From Sensemaking to Sensegiving: The Role of Migration Media in Providing Information on the COVID-19 Pandemic for Migrants

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Abstract

The COVID-19 pandemic has highlighted the increasing importance of media as the fourth estate in democratic nations such as Switzerland, playing a crucial role in fostering societal cohesion (Baier, 2012). However, conditions accompanying the COVID-19 crisis have shown the limitations of conventional Swiss media in effectively engaging and informing migrant populations. This deficiency highlights the urgent need for further exploration in this area. The present study is based on the theoretical framework of the sensemaking and sensegiving approach, a multifaceted lens that enhances understanding of such complex interplay (Holt, 2009). It comprehensively explores the pivotal role of migration-focused media in disseminating essential information on the COVID-19 pandemic to migrant individuals. Using a qualitative case study approach, this research seeks to uncover detailed insights into how the media platform Diaspora TV Switzerland (Diaspora TV, n.d.) effectively reached and informed individuals from diverse cultural backgrounds about the nuances of the COVID-19 pandemic.

Keywords: Sensemaking, Sensegiving, Effective Communication, COVID-19, Cultural Diversity, Media

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1. Introduction

Amid uncertain times, as exemplified by the ongoing COVID-19 pandemic, primarily adaptive challenges arise that require resolution from the dual perspectives of sensemaking and sensegiving. The concept of sensemaking describes the processes of constructing meaning in times of uncertainty and change (Weick, 1995). Sensegiving is the attempt to understand how individuals make meaning (Gioia & Chittipeddi, 1991) and is an essential part of creating shared meaning among members of an organisation (Maitlis & Lawrence, 2007; Weick, 1995). Thus, sensegiving influences peoples' understanding of change or crises (Weick et al., 2005; Corradi et al., 2010). The unique context of a pandemic highlights numerous issues that require flexible responses as circumstances continue to evolve. This includes deciphering developing data and understanding its personal, social, and broader implications. In such situations, the process of sensemaking becomes crucial, and it often involves coordination and influence through sensegiving activities (Gioia & Chittipeddi, 1991; Maitlis, 2005) typically spearheaded by influential actors who possess general communication reach and the ability to set agendas. Thus, public awareness and effective communication are essential in creating shared understandings of complex and spatially distributed incidents that span extended periods (Fiss & Hirsch, 2005).

The news media play a crucial role in shaping social meaning-making and constructing frameworks for understanding complex phenomena (Gamson, 1992). They act both as sense*makers* by contributing to the development of meaningful frameworks and as sense*givers* by attempting to influence how audiences perceive and construct reality (Hellgren et al., 2002). Within Switzerland, the media have played a vital role in disseminating information about the pandemic and the associated restrictions (Ruhrmann & Daube, 2021). Initial scepticism regarding COVID-19 vaccination gradually gave way to a changed attitude among a large portion of the population as governmental authorities and media continuously provided information about the benefits and positive effects of vaccination (MacKenzie, 2021). However, not all segments of the population were effectively reached (Bühler et al., 2021). Particularly those communities who might face difficulties finding relevant information in official media sources or in their native languages were not catered to through traditional news media channels. In Switzerland, 22.7% of the non-Swiss resident population speaks a language other than one of the four official national languages (Federal Statistical

Office, 2023). Consequently, the role of media outlets specifically targeting migrants gain significant importance and play a pivotal role in bridging this information gap and better informing migrant individuals.

Considering the impact of cultural differences on sensegiving, it is vital to research this issue. The COVID-19 pandemic has highlighted the crucial need for effective communication in diverse cultural settings. This is particularly true for sensegiving, where individuals and organisations aim to convey their perspectives and interpretations to others. Therefore, it is essential to consider cultural differences to ensure effective sensegiving. However, there is a clear gap in the study of sensegiving in the context of cultural differences. With scarce studies on this topic, it is crucial to explore the factors that have enabled migrant media to reach diverse groups and overcome cultural barriers during the crisis. To better understand this, emphasis was placed on the theoretical framework of sensegiving from a cultural perspective, and a qualitative case study approach was adopted. Data was collected through in-depth interviews with the media platform Diaspora TV Switzerland (Diaspora TV, n.d.). It is an active online platform that caters to a diverse group of immigrants in Switzerland. By providing guidance and educational content, it aims to reach the largest possible number of immigrants, regardless of their cultural backgrounds, and influence them. Therefore, the case study of Diaspora TV provides an ideal opportunity to examine the research question: "**Which factors are crucial for ensuring successful culturally-aligned sensegiving?**"

In the outcome it could be shown that clear communication is essential, particularly for a culturally diverse group of immigrants. This case study has identified several factors on which Diaspora TV has based its sensegiving approach. The critical success factors identified include:

- *Communication in native languages*: Providing information in the mother languages of immigrants to ensure their understanding and trust-building, particularly for those who are not proficient in one of the official languages or are uninterested in mainstream media.
- *Trilogy of earning trust through pace, credibility, and efficiency*: The quick and reliable provision of information and efficient reporting, which played a vital role in bridging the information gap and guaranteeing efficient access to information for migrants.

- *Utilising social media*: Especially social media platforms such as Facebook and YouTube are important in disseminating information.
- *Visual content*: Creating multilingual video awareness clips is as an effective means of communication.
- *Cultural adaptability*: Content should be tailored to diverse linguistic and cultural backgrounds.
- *Influential personalities*: Leveraging individuals helps to foster trust and community connections.
- *Cultural sensitivity*: Respecting and understanding the cultural backgrounds of the audience is pivotal.
- *Impartial communication and embracing diversity*: Neutrality should be maintained while acknowledging and respecting diversity.

The present study offers an in-depth analysis of culturally sensitive strategies of sensegiving based on the case of Diaspora TV (Diaspora TV, n.d.). First, a discussion of theoretical frameworks of sensemaking and sensegiving with a focus on the inherent cultural dimensions provides the foundation for the subsequent analysis. Then, the methodology and data collection process of the present study are described and explained. In the following the results obtained from the research are presented. Furthermore, the significance of the results is discussed and placed in a broader context, and theoretical connections are identified. Finally, the discussion integrates this research project into the larger context, explores potential implications, draws conclusions, and highlights possible avenues for future research.

2. Theoretical Framework

2.1. Sensemaking and Sensegiving

Sensemaking involves converting complex situations into coherent ones and rationalising human actions (Weick et al., 2005). Weick (1995, p. 4)., the pioneering figure in sensemaking, succinctly defines it as "the making of sense", encapsulating the essence of finding meaning. Sensemaking takes center stage, especially when our understanding of the world as we know it loses coherence. This scenario occurs when the environment rapidly transforms, presenting new challenges (Ancona, 2012). In a slightly different vein, sensegiving delineates the process of influencing individuals and

steering them toward a preferred direction, thereby forging a shared comprehension of reality (Högberg, 2021). Gioia and Chittipeddi (1991, p. 442) introduced the concept of sensegiving, defining it as: "The process of attempting to shape the way others make sense of and construct meaning in a way that aligns with a preferred redefinition of organizational reality." While their work primarily focuses on sensegiving within a more intentional and strategic context, they recognise the interconnected and cyclical nature of sensemaking and sensegiving. They also note that this process follows a cycle marked by phases of comprehension and influence (Gioia & Chittipeddi, 1991). In essence, sensegiving embodies sensemaking, where sensemaking involves understanding, and sensegiving revolves around influencing (Holt, 2009) and persuading (Bartunek et al., 1999). In simpler terms, sensegiving involves shaping how others perceive and comprehend a particular situation. The COVID-19 pandemic has posed such challenges; challenges necessitate making sense of the situation and providing meaning and direction to others.

Much research on sensemaking and sensegiving has focused on written and spoken text (Maitlis & Christianson, 2014). However, according to Kress (2010) there is a promising approach to understanding this multimodal sensemaking and sensegiving processes through a social semiotic lens. Social semiotics, rooted in a social constructionist perspective, views discourse as a generative force, allowing for embedded agency. In this context, modes are considered "(…) socially shaped and culturally given semiotic resources for making meaning" (Kress, 2010, p. 79). While modes share essential functions, such as representing social reality, relations between viewers, content, and producers, and ensuring internal text coherence, they differ in how they address these functions. For example, visual text provides spatial, holistic, and simultaneous representations of social reality, while written and spoken text offers linear, additive, and sequential representations (Meyer et al., 2018). According to Kress & van Leeuwen (2006) visual texts engage audiences through embodied subjectivities in contrast to verbal texts. The approach of attracting an audience's attention by visual means is immediate and prompt. They can have a very direct impact on the viewers. Moreover Meyer et al. (2018) state that visual representations help to create a sense of realism. Furthermore, oral text often conveys more arbitrary and conventionalised meanings, while visuals have tremendous potential for iconicity, resembling material reality (Rowley-Jolivet, 2004). This distribution of semiotic labour among modes suggests that sensegiving can

strategically draw from the resources offered by multiple modes to construct meaning tailored to specific issues, contexts, and audiences. As each mode has distinct ways of supporting the elements and mechanisms above, it is essential to delve further into their specific sensegiving potential in a multicultural context.

