnography itself can be classified as critical ethnography if it is used to conduct research to identify inequalities within a given setting. Madison (2019) also points out that this approach involves the researcher's ethical and political engagement to "stand with the oppressed" to gain the ethnographer's perspective from the marginalized side of everyday events. Therefore, the ethnographer's role here is not merely as an observer, but also as someone who has a role in effecting social change within a company. Ethnographers can act as agents of change, bringing understanding and knowledge through interviews to voice the experiences of marginalized groups such as women, people with disabilities, and ethnic minorities within the environment. Ethnography, in this case, plays a strategic role in bridging the experiences of marginalized communities with the established structures of the company's culture, thereby contributing to the formation of more inclusive and transformative company policies (Hannigan, 2019). Thus, critical ethnography is an important tool in promoting structural awareness and equitable social practices within organizations.

Thus, this ethnographic crisis is a point of self-reflection where the ethnographer can realize and understand from within, enabling them to help the community from the root. The

ethnographer's task in conducting critical ethnography encourages involvement in creating social change that can have an impact. Critical ethnography, in this context, is expected to explore issues that can be reactive, but can also become preventative practices. A common issue is gender equality, which also pervades the workplace for marginalized groups. In-depth interviews with marginalized groups and observations of the work environment can reveal the problem areas that give rise to these issues. Therefore, if an ethnographer can obtain information and understand conditions on the ground, this critical ethnographic approach can provide a foundation for designing appropriate campaigns, grounded in the community's real-life experiences. This ensures that the communication and CSR processes implemented are aligned with the reality on the ground.

## 1.2 Ethnography and DEI in Workspaces

As previously discussed, women remain one of the marginalized groups in many workplace contexts. Although women's emancipation has been advocated since the early twentieth century, gender-based challenges persist in professional environments, often in subtle and unacknowledged forms, such as sexual harassment in the workplace. These challenges are partly rooted in the enduring perception that women are less capable than men of performing certain professional roles. Such stereotypes, which remain prevalent in many organizational settings, contribute to unequal treatment of women's perspectives, particularly in relation to their professional expertise. In organizational communication, women are frequently represented in stereotypical or merely symbolic ways (Rokhim & Noorrizki, 2023). Consequently, despite women's efforts to adapt to and integrate within workplace cultures, they are often perceived as "unfit" and evaluated through a gendered lens that emphasizes objectification rather than competence and skill. Nevertheless, as awareness of gender equality has increased, many organizations have demonstrated progress by promoting women through initiatives such as positioning them as representatives of corporate social responsibility (CSR) programs and publicly endorsing Diversity, Equity, and Inclusion (DEI) principles (Kiradoo, 2023; Mullin et al., 2021). However, public representations of inclusivity do not always reflect internal organizational realities. For this reason, a critical ethnographic approach is essential to authentically capture

women's experiences and concerns, with ethnographic findings serving as a foundation for the development of more equitable workplace policies.

While the experiences of women in organizations reveal the persistence of patriarchal norms that shape workplace representation and expectations, similar challenges are faced by other marginalized groups, including people with disabilities and members of ethnic minority communities. Individuals with disabilities are frequently positioned as symbolic figures in corporate narratives that emphasize "empowerment," yet these representations are often not accompanied by the provision of genuinely safe and inclusive working environments. Charlton (1998) notes that people with disabilities continue to encounter barriers not only in terms of physical accessibility but also in communication practices and social interactions that are based on assumptions of "ideal" bodily norms. Even when organizations attempt to provide supportive infrastructure, social dimensions, such as coworkers' attitudes, everyday interactions, and informal communication practices, are often overlooked. These dynamics may include jokes or casual remarks that, while normalized within dominant groups, can marginalize individuals with disabilities. In this way, workplace norms shaped by able-bodied standards can perpetuate exclusion and discomfort.

Similar patterns can be observed in the experiences of individuals from ethnic minority backgrounds. The key difference lies in the heightened visibility of cultural difference, which often prompts stronger reactions from members of the dominant group. Variations in accent, vocabulary, and nonverbal communication that diverge from dominant cultural norms can create communication gaps and misunderstandings in the workplace. As with issues affecting people with disabilities, organizational interventions can address inclusion only to a certain extent, as many interactions occur beyond formal managerial control. Consequently, critical ethnography plays a vital role in uncovering the lived experiences of marginalized groups and comparing them with those of majority groups in order to identify points of tension and misunderstanding. By recognizing and valuing diversity as an inherent characteristic of organizational life, inclusive understandings can be fostered among majority groups, ultimately supporting more effective and equitable workplace communication.