2.2. Influence of Cultural Differences on Sensegiving

The impact of cultural differences on communication processes and perceptions is significant. This highlights the need for cultural awareness and sensitivity in intercultural communication (Gudykunst & Kim, 2003). In crises, these differences become more pronounced in how individuals develop awareness and perceive situations. Diverse cultural backgrounds can lead to varying approaches in risk assessment and decision-making, subsequently influencing the perception of crises and shaping responses (Boin et al., 2005). Cultural differences can result in misunderstandings and miscommunication when individuals are unaware of their conversation partners' norms and expectations (Broszinsky-Schwabe, 2011). The COVID-19 crisis has shown how cultural differences can impact how people experience and evaluate social interactions, directly affecting their willingness to accept measures such as for instance social distancing. That means, differences in risk communication and perception exist, with some studies showing that individuals from different cultures may have varying risk perceptions and tolerances (Slovic & Weber, 2002; Slovic, 2020). These differences can influence the perception and response to the COVID-19 crisis. Some have argued that difficulties related to cultural differences stem from diverse attitudes towards authority and the common good (MacKenzie, 2021), as well as from differences in the perception and treatment of illnesses, which can also be influenced by cultural factors (Kleinmann, 1980). Some cultures hold distinct beliefs about illnesses and healing that may differ from Western medicine, impacting their perception and treatment of COVID-19. Certain cultures emphasise strong traditions of solidarity and community support, while others prioritise individual freedom and independence. These differences can affect responses to the COVID-19 crisis and the willingness to support others (Barmeyer & Ricart Brede, 2020).

In the context of cultural differences, sensegiving involves recognising and navigating the diverse cultural norms, values, and beliefs that individuals bring to a situation. This

research emphasises the significance of culturally sensitive communication and a deep understanding of the diverse cultural contexts where sensegiving occurs. The COVID-19 pandemic has clearly demonstrated that taking cultural differences into account is critical to developing successful communication strategies. It ensures that messages are comprehensible and accepted in various cultural environments. Such understanding helps reduce misunderstandings and supports effective crisis management.

2.3. Research Question

This study aims to bridge the gap in the scientific literature by exploring how sensegiving can be effectively implemented in culturally diverse contexts. Since there is currently merely limited research on the topic available, understanding the factors that facilitate successful sensegiving in diverse cultures can be a valuable addition to the existing body of knowledge. Thus, the research question that arises is: **"Which factors are crucial for ensuring successful culturally-aligned sensegiving?"**

3. Methodology

3.1. Case Study

To address the research question, the qualitative case study method was chosen, as endorsed by Stake (1995). A case study is a research strategy focusing on understanding the dynamics within single settings, as explained by Eisenhardt (1989). It involves thoroughly examining a contemporary phenomenon in its natural setting, and it is tailor-made for exploring new processes or behaviours that are little understood (Hartley, 1994), such as behaviours in how to deal with cultural differences in the COVID-19 crisis. A case can be an individual, a group of individuals, an event, a decision, an institution, a public policy, or any other system, and is conducted comprehensively and in one or more ways, as described by Yin (2003). Case studies are beneficial for responding to how and why questions about contemporary events, as noted by Leonard-Barton (1990). Gummesson (1988) argued that an essential advantage of case study research is the opportunity for a holistic view of the process. Case studies typically combine data collection methods such as archives, interviews, questionnaires, and observations. Although the terms 'qualitative research' and 'case

study' are often used interchangeably, case study research can involve qualitative data only, quantitative only, or both, as explained by Yin (1984). The case study is an established method in qualitative research, as mentioned by Stake (1995). It aims to thoroughly examine specific samples to better understand a phenomenon. The focus here is on the in-depth interpretation of smaller and more specific data sets (Stake, 1995). This method represents a scientific and inductive approach that does not rely on the analysis of numerical data but rather on interpretive evaluations, according to the description of Flick (2007). The focus here lies on the significance of concepts, definitions, attributes, inquiries, symbols, and the description of phenomena, as elucidated by Wichmann (2019).

This study aims to explore effective communication strategies to determine the factors that foster success in sensegiving within culturally diverse settings. To achieve this goal, a qualitative case study approach is being used. A qualitative case study approach is well-suited for this research, as it offers a thorough and nuanced examination of the factors under investigation. This methodology allows for a more in-depth analysis of particular contexts and processes essential to addressing the research inquiry. Additionally, the flexibility and depth of the qualitative case study can yield fresh perspectives and make a meaningful contribution to the understanding of sensegiving in diverse cultural contexts.

3.2. Research Context

The study focuses on media professionals working at Diaspora TV Switzerland and was chosen as a single case study. In the constantly changing landscape of media and information dissemination, Diaspora TV has emerged as a unique and necessary platform, particularly during the challenging COVID-19 pandemic. Established in 2018 as an offshoot channel of African Mirror TV, Diaspora TV has rapidly evolved into a vital source of information, effectively bridging the communication divide between migrants and Swiss natives. Diaspora TV distinguishes itself by providing content in an impressive array of 18 languages, catering to a diverse audience. This linguistic diversity reflects Switzerland's multicultural fabric and underscores Diaspora TV's continued commitment to inclusivity. Diaspora TV operates as a non-religious and non-political media platform, offering a broad spectrum of content ranging from news broadcasts and talk shows to in-depth interviews (Diaspora TV, n.d.). Amid the global

backdrop of the COVID-19 pandemic, Diaspora TV assumed an even more significant role in disseminating vital information and fostering community cohesion. Responding to the crisis, Diaspora TV produced informative videos in multiple languages, effectively relaying official campaign information from the Federal Office of Public Health about the virus and its containment measures (Galizia, 2020). Diaspora TV, as an immigrant media initiative led by migrants, has played a significant role in reaching out to individuals within the migrant community. This is particularly important as some community members may face accessibility issues to the information due to limited language proficiency or limited traditional media exposure. These initiatives have proven invaluable in overcoming such barriers and have helped in effectively communicating with the migrant community (Diaspora TV, n.d.).

Based on the points mentioned above, and the distinguished activity undertaken by Diaspora TV during the COVID crisis and its ability to communicate with significant groups of immigrants, selecting Diaspora TV as the only research case perfectly accords with the research question, which focuses on exploring the factors that contribute to sensemaking in the realm of cultural diversity. According to Eisenhardt (1989), the single case study is characterised by its focus on an in-depth analysis of a contemporary event or phenomenon. So, through data analysis, especially interviews with Diaspora TV journalists, comprehensive insights can be obtained regarding the factors for successful sensegiving in diverse cultural environments, making Diaspora TV an ideal subject for a thorough analysis. The experiences of Diaspora TV can offer valuable insights to examine how culturally compatible sensegiving is achieved, which bridges the gap in the existing literature that inadequately addresses this critical aspect. This becomes particularly crucial when effective communication in times of crisis should be improved.

3.3. Data Collection

In this study, a qualitative, semi-structured interview approach was deployed to gain a comprehensive perspective. Additionally, triangulation techniques were used (Patton, 1999). Qualitative interviews were based on open-ended questions to which participants could respond freely (Braun & Clarke, 2013). These interviews provided detailed insights into the participants' views (Alase, 2017). To ensure the success of the interviews, an interview guide was prepared in advance. Before the interview took

place, it was tested with another individual and adjusted if necessary (Braun & Clarke, 2013). Media professionals from the Diaspora TV platform were chosen as individual interview subjects. The focus of the interviews was to explore the strategies and techniques used by Diaspora TV in reaching target audiences with diverse cultural backgrounds and to investigate whether this cultural diversity influences how information is communicated.

In total, interviews were conducted with ten media professionals from the platform, each one with a different professional background (Table 1). Eight of them worked in various language groups, including three people from the Eritrean group, two people from the Arab group, one person from the Albanian group, one person from the Kurdish group, and one person from the Somali group. The aim behind this diversity of interview partners was to explore the communication methods of each language group with its specific target audience and analyse their influence. The remaining two interviewees, in addition to their roles as team members in the Romanian and Nigerian language teams, respectively, also held positions as platform manager and project manager. The goal was to gain a comprehensive overview of dealing with cultural diversity and differences from a broad selection of interview partners.

The groups were meticulously selected for their unique cultural backgrounds, as confirmed by both Diaspora TV employees and external sources, for example by the Federal Office for Migration and Refugees (Eyer & Schweizer, 2010). Moreover, the author of this thesis herself is of Kurdish descent and hails from an Arab country, providing her with personal insight. The Arab group was chosen for its diverse cultural makeup, comprising members from many countries such as Egypt, Morocco, Iraq and Syria, and others. Targeting this community can lead to valuable results in addressing their cultural differences. The Kurdish community also is very diverse, originally spreading across four countries (Syria, Iraq, Turkey and Iran). The Kurdish people have a unique culture that is different from the cultures of these countries. Due to the suppression of their language in these countries, Kurdish people often prefer not to communicate in the languages of the countries from which they descend. Therefore, initiatives like Diaspora TV play an important role in enabling communication for this Kurdish community by producing content in the Kurdish language. The majority, i.e. nearly all members of the Somali group are Muslims; this community has difficulty integrating into society due to low levels of education and is not represented in the country's official communications. Eritrean society has been studied due to its

peculiarities in dealing with disasters and epidemics. As it holds firmly to cultural beliefs and family ties are very strong, it constitutes an obstacle to adherence to preventive COVID-19 protection measures. The Albanian group represents a largely integrated European community in Switzerland; it was interesting to learn about their need for initiatives like Diaspora TV and what tools they use to communicate effectively. The interviewed journalists from the Romanian and Nigerian groups were chosen based on their professional descriptions.

Table 1: Information on the Interviews

Interviews: Participants	Language Groups	Professional Position	Place and Date	Time - Duration	Interviews Language	Gender
C. C.	Romanian	Administrator, Project Manager	Zollikofen, 1.9.2023	44 min	English	Woman
L. I.	Arabic	Newscaster, Technician	Mühlethal, 1.9.2023	40 min	Arabic	Woman
H. D.	Tigrinya	Newscaster	Bern, 4.9.2023	27:18 min	German	Woman
M. A.	Somali	Project Coordinator	Online, 5.9.2023	20 min	German	Man
E. F.	Tigrinya	Newscaster	Online, 8.9.2023	36:09 min	German	Man
N. Ö.	Kurdish	Project Coordinator	Horgen, 12.9.2023	30 min	Kurdish	Man
A. B.	Arabic	Newscaster, Coordinator	Biel/Bienne, 14.9.2023	40 min	Arabic	Woman
M. B.	Nigerian	Director, Editor In Chief	Zollikofen, 17.2.2022	40 min	German	Man
B. A.	Albanian	Newscaster, Coordinator	Bern, 10.2.2022	30 min	German	Woman
Y. B.	Tigrinya	News Translator	Bern, 21.2.2022	39:58 min	German	Man

The questionnaire was developed using the SPSS procedure by Helfferich (2009), which consists of four elements: Collecting, checking, sorting, and connecting. After brainstorming, the questions were categorised into relevant themes. Media professionals from the Diaspora TV platform were chosen as interviewees based on their availability and their consent for recording was obtained. To ensure anonymity, the interviewees are referred to by their initials. The interviews were conducted on different dates and locations in four different languages: German, Arabic, Kurdish, and English. A table was created containing information about the interview participants, their affiliation with language groups, their professional positions, the language of the interview, the location and date of the interview, and the duration of the conversation.

An overview with detailed information on these interviews can be found in Table 1. Since the interviews were conducted in four different languages, namely German, Arabic, Kurdish, and English, the interview transcripts were created almost verbatim in the respective interview language. The Kurdish interview was also transcribed into Arabic. During transcription, irrelevant information was omitted. The quotes used in the data analysis section were corrected and translated into English.

Table 2: Triangulation – Multiple Data Sources

Triangulation – Multiple Data Sources	
COVID-19 Information on Diaspora TV Switzerland, and on Social Media Platforms: **Examples**	COVID-19 Information in other Media (Print and Online): **Examples**
On Diaspora TV (n.d.) **Switzerland:** Information (on COVID-19) in different languages. https://diaspora-tv.ch/de/start-de/ Diaspora TV (n.d.-a-i) **on YouTube in Arabic:** COVID-19: A dialogue about facts and rumours https://youtu.be/ljW4MfrcftQ New Coronavirus https://www.youtube.com/watch?v=QB_D0281iX4&t=12s Coronavirus? Switzerland sounds the alarm! https://www.youtube.com/watch?v=Zah2791AYsk Corona is a virus we are still fighting! https://www.youtube.com/watch?v=5LxH3vm3IGE&t=36s News in Arabic: January 2021 Diaspora TV Switzerland https://youtu.be/UpyS-JJWg5U?si=JdgwaDLzYnsmTpUM Diaspora TV **on Facebook in Kurdish:** Information about the COVID-19 vaccine in Switzerland https://fb.watch/n042Uqk_vo/ Are you a COVID-19 patient? https://fb.watch/n044VqrRwC/ Contact Tracing & SwissCovid App https://fb.watch/n04bkHp5XA/:	Federal Office of Public Health (Ed.) **Spectra - Medien der Migrationsbevölkerung: Erfolgreiche Information** / Ed. Federal Office of Public Health https://www.spectra-online.ch/de/spectra/news/medien-der-migrationsbevoelkerung-erfolgreiche-information-931-29.html **Swissinfo SWI** Swiss perspectives in 10 languages / Schweizerische Radio- und Fernsehgesellschaft www.swissinfo.ch/eng/about-swi **Swissinfo SWI** (2019). [In Arabic] *The media, which ignore foreigners, contribute to the destruction of Swiss values.* Swissinfo. https://www.swissinfo.ch/ara/society/--_في-تي-دياسبورا هدم-القيم-السويسرية- -الإعلام-الذي-يعزل-الأجانب-يساهم-في 45076530/ **SRF** (2022). *Wir sind ein Medienhaus für alle: Unternehmensporträt* [mit Video]. Schweizerische Radio- und Fernsehgesellschaft. www.srf.ch/unternehmen/unternehmen/portraet/unternehmensportraet-wir-sind-ein-medienhaus-fuer-alle-2 Genossenschaft Infolink (n.d.). *WOZ - Die Wochenzeitung* / Genossenschaft Infolink www.woz.ch

| Diaspora TV **on Facebook in Tigrinya:** Corona is a virus we are still fighting! https://www.facebook.com/100063574990415/videos/669432683852087/ | |

The triangulation technique was also applied to enhance reliability and validity. In qualitative research, triangulation is the process of using several methods or sources of data to gain a complete understanding of a phenomenon. This technique is also used to verify the accuracy of results by comparing information from different sources (Patton, 1999). In this context, various broadcasts were selected, including news, talk shows, and awareness programs related to COVID-19 measures in Arabic and Kurdish languages. Additionally, some comments on programs in Tigrinya on the Diaspora TV website, its Facebook page, and YouTube were analysed. In parallel, an analysis of articles and television programs related to immigrants and their media, mainly focusing on the work of Diaspora TV, was conducted to enable a more comprehensive analysis. Information on the sites and data used (Diaspora TV programs, websites, social media platforms, and other media) can be found in table 2.

3.4. Qualitative Data Analysis

To make it easier to analyse the collected data, Taguette was used, an open-source software that is particularly suitable for qualitative empirical assessments. In this chapter, the focus is on categorising the ten interviews outlined in Table 1. These interviews were coded with relevant codes that helped explore the factors, which would achieve sensegiving in diverse cultural environments. The insights derived from this coding process will form the basis of the discussion of the results in chapter 4. Coding is a process that involves analysing interviews by identifying essential data points. To do this, commonly used categories recommended by Flick (2007) were adopted. They helped identify essential text passages that convey the main message, following Saldaña's guidance (2013).The methodology used for data analysis was based on the approach proposed by Gioia et al. (2013).The analysis commenced by reading the transcripts of the interviews and then categorising the interviews into first-order classifications and categories. In the first-order analysis, the laboratory terminology used in the interviews was followed, and resemblances and disparities between the categories were explored. The categories were then identified, and key phrases were extracted to create a second-order theoretical level of themes that helped explain the

phenomenon being studied, which is the realisation of sensemaking in a multicultural context. The progression from the first-order data to the terms and phrases that are the crux of answering the research question is depicted in Figure 1.
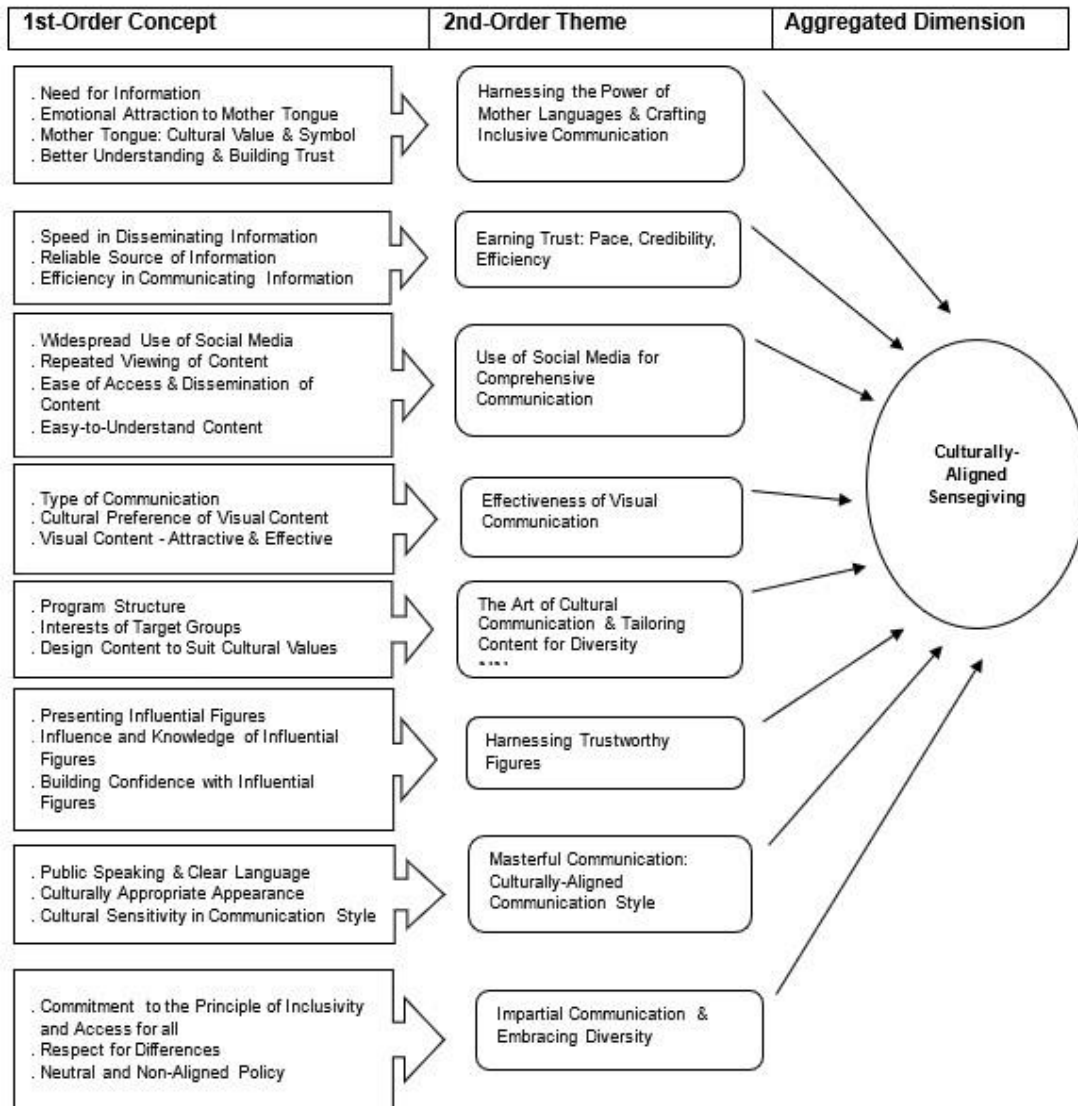