The challenges faced by marginalized groups, as outlined above, can be understood as sources of workplace tension, as social and cultural dynamics are integral to organizational environments characterized by diverse identities, hierarchical structures, and unequal power relations. When left unaddressed, such tensions may result in dysfunction within work units and across organizational divisions. Desrayaud and Hurley (2023) argue that organizational and cultural conflicts emerge through interactions among members and stakeholders who are culturally situated within specific environments. Ethnography offers a valuable means of examining how individuals interpret and respond to behaviors that may carry different meanings across cultural contexts. Barrett (2013) further suggests that multicultural conflict often arises from unconscious and conflicting cultural assumptions that shape everyday communication practices. In this context, ethnographers, acting as both observers and interviewers, are well positioned to identify vulnerable points in culturally diverse workplace interactions and to inform strategies aimed at mitigating conflict.

## 1.3 Research Methods

Descriptive qualitative methods are one approach within qualitative research that aim to describe phenomena in depth and as they occur, in accordance with realities observed in the field (Anggito & Setiawan, 2018). This study employs a descriptive qualitative methodology through a literature review and case study analysis. Data were collected from scientific articles, company reports, and documentation of communication campaigns conducted by multinational companies, such as Unilever in Indonesia. The data were analyzed using a thematic analysis approach to identify critical ethnographic practices embedded in corporate communication strategies.

## 2. Research Results

## 2.1 Ethnographic Communication and CSR Practices

An ethnographer can conduct in-depth observations and interviews that yield insights into mitigating organizational issues and identifying opportunities for expanding the scope of research. One example concerns how social tensions in the workplace emerge from cultural differences. In multinational companies, frequent interactions occur between foreign and local employees working within the same organizational environment. Hussain (2018) identifies several challenges

arising from cultural differences, including language barriers, stereotypes, ethnicity-related biases, culture shock, conflict resolution styles, task-solving approaches, decision-making processes, attitudes toward privacy, and nonverbal communication. Among these challenges, differences in decision-making styles and the processes used to reach decisions are among the most common sources of workplace tension.

Numerous variations in work culture can be observed in organizational settings, particularly in how work processes and meetings are conducted to align perspectives. Hofstede's (1980) seminal research identified six dimensions of national culture that influence workplace behavior, demonstrating that individuals from different countries exhibit distinct approaches to work. One dimension especially relevant to the Indonesian context is the Power Distance Index (PDI), which reflects the extent to which hierarchical relationships are accepted within organizations. Countries such as Malaysia and Saudi Arabia score highly on this dimension, indicating a strong emphasis on hierarchy, a pattern that is also evident in many Indonesian organizations. In such contexts, organizational hierarchies tend to be rigid, with superiors often dominating decision-making processes while subordinates adopt more passive roles. Employees frequently wait for explicit instructions rather than take initiative, partly to avoid being perceived as challenging authority. As a result, communication and decision-making become highly centralized at the top of the organizational structure. This observation is consistent with Hofstede's (1980) findings, which place Indonesia among the highest-ranking countries in PDI, with a score of 78. In multinational project settings, for example, tensions may arise when an Indonesian manager leads a team comprising members from low-PDI countries such as the Netherlands, Denmark, and Australia. While the manager may expect deference and compliance, team members from low-PDI cultures may favor open dialogue and shared decision-making. Such tensions are often rooted in cross-cultural misunderstandings rather than intentional conflict, as individuals act according to the norms of their respective cultures.

Accordingly, organizations and campaigns that employ ethnography to address internal issues, responsibilities, and stakeholder needs must establish two-way communication with both employees and the broader community. The principle of two-way communication is central to the Excellence Theory of Public Relations, developed through research conducted by the

International Association of Business Communicators Research Foundation. Grunig (2008) argues that the value of public relations lies in an organization's social responsibility and the quality of its relationships with stakeholders. When these relationships are neglected, stakeholders may exert pressure on organizations to change or may oppose organizational decisions in ways that increase operational risks and costs. Consequently, companies seek positive stakeholder engagement, reinforced by institutional frameworks such as Corporate Social Responsibility (CSR) initiatives and Environmental, Social, and Governance (ESG) standards. These frameworks have increasingly evolved into Diversity, Equity, and Inclusion (DEI) initiatives within the workplace. Brown (2025) defines DEI as encompassing diversity across gender, age, race, ethnicity, and physical ability; equity in fair treatment; and inclusion through the recognition and respect of individual identities and experiences. To gain stakeholder support, organizations often implement campaigns aligned with social causes that reflect corporate values and demonstrate commitment to surrounding communities. As part of CSR and DEI implementation, companies typically produce reports documenting these activities as public relations efforts intended to generate reciprocal benefits for both the organization and society. Importantly, findings from ethnographic research can serve as a foundation for creating inclusive communication spaces that reduce conflict and promote more empathetic and effective organizational communication.

Through the implementation of robust CSR and DEI programs, organizations aim to ensure that meaningful messages are effectively received by intended audiences and beneficiaries. Within structured organizational systems, communication plays a critical role as a bridge connecting planned initiatives with desired outcomes. Dubravská et al. (2020) note that internal communication becomes more effective when CSR values are internalized within organizational culture, as this fosters employees' sense of belonging to the organization's broader social mission. Communication practices that were previously dominated by top-down approaches are expected to evolve into inclusive, two-way communication systems that accommodate differences in culture, gender, and individual ability. By adopting such approaches, employees are more likely to develop trust and feel empowered to express ideas, concerns, and differing perspectives without fear of discrimination. This perspective aligns with Habermas's (1980) theory, which

emphasizes that organizational actions should be aligned with their intended purposes to minimize psychological resistance and promote mutual understanding. Therefore, CSR and DEI initiatives must be strategically designed to convey clear and meaningful messages that genuinely reflect the insights and values revealed through ethnographic research.

Effective workplace communication plays a crucial role in fostering coordination and enhancing productivity, thereby forming an important foundation for the development of organizational cultures that support sustainability values, including those embodied in Environmental, Social, and Governance (ESG) frameworks. Although effective internal communication is not always formally categorized as part of ESG programs, it contributes significantly to social sustainability by strengthening relationships and enhancing the quality of corporate social responsibility practices. Christensen et al. (2013) argue that organizations that succeed in implementing sustainability strategies are those capable of fostering reflective internal dialogue and encouraging the participation of all organizational members, including marginalized groups.

Integrating ESG values into organizational communication requires a sensitive and inclusive approach that acknowledges social diversity in the workplace. In this context, effective communication assumes a strategic role in creating work environments that promote social justice and mutual recognition among employees. For example, certain groups within organizations may become marginalized because their communication styles differ from dominant workplace norms. Even in the absence of harmful intent, such differences may be perceived as "abnormal" and lead to exclusion. The application of critical ethnography enables organizations to understand the narratives constructed around these groups and the meanings attributed to their communication practices by others. Insights derived from critical ethnographic analysis can subsequently inform the development of ESG-related policies that are more responsive to organizational realities. Thus, an inclusive communication approach not only strengthens the social dimension of ESG but also reflects the quality of ethical and sustainable corporate governance.

The findings of this study demonstrate that critical ethnography facilitates the identification of often-hidden organizational issues, including gender discrimination, communication barriers faced by people with disabilities, and stereotypes directed at ethnic minority groups. By bridging

communication between dominant and marginalized groups, critical ethnography supports the formulation of policies grounded in lived experiences and empirical realities, thereby contributing to more equitable and effective organizational practices.

## 2.2 Implementation of DEI and CSR in Indonesia

Research conducted by McKinsey (2020) on sustainability indicates that companies with a strong focus on Environmental, Social, and Governance (ESG) practices tend to demonstrate better financial performance than those that do not prioritize ESG. This advantage is attributed to the ability of ESG-oriented activities to enhance financial value by strengthening customer relationships and integrating sustainability into core business strategies. In Indonesia, domestic companies have increasingly begun to implement ESG-related initiatives. For instance, PT Unilever Indonesia has publicly reported its Diversity, Equity, and Inclusion (DEI) achievements as of 2023 through its official website. The company highlights progress in gender equality, noting increased female representation at the levels of commissioners, directors, and management, as well as its support for women's representation in teams and the inclusion of people with disabilities. Beyond public-facing communication, PT Unilever Indonesia has also implemented internal measures to foster a positive work environment through its Respect, Dignity, and Fair Treatment (RDFT) Code of Ethics, which promotes diversity, mutual trust, respect for human rights, and equal opportunities without discrimination. In addition, the company has introduced collaborative initiatives aimed at preventing bullying in the workplace.