1st-Order Concept	2nd-Order Theme	Aggregated Dimension
. Need for Information . Emotional Attraction to Mother Tongue . Mother Tongue: Cultural Value & Symbol . Better Understanding & Building Trust	Harnessing the Power of Mother Languages & Crafting Inclusive Communication	
. Speed in Disseminating Information . Reliable Source of Information . Efficiency in Communicating Information	Earning Trust: Pace, Credibility, Efficiency	
. Widespread Use of Social Media . Repeated Viewing of Content . Ease of Access & Dissemination of Content . Easy-to-Understand Content	Use of Social Media for Comprehensive Communication	Culturally-Aligned Sensegiving
. Type of Communication . Cultural Preference of Visual Content . Visual Content - Attractive & Effective	Effectiveness of Visual Communication	
. Program Structure . Interests of Target Groups . Design Content to Suit Cultural Values	The Art of Cultural Communication & Tailoring Content for Diversity	
. Presenting Influential Figures . Influence and Knowledge of Influential Figures . Building Confidence with Influential Figures	Harnessing Trustworthy Figures	
. Public Speaking & Clear Language . Culturally Appropriate Appearance . Cultural Sensitivity in Communication Style	Masterful Communication: Culturally-Aligned Communication Style	
. Commitment to the Principle of Inclusivity and Access for all . Respect for Differences . Neutral and Non-Aligned Policy	Impartial Communication & Embracing Diversity	

Figure 1: Data Analysis according to the Inductive Approach (Gioia et. al., 2013)

4. Results

This chapter presents conclusions based on qualitative data analysis obtained from interviews, newspapers, and media programs. Various cultural challenges arose during the COVID-19 crisis in Switzerland, highlighting the difficulties in effectively communicating crucial information to a diverse immigrant community. Diaspora TV recognised these challenges and made dedicated efforts to bridge the information gap.

The cultural obstacles manifested differently among different groups, such as language barriers, cultural practices, and compliance with preventive measures. For Eastern societies, the challenges were related to customs such as greeting with kisses, maintaining social distance, and religious rituals. For example, E.F. said: "We faced many difficulties, especially within our community. It was said we should maintain social distance, but people didn't understand that well because many still went to church. In our community, for example, when we have a party or a celebration, and many attend, they want to be close to one another and don't want to wear masks. Such difficulties occurred precisely. (....) They followed their principles" (Appendix 1, E.F.). In contrast, western communities like the Albanians and Romanians faced issues related to trust and conspiracy theories. C.C. from Romania said: "My people very much believe in conspiracy theories. This is characteristic of my nation; everything is seen through the lens of conspiracy. We've been this way throughout history" (Appendix 1, C.C.). One of the significant challenges arising from Switzerland's rich cultural diversity was the widespread need for access to essential information during the early stages of the pandemic. This knowledge gap emerged when a significant portion of the immigrant population initially struggled to comprehend one of the national languages or communicate in a national language used to convey pandemic-related information. For example, A.B. expressed this concern, stating: "People were desperate for information. Initially, many immigrants didn't know anything and felt scared, which was very affecting for them. People were afraid to leave their homes" (Appendix 1, A.B.).

The multicultural context has a substantial influence on the sensegiving process. Several pivotal factors have been identified that form the bedrock of the strategy of the Diaspora TV platform to attain its overarching objective: sensegiving to a substantial group of immigrants in Switzerland.

4.1. Key Factors in Ensuring Successful Sensegiving Amid Cultural Differences

A. Harnessing the Power of Mother Languages and Crafting Inclusive Communication

The results have revealed that native language is essential in communicating about the COVID crisis in a multicultural society. In this context, the Diaspora TV platform played a vital role in providing information to immigrants in their native language, serving as a bridge between Swiss institutions and immigrants (Table 3: A, A1, C.C.). This approach is crucial, especially in crises like the COVID crisis, as it is essential to disseminate information to everyone, regardless of their nationality, race, or language. Ensuring that information is available to everyone, regardless of language, is paramount (Gorgé, 2020). According to the staff of the Diaspora TV platform, communication in Switzerland was limited to the official Swiss languages, thereby neglecting a large group of immigrants who did not speak any of these languages (Table 3: A, A1, L.I.). This created a state of fear, confusion, and a need for information. For instance, A.B. mentioned: "People were hungry for information because initially, many immigrants didn't know anything, and they felt scared and terrified. (….) These people, especially older people, were genuinely fearful. Imagine when they received this information in their language. You can't imagine the responses we received from them after broadcasting any episode; there was nostalgia and joy that information was reaching them in Arabic" (Table 3: A, A1, A.B.).

The importance of native language as a communication method for effective communication has caused controversy in media circles when it comes to communicating with migrants who have limited education and language skills. Koch (2021) highlights Selim Ünay's story, a 63-year-old Turk, in an article published by SRF titled "Corona crisis - did the canton of Bern forget about its migrant population?". In the story, Ünay laments: "We knew 'something' was happening, but we had no information" (Koch, 2021). The article further discusses the challenges faced by many migrants who arrive in Switzerland at an older age and struggle to master the German language. Galizia (2020) emphasises the importance of informing immigrants in their native languages in an article published in the WOZ newspaper. In this context, M.A. from Somalia explains the urgent need for his community to receive information about

the pandemic since many Somalis do not speak the German language: "During the time of Corona, many Somalis were enthusiastic about following Diaspora TV programs and receiving information in the Somali language. (....) Many Somalis were interested in learning, seeing, and hearing new information and measures. Since most of these measures were communicated in German, and not all Somalis understand German, most of this information was written. As most Somalis don't watch the news, they must receive information from Diaspora TV" (Table 3: A, A1, M.A.).

Apart from the urgent need for information during the COVID crisis, immigrants may also be attracted to news in their native language for emotional reasons, such as nostalgia. According to A.B., hearing the news in their mother tongue is the first thing that attracts any immigrant, even if they don't initially understand the content. This is because the language is tied to their emotions and feelings of home. B.A. confirms this sentiment from the Albanian community (although most people in this community know one of the official languages). She notes that the mother tongue is crucial for communication due to emotional attachment. She highlights the power of the emotional impact of the mother tongue, which can capture attention much better than a foreign language. She said: "When you hear something in German, you might not take it as seriously, as you may not fully understand it or think it's foreign. But if it's in your language, it sticks with you because it quickly strikes an emotional chord (…)" (Table 3: A, A2, B.A.). Hence, it is important to exploit the emotional aspect of communication in the mother tongue to enable effective communication.

In other societies, the mother tongue is seen not only as a means of communication but also as an expression of a cultural value or symbol. In Kurdish and Somali diaspora communities, using their native language is considered as an expression of their cultural heritage and a way to successful communication. People from these communities feel more comfortable and accepted when communicating in their mother tongue. Therefore, they are more likely to be attracted to the content presented in their language, thus making it easier to influence them (Table 3: A, A3, N.Ö.). Using the native language emotionally affects people, evoking a sense of pride. It also fosters a deeper connection with their culture and identity, so people in these communities are likelier to engage with content presented in their native language. Additionally, people tend to trust the content presented in their mother tongue, as it symbolises their culture and identity. M.A. says that Somali people trust them when they communicate in their language because they see the language as a symbol (Table 3: A, A3, M.A.). Thus,

using the mother tongue is a means of communication and an essential part of cultural identity. It creates a connection and a sense of belonging to one's roots, making people more likely to engage and trust content presented in their native language.

The importance of using the mother language of other communities, such as Tigrinya (Eritrea), cannot be overstated when facilitating understanding, communication, and trust. H.D. explains that Eritrean people quickly get tired of communicating in another language and prefer to communicate in their original language (Table 3: A, A4, H.D.). Likewise, Y.B. emphasises that dealing with the original language of a society is necessary to build trust. He says: "Language is the key point (...) for building trust. People also need to receive information in their language. What do the Swiss say? What does the law say? (....) When we inform people in their language, they know what's happening. This helps build trust, and they can take the first steps themselves" (Table 3: A, A4, Y.B.).