Similarly, the application of ethnography within corporate settings involves conducting in-depth interviews with employees, including individuals from marginalized groups. Drawing on Spradley's (1979) ethnographic framework, the purpose of ethnography is to observe and listen as comprehensively as possible in order to generate detailed records from interviews and to identify potential solutions to organizational problems. Such an approach can be particularly valuable for corporate public relations activities. Collaboration between ethnographers and corporate social responsibility (CSR) teams can yield more nuanced insights into the implementation and impact of CSR programs. Ethnographers may interview relevant internal teams to gather information about organizational priorities and CSR objectives, which can then

be examined in relation to the social conditions of the communities targeted by these programs. While ethnographic findings may not immediately indicate clear solutions, they can help identify underlying issues. For example, a company experiencing financial losses due to difficulties in engaging local consumers may recognize the problem but struggle to implement effective interventions. Through critical communication informed by ethnographic insights, however, organizations may better understand local contexts and design more responsive and effective strategies.

One example of this approach can be observed in PT Unilever Indonesia's use of gender equality as a central campaign message, positioning gender as a dimension of diversity that continues to face marginalization. Through this initiative, the company promotes the principle that professional positions should not be determined by gender, race, or background. Internal and external communications reinforce this message by emphasizing equal opportunities for marginalized groups to attain managerial, director-level, and commissioner positions. This commitment is also reflected in Unilever Indonesia's social media campaigns, including those commemorating International Women's Day, which highlight the company's support for the DEI movement. In addition, Unilever Indonesia promotes programs that encourage women to pursue careers in fields traditionally dominated by men. One such initiative is the Unilever Women in Engineering Leadership Fellowship, which targets female students with engineering backgrounds who aspire to careers in the Fast-Moving Consumer Goods (FMCG) supply chain. In 2023, approximately 1,100 students participated in this program.

**Figure 1:** Women in Engineering or Engineering Women Unilever Leadership Fellowship (WULF) Program

**Source:** Unilever Instagram account @kami.unilever (2025)

The ethnographic approach implemented by PT Unilever Indonesia in its public relations strategy demonstrates how understanding culture and social experiences can shape more empathetic and relevant corporate communications. In its efforts to address social and gender issues, Unilever goes beyond symbolic CSR programs to present initiatives that directly impact marginalized groups. One example is a reproductive health education program aimed at people with disabilities, particularly the deaf. This program demonstrates that health, gender, and disability issues can be strategic entry points for building meaningful relationships between companies and communities. Unilever's campaigns have successfully promoted the representation of women and people with disabilities through social media campaigns. This is certainly inseparable from field findings and input from internal communities, which assist in ethnographic research that aligns with the company's mission.

The public reception of this campaign demonstrates the effectiveness of its empathetic and ethnographic-based communication approach. Unilever positions itself not as a sole decision-maker, but as a facilitator of space for previously unheard voices. In the campaign narrative delivered through social media, Unilever consistently uses personal stories from individuals from

marginalized communities, such as women, people with disabilities, and non-majority ethnic groups. This strategy not only validates their experiences but also forges a bond with users and the wider community.

The use of inclusive language such as "No more waiting, no more hesitating. Let's #AccelerateAction for Gender Equality" or "Everyone has the right to thrive" is one example of Unilever's efforts to translate the values of diversity and inclusion into public communication practices. In addition to the verbal aspect, the visual aspects displayed are also highly representative, reflecting ethnic diversity, age, and physical condition. The content delivered by Unilever is intended to create a sense of closeness with employees and the community who use Unilever's products. Through an in-depth ethnographic approach, one way Unilever does this is through observation of external communities and internal reflection. Unilever can develop a public relations strategy that not only focuses on critical issues, but also proactively builds an inclusive and socially responsible corporate image through established programs. This shows that in the context of culture-based issue and crisis management, ethnography can be a strategic tool in strengthening corporate relationships with the public, while creating a unique point in brand communication.

Unilever has developed a distinct approach to implementing corporate social responsibility (CSR) and Diversity, Equity, and Inclusion (DEI) programs within its organizational environment. Examining Unilever's practices more closely provides insight into why these initiatives constitute a central strategic focus for the company. Unilever Indonesia has received recognition for its sustainability performance, including the Best Listed Company Based on ESG Score award at the CSA Awards, organized by the Indonesian Securities Analysts Association (AAEI) in collaboration with the CSA Community. This award was granted in recognition of Unilever Indonesia's four sustainability pillars: Climate, Nature, Plastic, and Livelihoods. Through these pillars, the company implements a range of initiatives aimed at promoting long-term sustainability and improving community welfare. According to a report published by the Kumparan news outlet, Unilever Indonesia reduced its carbon emissions by 11.22% in 2023, processed 56,159 tons of plastic waste, and expanded employment opportunities through its Bango Soy Sauce product by

involving approximately 35,000 black soybean farmers in sustainable livelihoods (Kumparan, 2024).

The ethnographic approach employed by Unilever Indonesia in the design and implementation of its communication strategies, particularly in social campaigns addressing gender equality and disability inclusion, reflects a deep understanding of community values, norms, and everyday lived experiences. By applying ethnographic principles such as observing the daily lives of target communities, constructing authentic narratives, and directly engaging with marginalized groups, Unilever is able to establish communication bridges that are both culturally sensitive and emotionally resonant. This approach enables the company to align its corporate messaging with the social realities of its stakeholders, thereby enhancing the credibility and relevance of its communication efforts.

Unilever Indonesia thus serves as a compelling example of the application of critical ethnography within corporate social campaigns. The company's initiatives, including the Women in Engineering program and health education initiatives targeting marginalized communities, highlight how ethnographic insights can inform ethical, inclusive, and empowering corporate communication practices. This case underscores the role of critical ethnography as a strategic tool for advancing socially responsible communication while reinforcing corporate commitments to sustainability and inclusion.

## 3. Conclusion

Critical ethnography serves a strategic function in uncovering and understanding dynamics of power, inequality, and social tension within multicultural and multi-hierarchical workplaces. As an approach that emphasizes understanding from within, critical ethnography enables organizations to recognize the lived concerns of marginalized groups, including women, people with disabilities, and individuals from minority cultural backgrounds. The insights generated through ethnographic research can provide a foundation for designing relevant and impactful organizational policies, corporate social responsibility (CSR) initiatives, and Diversity, Equity, and Inclusion (DEI) strategies. In contemporary organizational contexts, openness to diversity and inclusion cannot remain merely symbolic; it must be embedded within organizational culture and

aligned with Environmental, Social, and Governance (ESG) sustainability values. Internal communication plays a crucial role in bridging differences and strengthening participation, making two-way communication a key foundation for building socially resilient organizations. By integrating ethnographic findings into communication strategies, organizations are better equipped not only to respond reactively to social demands but also to prevent potential conflicts proactively. Consequently, the success of ESG and broader sustainability initiatives depends on how effectively organizations listen, understand, and respond through inclusive and equitable communication practices.

From an ethnographic perspective, Unilever's approach to implementing CSR programs in support of sustainability demonstrates the company's commitment to understanding the values, social practices, and cultural structures of the communities surrounding its operations. Through ethnographic engagement, Unilever has gathered insights that enable the development of sustainability strategies grounded in cultural understanding. This approach reflects a corporate orientation that extends beyond the pursuit of business objectives to encompass social and environmental responsibilities, as articulated through DEI and CSR initiatives. These programs contribute to the formation of a positive corporate image, enhance community acceptance, and foster inclusive social relationships with both surrounding and target communities. Beyond external engagement, Unilever's DEI initiatives also strengthen internal organizational communication through measures such as anti-bullying campaigns, leadership development programs, and equality initiatives for marginalized groups, as well as through the elimination of discrimination and stigma as core organizational values.

Accordingly, the success of CSR and DEI programs should not be assessed solely on the basis of published performance indicators, but also on the organization's ability to understand, respect, and accommodate social differences among the communities that work within and live around the company. Creating an inclusive ecosystem for both internal and external stakeholders is central to sustainable organizational practice. Viewed through this lens, the arguments presented in this study are grounded in an ethnographic perspective that emphasizes participation, reflexivity, and mutual understanding as the foundations of sustainable social change.

Critical ethnography thus makes a significant contribution to corporate communication strategies by enabling the identification of social issues, amplifying the voices of marginalized groups, and supporting the formulation of policies rooted in principles of justice and inclusion. This approach is particularly relevant for strengthening the social dimension of ESG and CSR frameworks. Overall, this study affirms that cultural understanding derived from ethnographic research constitutes a crucial foundation for the development of reflective, inclusive, and sustainable organizational communication.

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