Analysing interviews, reviewing newspaper articles related to this topic, and monitoring Diaspora TV programs with Arabic and Kurdish content, as well as observing how people engage with programs in other languages, especially Eritreans, one can conclude that communicating is a crucial aspect of any society, and it becomes more effective when communication is transmitted in the native language of a society. **Native language creates a profound emotional bond. This bond is a compelling catalyst for immigrants and fosters trust, understanding, and essential access to information, ultimately resulting in successful communication. Moreover, it is a powerful tool that can help to bridge the gap between different cultures and promote better understanding and mutual respect.**

Table 3: Harnessing the Power of Mother Languages and Crafting Inclusive Communication

A	Harnessing the Power of Mother Languages and Crafting Inclusive Communication	
	A1	**Need for information**
		L.I.: Communication in Switzerland and giving information was done in Swiss languages only, as people who were not versed in the language would not be able to understand the content of the publications. Therefore, they turned to broadcasts in their own languages to obtain necessary information about prevention and other topics. Language is crucial because immigrant residents who do not speak the local language are unlikely to watch local media channels. Instead, they rely on platforms like YouTube or Facebook to hear and see news in their own language.

A.B.: People were hungry for information because initially, many immigrants didn't know anything, and they felt scared and terrified. (….) These people, especially the elderly, were genuinely fearful. Imagine when they received this information in their own language. You can't imagine the responses we received from them after broadcasting any episode; there was nostalgia and joy that information was reaching them in Arabic.

N.Ö.: During the COVID-19 pandemic, Diaspora TV plays a prominent role. The official media in Switzerland could not carry out the tasks that the Diaspora [TV] in Switzerland carried out. In Switzerland, where a large number of immigrants and foreigners live, many of them do not speak the official Swiss languages. So, Diaspora TV delivers official information regarding Corona directly to these migrants in their mother tongue.

Y.B.: During the COVID-19 pandemic, one thing was clear: the virus does not discriminate. It affects everyone equally, regardless of nationality, ethnicity, skin colour, religion, or social status. (....) This means that in this situation, no discrimination is justified. It is not about favouring or neglecting specific groups based on their social status, wealth, or language. Everyone deserves access to relevant information and protective measures.

M.A.: During the time of Corona, many Somalis were enthusiastic about following Diaspora TV programs and receiving information in the Somali language. (....) Many Somalis were interested in learning, seeing, and hearing new information and measures. Since most of these measures were communicated in German, and not all Somalis understand German, most of this information was written. As most Somalis don't watch the news, they must receive information from Diaspora TV.

B.A.: (...) it was probably noticed that the population, which also speaks a different language than German, Italian, or French, needs this information because it is very important. (….) And then we also realised that through Diaspora TV, we can inform in many languages about Corona. This means you don't have to remain uninformed if you don't speak the language (…). And I think it's excellent when Diaspora TV provides the news in different languages (…). Then I can understand them in my language.

C.C.: The idea behind Diaspora TV was that we recognised the need for many people who find it very difficult to learn the local language and struggle to comprehend various aspects. Suppose they are not proficient in one of the four national languages, in that case, we believe reaching out to them in their own language would be better to ensure they understand crucial information. Therefore, we established a bridge between Swiss institutions and migrants. This way, migrants could better understand any information institutions wanted to convey in their native languages. We understand that for some people, learning the local language is quite challenging, and mainstream media often neglects topics of their interest.

		M.B.: The challenge is that language often presents an obstacle for such people. Before they understand the national language correctly and are at the level to consume Swiss media, they still need information. This is precisely where Diaspora TV comes in, by informing this group of people. Because without the correct information, there is no chance for integration.
		We founded Diaspora TV because we knew that a time would come when society needs to inform people regardless of their language, be it in German, French, Italian, Arabic, or Turkish. (....) But this also means that society recognises the importance of providing information in their own language to such people to facilitate better integration.
	A2	**Emotional Reasons for the Attraction to the Mother Tongue**
		A.B.: Indeed, language is a very, very important factor because people stay in their homes and watch someone delivering the news here in Switzerland in their own language, and that's the first thing that attracts them. Initially, the content may not matter much; just hearing it in their language draws them in.
		I imagine it's a matter of nostalgia a longing for the language, to hear someone speak their language. Some people have spent many years here in the west, so they are immediately drawn to it when they hear someone speaking their language. Additionally, during the COVID-19 pandemic, the content was highly important.
		B.A.: When you hear something in German, you might not take it as seriously, as you may not fully understand it or think it's foreign. But if it's in your language, it sticks with you because it quickly strikes an emotional chord, unlike in German, even if you understand it well. If it's your mother tongue, I can't say that, but even if you can understand a language well, it remains a foreign language. It's different when you hear it in your own language. (….) When I hear my language somewhere, I feel drawn to it. I feel good. I say, 'Ah, yes, I hear tha.' Or I see that it is what it is. I can understand German well, but listening to my language interests me. And we also speak for those who may not speak or understand it well, or for older people who can no longer learn the language.
	A3	**Mother Tongue - a Cultural Value & a Cultural Symbol**
		N.Ö: In my view, the Kurdish language, in the four parts of Kurdistan, has always faced difficulties throughout history, with Kurds often being suppressed in speaking their language (…). However, today, in a European country like Switzerland, when television programs or news are presented in the Kurdish language, Kurds from all regions, not just in Switzerland, are drawn to it and are delighted by it. This can be an influential factor that garners acceptance among many Kurds because the content is presented in their native language. It makes them feel comfortable and nostalgic, motivating them to follow programs that speak their native language, whether on TV or other platforms.

M.A.: Somali people trust us because they see the language as a symbol and always receive a signal. As far as I know, people are very confident and committed to obtaining this information because most Somali people have little interest in SRF and similar media.

| A4 | **Better Understanding and Building Trust** |

H.D.: Firstly, when I speak for my community, everyone quickly becomes tired when another language is spoken. They often say, 'Oh, I don't understand what they're saying.' But here, my community concentrates because they hear their mother tongue, that's the first thing. They understand what's being said and can gather information quickly to ask questions directly. They don't have to think about how to phrase the question. They hear in their mother tongue and can communicate directly in their mother tongue. That makes it even easier for them.

E.F.: This means that Diaspora TV consists of various languages. Approximately 20 languages are spoken, and different news is broadcast in these languages. This enables migrants in Switzerland to receive information in their own language so they can understand it well. Diaspora TV was founded to avoid misunderstandings, where the news is translated into the respective languages. Subsequently, the news is broadcast on Diaspora TV to people or migrants. This way, migrants receive clear and understandable information in their own language.
The language should be standardised. (....) The language spoken should always be clear and standard, not street language or a language mixed with English or another language, that wasn't the case. It's a straightforward, distinct, and standardised language.

Y.B.: (...) language is a crucial point. When someone new arrives here, if everything is written in German, French, or Italian, they can't understand, so information isn't transferred.
Language is the key point (...) for building trust. People also need to receive information in their own language. What do the Swiss say? What does the law say? (....) When we inform people in their language, they know what's happening. This helps to build trust, and they can take the first steps themselves.
How many people are adequately informed? For example, how many people can find this information in newspapers, Swiss television, and similar media when new laws are enacted? But how many people understand it? However, everyone is informed when Diaspora TV broadcasts in these 19 languages.

B. Trilogy of Earning Trust through Pace, Credibility, and Efficiency

During the height of the COVID-19 crisis, reaching people and providing them with instructions to ease their worries was crucial. To make this possible, it was necessary to receive constantly updated information on the situation. Given the widespread mistrust and misinformation, these communications undoubtedly had to be trustworthy. Therefore, it was crucial for large immigrant populations not well integrated into mainstream communication channels to have a dedicated place to get the updated and reliable information they needed (Table 4: B, B2, M.B.). It was also essential to present the news efficiently and deliver the messages effectively to ensure unhindered access. Diaspora TV emerged as a remarkable platform that built trust with its culturally diverse audience through speed, credibility, and efficiency. The rate at which Diaspora TV operates is noteworthy.

The team behind Diaspora TV swiftly translates and releases government videos in multiple languages, making them accessible to their audience. This quick response and dissemination of information during the COVID-19 pandemic was instrumental in filling the information gap. Media professionals from the Diaspora platform, with whom interviews were conducted, informed about their work during the COVID-19 crisis. For example, L.I. discussed the speed at which they handle and disseminate information, stating: "We try to translate and record videos released by the government as quickly as possible in all languages and publish them (...), to ensure that information is disseminated as soon as possible, keeping pace with the government's videos in Swiss media" (Table 4: B, B1, L.I.).

Diaspora TV has built its credibility on the direct translation of government information. This fosters trust among their viewers, who rely on Diaspora TV for accurate and reliable updates. Speaking about the issue of reliability emphasises how essential it is to provide people with trustworthy information, especially in the face of the spread of fake news and misinformation that proliferated during the global COVID-19 crisis. The information published by the Diaspora TV platform is considered reliable as they translate the information directly from the government. H.D. explains: "Occasionally when we look at the situation nowadays, we generally find that people are confronted with false information. We quickly pick up false news. It sometimes takes a lot of work to spread the right news amid these influences. (....) I mean that when certain media report something or when, for example, the government assures something (...),

people in my language say, 'The whole body turns into ears.' They wonder what will happen next regarding our situation. They trust us because we translate and share information directly from the government" (Table 4: B, B2, H.D.).

Furthermore, the efficiency of Diaspora TV ensures that information is delivered unhindered, catering to various linguistic and cultural groups in Switzerland. B.A. mentioned the importance of quality work and professionalism to convey the message as effectively as possible. She said: "Since viewers often represent different dialects and regions, it's a challenge to ensure that everyone can understand me. This requires a certain level of friendliness, seriousness, and, of course, honesty. We aim to have our message understood. We must be careful not to speak too fast or too slowly and to enunciate clearly. These nuances are things you don't learn everywhere. Through trust and the message, we convey to people, we realise how crucial it is" (Table 4: B, B3, B.A.).

After reviewing some of the Diaspora TV programs available on their official website in Kurdish and Arabic, it is evident that the content is well-translated, prepared, and presented in a way that effectively reaches the target audience. The content is also processed and delivered promptly to keep up with bulletins in the official media. In an article by Galizia (2020) in the WOZ newspaper, it was confirmed that the diaspora plays a crucial role in bridging the information gap among migrant media initiatives. Galizia (2020) mentioned that during the week-long official translation period, migrants used their own media initiatives, primarily distributed via social media, to fill the information gap. Diaspora TV emerged as the essential player in this area by preparing the official videos in eleven languages within 48 hours of their release by the Federal Office of Public Health and making them accessible via Facebook. **This trinity of attributes (pace, credibility, and efficiency) made Diaspora TV a key player in ensuring that essential information reached migrant communities effectively, strengthening the bonds of trust during a challenging period.**

Table 4: Trilogy of Earning Trust through Pace, Credibility, and Efficiency

B	Trilogy of Earning Trust through Pace, Credibility, and Efficiency	
	B1	**Speed in Disseminating Information**
		L.I.: We try to translate and record videos released by the government in all languages as quickly as possible and publish them. Diaspora was very active during the COVID-19 pandemic, and we had a heavy workload, such as translating texts and broadcasting them (...), to ensure that

information is disseminated as quickly as possible, keeping pace with the government's videos in Swiss media.

A.B.: At the beginning of 2020 and also in 2021, we did a very significant amount of work. We translated all the government's instructions regarding prevention and created explanatory videos. We also translated all the reports issued by the government and the Federal Office of Public Health.

N.Ö.: During the COVID-19 pandemic, as human lives became threatened, everyone was fearful for their lives and desperately needed reliable and accurate information to base their actions on. This is where Diaspora TV played a significant role by reaching out to approximately 19 to 20 linguistic and cultural groups in Switzerland through their representatives, who were capable of preparing and presenting programs, translating texts, and creating videos. They gathered all these individuals in one place and translated all the publications issued by the Swiss government, preparing, and presenting them weekly in all languages. (….) In short, people benefited from these videos and trusted their content.

	B2	**Reliable Source of information**

H.D.: Occasionally, when we look at the situation nowadays, we generally find that people are confronted with false information. We quickly pick up false news. It's sometimes very difficult to spread the right news amid these influences. (....) What I mean is that when certain media report something or when, for example, the government assures something (...), people in my language say, 'The whole body turns into ears.' They wonder what will happen next regarding our situation. They trust us because we translate and share information directly from the government.

E.F.: We have worked with the Swiss health system most of the time. There is a website from the Federal Office of Public Health, exactly. On this website, we always checked what, for example, had been updated or what updates were made. The information that was updated (...) we used as an information source.
Many people can also benefit a lot from it. People have received clear and pure information in their own language where they do not feel doubt.

C.C.: During the peak of the COVID-19 pandemic, our services were especially vital, particularly for the Federal Office of Public Health. They required us to deliver information to migrants in their own languages to ensure they fully comprehended the situation and the regulations established by the Federal Office of Public Health.

M.B.: During the COVID crisis, we did a lot. For instance, if you search on Google for 'Diaspora TV COVID' or 'Diaspora TV cantons', you'll see that almost all the cantons in Switzerland are using our products.

		When the COVID-19 pandemic broke out, people with a migration background lacked information. If you ask someone today if they know Diaspora TV, the response is often, 'Yes, that's where you find information.' Many people visit our website, and during this time, we've engaged in a variety of activities.
		I can't personally say in all the languages what we report on Diaspora TV. But there are people here who put in effort and trust that all the information is correct. They write regularly and organise talk shows and much more (...). All the information we publish is verified to ensure it's not fake news. This way, we make sure people consume safe and reliable information.
	B3	**Efficiency in Communicating Information**
		E.F.: We aim for the information to be translated correctly and with quality. The goal is for people to receive the information well. We have put in the effort to ensure that the information is relayed effectively.
		B.A.: During the time of Corona, we were also quite busy. We received a lot of information from the Federal Office of Public Health. (....) From the beginning until now, we've been discussing the protective measures needed (...) later, vaccination became the main topic (...).
		B.A: I think this trust is of great importance. Sometimes, I'm responsible for the translation and news editing, as well as how the news is presented. It's important to me that I gain this trust, even though I don't see the people in front of the camera. Who I am, where I am, and what I am doesn't matter as much. What truly matters is that people understand my language and the information as best as possible.
		Since viewers often represent different dialects and regions, it's a challenge to ensure that everyone can understand me. This requires a certain level of friendliness, seriousness, and, of course, honesty. We aim to have our message understood. We must be careful not to speak too fast or too slowly and to enunciate clearly. These nuances are things you don't learn everywhere. Through trust and the message, we convey to people, we realise how crucial it is.

C. Use of Social Media for Comprehensive Communication

According to a study on the COVID-19 pandemic in the Swiss-German population by Friemel et al. (2020), the Swiss federal government and TV channels are the most trustworthy sources of information. Direct communication methods like conversations, messages, and calls, as well as traditional media like radio and online magazines, are

preferred over social media platforms such as Facebook, Instagram, and Twitter, which are considered as less critical. However, according to media professionals interviewed from the Diaspora TV platform, social media played a crucial role in spreading Diaspora TV content among immigrants. They explained that social media helped reach a wider audience and was particularly helpful in connecting with immigrant communities that may face language barriers and depend on social media for accessing important information. The accessibility of these platforms made it easy to share content quickly, resulting in a significant impact. Therefore, Diaspora TV effectively used social media to engage with its audience.

The most prominent argument extracted from the context of the interviews is that social media, especially Facebook, is widely used among immigrant circles. For example, L.I. said: "Everyone uses Facebook and also WhatsApp. Therefore, it is the fastest and most effective way to reach the immigrant community" (Table 5: C, C1, L.I.). Other interlocutors, for instance A.B., justified the significance of Facebook in disseminating Diaspora TV's content by highlighting the advantage of people being able to listen to and replay their content repeatedly. She explained: "Our work was mostly on the Facebook platform, and that's how we became known on Facebook. People can listen to and replay our content frequently because it's available on Diaspora's TV page and social media (...)" (Table 5: C, C2, A.B.). In addition, N.Ö. emphasised the importance of social media, especially Facebook, due to its easy access and the distribution of its content, which facilitated Diaspora TV's access to a large group of immigrants and influenced them to a large extent. He said: "Nowadays, television alone is not enough, and Diaspora TV recognises that very well. Therefore, it was active on its webpage, YouTube, and at the same time, it was active on Facebook. Everyone who saw the content on the Facebook page would often share the posts on its page and share them with many others. The same goes for WhatsApp and other social media platforms so that they could relay the news to all their friends and acquaintances" (Table 5: C, C3, N.Ö.). Finally, E.F. justified immigrants' use of social media, especially the Eritrean community, by highlighting their limited proficiency in the official language and their preference for non-textual content. He said: "Facebook was important (...). People can benefit a lot from it. Newspapers are also a good means of communication. But newspapers, for example, they don't read many pages when I think of our people, because they struggle with the language and don't understand everything well" (Table 5: C, C4, E.F.).

Diaspora TV adopted social media platforms amid the COVID-19 pandemic to foster a strong bond with its audience and nurture a sense of togetherness by sharing content on its pages. It stressed that this strategy proved highly effective in educating migrants about COVID-19 through various social media platforms, **underlining the vital role played by social media, particularly Facebook, in distributing essential news and information within immigrant communities**.

Table 5: Form of Communication

C	Form of Communication	
	C1	**Widespread Use of Social Media**
		L.I.: Everyone uses Facebook and also WhatsApp. Therefore, it is the fastest and most effective way to reach the immigrant community.
		Y.B.: It is important for Diaspora TV to inform not only about COVID-19 but also general information for migrants through social media. This is done through Facebook, WhatsApp, and so on. We distribute this information. In addition, we have established a network through Zoom and WhatsApp (...). We have also used social media to organise our affairs positively.
		M.A.: Everyone in the world has a mobile phone and checks it every day, especially on social media platforms like Facebook.
		C.C.: Diaspora TV was mainly online, so we heavily relied on Facebook to reach everyone through their Facebook profiles. During that time, we had a substantial audience because people were concerned and wanted to stay informed. Many of them shared our content.
	C2	**Repeated Viewing of Content**
		A.B.: Our work was mostly on the Facebook platform, and that's how we became known on Facebook. People can listen to and replay our content frequently because it's available on Diaspora's TV page and social media, unlike TV programs that air only once. Therefore, they can rewatch it if they don't understand any part of it. These people desire to watch us, understand the content of our episodes and the news.
	C3	**Ease of Access and Dissemination of Content**

N.Ö.: Nowadays, television alone is not enough, and Diaspora TV recognises that very well. Therefore, it was active on its webpage, YouTube, and at the same time, it was active on Facebook. Everyone who saw the content on the Facebook page would often share the posts on their page and share them with many others. The same goes for WhatsApp and other social media platforms so that they could relay the news to all their friends and acquaintances.

H.D.: I personally, for example, share videos through social media and send them to people living in Switzerland.
As far as I remember, only one video (…) was viewed by 62,000 people on Facebook.

M.A.: Diaspora TV is a television channel for migrants and operates a Facebook page. Many Somali people have friends and followers on this Facebook page. (….) When a video is released, many share it on their own pages. (….) When information about Corona or similar topics is available in the Somali language, people are very interested. (….) These migrants share the videos and information, allowing many people to quickly access this information. This is what Diaspora TV has achieved. For example, when I record a video on Diaspora TV, I share it on my own Facebook profile, where I have nearly 10,000 followers and friends. Everyone watches the video and shares it, resulting in the rapid dissemination of information.

B.A.: I think it's good that Diaspora TV chose Facebook as a platform. It's a user-friendly social media platform. That's why it's accessible to many migrants. That's exactly the idea. Many people are informed there, and each of us involved has the task of spreading the information and promoting it as widely as possible. So, of course, Diaspora TV shares the news or any information through the channels they know and collaborate with, and then I, as an individual, also pass it on. This undoubtedly results in a large number of reviews.

	C4	**Easy-to-Understand Content**

E.F.: Facebook was important (...). People can benefit a lot from it. Newspapers are also a good means of communication. But newspapers, for example, they don't read many pages when I think of our people, because they also struggle with the language and don't understand everything well. Besides, the news was a bit complexly written at times, exactly. And people then had trouble comprehending it, yes. They used Facebook and later forwarded various information from other people on Facebook.

D. Effectiveness of Visual Communication

Diaspora TV offers a diverse range of programs, including monthly news broadcasts, interviews, talk shows, and more (Table 6: D, D1). To disseminate information and educate their target audience on coronavirus prevention, Diaspora TV produced videos using information provided by the Federal Office of Public Health. C.C. explains that they make green screen videos (i.e. videos that are filmed with green screens as a background which later can be digitally removed and replaced with a self-selected background) featuring a representative from the respective community who can effectively connect with the community members. The format consists of the individual appearing multiple times in the video, interspersed with footage related to the spoken content. They use coloured backgrounds with graphic design to explain the rules for coronavirus prevention, such as how to wash hands, what to do, and how to maintain social distancing (Table 6: D, D1, C.C.)

Hence, the focus was on which was the most impactful means of visual, verbal, or written communication to convey information about the COVID-19 pandemic to target audiences and influence them. According to the interviewees, video awareness clips had the most significant impact on viewers. They found that videos are more attractive and can grab the viewer's attention more effectively compared to written information or audio alone. Some believe that this is due to often prevailing characteristics of immigrants, who often favour visuals. L.I. said: "Visual videos are preferred because we are a society that prefers seeing and hearing rather than reading. Despite being an educated community, we are also a visual society. I believe that the videos released by Diaspora TV played a significant role. (....) People shared the videos extensively during the COVID-19 period. Rather than regular news broadcasts to better understand the information" (Table 6: D, D2, L.I.). Others believed that the viewer can read the presenter's body language and interact with them more closely through videos, which makes them more influential. M.A. said: "With videos, understanding is quick. When we watch with our eyes, we observe movements and body language, which complements verbal communication. But when it comes to written information, most of us struggle with reading; often, there is a lack of interest in reading. This is crucial because information is always presented in written form" (Table 6: D, D3, M.A.).

Videos remain the most interactive and effective means of achieving comprehensive communication. As L.I. said: "Videos are the best means of communication as they

enable viewers to comprehend the content through image and sound. They can see in detail what needs to be followed and how with the help of representation. Even a deaf person can understand the message through the images and representation presented" (Table 6: D, D3, L.I.). M.B., the founder and editor-in-chief of Diaspora TV, acknowledged the difficulty of reaching migrants through posters alone. In an interview with Gorgé (2020) on SRF he mentioned: "Browsing posters or reading flyers isn't a common practice among migrants." As a result, Diaspora TV has undertaken the task of producing short videos using materials from the Federal Office of Public Health. In conclusion, **using video awareness clips in multiple languages is acknowledged as an effective method for educating and guiding the target audience about COVID-19 prevention. Therefore, this means can be essential for achieving sensegiving in diverse cultural environments**.

Table 6: Effectiveness of Visual Communication

D	Effectiveness of Visual Communication	
	D1	**Type of Communication**
		L.I.: Regarding programs, we have awareness programs, such as awareness about circumcision, assisting the elderly in Corona, and many other initiatives. We also interview well-known and influential immigrants in Switzerland who have succeeded and integrated into the community, serving as role models, and motivating other immigrants to integrate. These individuals include successful businessmen, prominent artists, illustrators, and a woman from Eritrea who started an airline, among others.
		As for the news, we have monthly news broadcasts covering topics related to Switzerland and the communities we serve.
		During the COVID-19 period, we translated all the information, decrees, and preventive measures into Arabic and broadcasted them in video format. (….) The same information was translated into all languages and broadcasted. The same videos released by the Federal Council were translated into all languages with the same content.
		C.C.: Our specific way of creating these kinds of videos involves informative videos. As I said, we produce green screen videos featuring a representative from the respective community who can effectively connect with the community members. The format consists of the individual appearing multiple times in the video, interspersed with footage related to the spoken content. We use coloured backgrounds with graphic design and explain the rules, for example or how to wash hands, what to do, and how to keep distance.
	D2	**Cultural Preference for Visual Content**

L.I.: Visual videos are preferred because we are a society that prefers seeing and hearing rather than reading. Despite being an educated community, we are also a visual society. I believe that the videos released by Diaspora TV played a significant role. (....) People shared the videos extensively during the COVID-19 period, rather than regular news broadcasts to better understand the information.

N.Ö.: Based on my experience during that time, information was presented either in written form, through visuals, or by voice alone. However, I discovered that presenting visual information, i.e., both in audio and visual form with a visual background, is the most effective. For instance, a post about vaccines, how to administer an injection, and what the side effects are – in this case, presenting the procedures through images or acting had a significant impact on the viewers.

D3	**Visual Content - Attractive and Effective**

H.D.: As far as I can remember, we also conveyed a crucial message using images. (....) We actually sent out a message, a video in the form of a cartoon, illustrating how important it is and how people react when we follow precautions to curb the spread of the virus. We also showed some videos: For example, there was a short video with images on disinfecting hands instead of just writing a whole sentence. For me, the shorter videos were beneficial.

E.F.: Videos play a significant role. When you see something happening, and as I mentioned before, body language also plays a crucial role in attracting people's attention so they can listen. For example, if it's just the radio, there is no activity to watch, and no activity is shown. People only hear the news. This might make it less appealing. But if it's with images and if it's done with body language, then it becomes attractive, and as a result, many people receive the message.

M.A.: With videos, understanding is quick. When we watch with our eyes, we observe movements and body language, which complements verbal communication. But when it comes to written information, most of us struggle with reading, and often, there is a lack of interest in reading. This is crucial because information is always presented in written form, and there is written information everywhere, yet no one understands it.

L.I.: Videos are the best means of communication as they enable viewers to comprehend the content through image and sound. They can see in detail what needs to be followed and how with the help of representation. Even a deaf person can understand the message through the images and representation presented.

A.B.: When there is both audio and visuals, people tend to be more interested in my opinion (...). I noticed this from the number of likes on the videos we worked on. I also translated written texts, and some of them did not get a large number of views or likes, unlike when the information is presented by a person in a recorded episode, i.e., on video. Interaction and responses are more pronounced in that case.

	C.C.: These videos are always interactive because - besides the person speaking in their language - they can see graphics and they can see videos of the activities and how to do it at the same time.

E. The Art of Cultural Communication & Tailoring Content for Diversity

An article on the Swissinfo website by Mavris (2020) raised the interesting question of why the audience of Diaspora TV surpassed that of all Swiss channels and whether this phenomenon was solely attributable to language? Mark Pamela, the editor-in-chief of Diaspora TV, believes that the answer lies in the fact that local Swiss media often overlook topics of great interest to foreigners in Switzerland. Few Swiss media outlets have explored issues such as the rekindling of the Ramadan fasting ritual among Muslims, and when they did, the coverage tended to be shallow. Similarly, the local Swiss media barely recognised the annual celebrations of African communities in Switzerland on specific days. In response, Diaspora TV has therefore set itself the task of closing this gap. It began by engaging with foreign immigrants in Switzerland, delivering content tailored to each group in their native languages (among others in Arabic, Tigrinya, Persian, French, English, Romanian). The content is dual-focused, delving into Swiss developments encompassing political, legal, educational, and cultural dimensions, particularly those that influence the lives of foreign residents in Switzerland. At the same time, significant coverage is dedicated to news relevant to foreign residents, with each group receiving content customised to their unique interests, whether it be Ramadan for Muslims, specific holidays for African communities, cultural festivals of the Persian population, and more (Mavris, 2020).

The customised content of Diaspora TV is moulded by the depth and diversity of each culture, defined by its distinct viewpoints, heritage, concepts, and life experiences, for its diverse viewership. B.A. delves deeper into the nuances of content and highlights the variability from one culture to another. She remarks that the program content is different regarding specific community interests. For instance, the channel strives to capture and showcase celebrations or significant events in one community that may not hold the same importance in another culture. The aim is to provide content that resonates with the specific cultural significance of each community (Table 7: E, E2, A.B.). In a simple yet profound manner, E.F. highlights the importance of the diverse

content specificity of Diaspora TV, which focuses on the issues and concerns of immigrants. In a program monitoring the situation of Eritrean girls and young men who were lost at sea, E.F. shares his experiences. He says: "(...) some programs need to be made only in our language. For instance, we once created a program because many people from our home country had fled. These people initially went to Sudan and from there to Libya. From Libya, they came to Italy on small boats or ships. Many people drowned in the Mediterranean (…), and this program was conducted exclusively in our language" (Table 7: E, E2, E.F.). By presenting issues that touch upon the specific problems of migrants, Diaspora TV aims to strengthen the connection between immigrants and their communities.

During the COVID-19 crisis, the production of video awareness episodes for coronavirus prevention and vaccination campaigns was similar across different languages. However, each language group tailored its content to its audience's preferences and needs. For example, the Arabic team created a dialogue program featuring a religious leader and a doctor who was highly regarded in the diverse Arab community (Diaspora TV Switzerland: COVID-19: A dialogue about facts and rumours, Table 2). The purpose of this program was to use a symbol that would resonate with the community they were serving. This idea was presented to all the language teams (Table 7: E, E3). A.B. who moderated the dialogue in this program, says: "Going back to Mark's idea, we conducted interviews with a religious leader, an academic, or a politician. I believe it was conducted in English and Romanian. (....) We hosted an Imam from Zurich. (....) He is the Imam of the mosque; he also translated and informed people about COVID-19 in Zurich. (....) We also hosted a Syrian doctor who is a Christian. He used to work in a hospital in the COVID-19 patient care department and administered COVID-19 vaccines in his private clinic" (Table 7: E, E3, A.B.). By following this program, the two men focused on the most critical controversial points regarding the rumours surrounding the Corona vaccine. In doing so, they contributed together, each in their position to dispel the ambiguity about the reality and effects of the vaccine. This idea of bringing reliable symbols and personalities from every society was a distinctive initiative by Diaspora TV.

L.I. emphasised the significance of creating varied content to cater to the diverse audience of each language group. According to her, the content is entirely decided by the language group's team, as they better understand what suits and is well-received by their particular group. Diaspora TV management does not interfere with content

creation as they lack sufficient knowledge about accepting or rejecting specific content (Table 7: E, E3, L.I.). Diaspora TV addresses topics that concern each target audience it aims to reach, making it a destination for immigrants regardless of their cultural and linguistic backgrounds. The channel has successfully created a unique cultural tapestry by weaving together the diverse threads of various cultures. Every Diaspora TV Facebook page follower can experience and appreciate **this exquisite diversity of cultures. The COVID-19 crisis posed complex challenges, requiring a creative and seemingly paradoxical communication strategy.**

Table 7: The Art of Cultural Communication and Tailoring Content for Diversity

E	The Art of Cultural Communication & Tailoring Content for Diversity	
	E1	**Program Structure of Diaspora TV - Different Pillars**
		M.B.: Our programs have different pillars. The first pillar consists of general news that covers the whole of Switzerland and is featured in all news broadcasts. The second pillar revolves around the topic of integration, and the third pillar comprises community news. This means that one pillar is the same for everyone, the other, varies according to the needs of the target groups.
	E2	**Focus on the Interests of the Target Groups**
		A.B.: We would sometimes extend our congratulations to the Arab community on cultural occasions, for example, on holidays and during Ramadan. We meet people in large gatherings and so on. (....) We have news and talk show programs. The talk show programs involve discussing specific topics of interest to people. For example, in Romanian, they are still working on discussing sexual health and its importance among Romanian youth. **H.D.:** Most of the time, they are the same, but sometimes there are special programs. For example, when it only concerns my community, the program is broadcast in my language. This program is made when something new of great importance to the Tigrinya language arises. It's similar for other languages as well. When specific rules or news only affect a particular group or country, the program is broadcast only in that language. But usually, the general news is the same. **E.F.:** Some programs need to be created in other languages. However, sometimes, some programs need to be made only in our language. For instance, we once created a program because many people from our home country had fled. These people initially went to Sudan and from there to Libya. From Libya, they came to Italy on small boats or ships. Many people drowned in the Mediterranean (…), and this program was conducted exclusively in our language.

		B.A.: When it comes to specific community interests, the program content is not the same (...). For instance, when something special is occurring in one community, such as a celebration or something related to messages or collaboration, a festival or something significant, which might not be the same in another culture, we try to provide these celebrations or special dates that are very important to a particular community and have significant meaning.
	E3	**Design Content to Suit Cultural Values**
		L.I.: An interview was conducted with a religious leader who conveyed that prevention and seeking God's help were necessary. It was emphasised that we should seek knowledge and medicine while taking preventive measures. The religious leader used the phrase, 'Strive, O servant, and I will strive with you', and elaborated that magic doesn't come from the sky; people must protect themselves.
		The idea of seeking the assistance of a religious leader was Mark's concept, as he researched the symbol that could impact this community, which is a large Islamic community in Switzerland. The idea involved a religious leader alongside a doctor, blending science and religion. This program idea was presented to all the groups.
		The content is a personal decision made by the language group team. Each group determines the content that suits its audience because the Diaspora TV management does not interfere in the content since it lacks sufficient knowledge about the acceptance or rejection of specific content. The team members better understand what suits and is well-received by their particular group.
		A.B.: Going back to Mark's idea, we conducted interviews with a religious leader, an academic, or a politician. I believe it was conducted in English and Romanian. (....) We hosted an Imam from Zurich. (....). He is the Imam of the mosque; he also translated and informed people about COVID-19 in Zurich. (....) We also hosted a Syrian doctor who is a Christian. He used to work in a hospital in the COVID-19 patient care department and administered COVID-19 vaccines in his private clinic.

F. Harnessing Trustworthy Figures

Harnessing the power of trustworthy figures is an enduring and effective strategy in the field of communication. These individuals, respected and admired within their communities, are crucial bridges connecting diverse audiences with essential information. During the COVID-19 pandemic, these crucial figures played a pivotal role in amplifying the reach of organisations such as Diaspora TV and in fostering extensive community engagement. This paragraph explores the dynamic ways in which these trusted individuals wielded their influence to extend Diaspora TV's impact when informing about the COVID-19 pandemic. It is worth noting that several individuals

actively involved in the Diaspora TV platform had extensive social networks through their roles in associations or civil society organisations. For example, A.B., the founder of the CeSaM Association (Centre Social d'aide aux Migrants), along with figures like Y.B., who initiated the 'Being a Father in Switzerland' project, and B.A., who works at a women's counselling centre. These and others contributed to the rich tapestry of community involvement.

During the COVID-19 crisis, Diaspora TV invested in these personalities to reach many immigrants from diverse cultural backgrounds. Every official member of a linguistic team on Diaspora TV leveraged their relationships in their social and professional environment and their private social media pages to inform about Diaspora TV, respectively to spread information about COVID-19 (Table 8: F, F1 A.B.). A.B. emphasised the significance of personal and professional relationships in connecting Diaspora TV with immigrant communities, stating: "Personal relationships played a significant role. Honestly, Diaspora TV was introduced to the Arab community with the support of the CeSaM Association. (....) Through us, the posts of Diaspora TV gained a lot of views. The CeSaM Association and its working team were the primary contributors who introduced Diaspora TV to the Arab community (...)" (Table 8, F, F1, A.B.). Y.B., the inventor of the 'Being a Father in Switzerland' project, discusses his influential role on the Diaspora TV platform, stating: "My role was to organise Eritrean individuals as an Eritrean (...)" (Table 8: F, F2, Y.B.).

It is no secret that these personalities positively impact the communication process because they are members of these communities and know precisely all the sensitive cultural details that could affect the communication process with them. Y.B. goes on to emphasise that they could assume a role model function due to the trust people had in them. He explains: "We have taken on a role model function, and when a Swiss person says, 'Get vaccinated', people have a different opinion; they lack trust. But when we or you convey this information in your language, people say, 'Ahh, I know them; they won't harm me.' And then trust is built, and eventually, they get vaccinated" (Table 8: F, F3, Y.B.). The project manager at Diaspora TV, C.C., confirms their strategy of cultivating influential figures within the organisation. The Diaspora TV team aims to create a unique style of presenting information that goes beyond language. The people featured in their videos become influencers within their respective communities, and many people from their communities know them. For example, C.C. has become a star in her community. This strategy has effectively created influence through people

already known in their community, who respect them for their efforts (Table 8: F, F1, C.C.).

In summary, influential figures operating within Diaspora TV have proven to be of pivotal significance. Their ability to cultivate trust, harness community networks, and broaden the sphere of influence of Diaspora TV is admirable. This approach has emerged as a potent and highly effective communication strategy, particularly when navigating the complexities of tumultuous and transformative periods.

Table 8: Harnessing Trustworthy Figures

F	Harnessing Trustworthy Figures	
	F1	**Strategy of Diaspora TV - Presenting Influential Figures in the Communication Process**
		A.B.: Every official team member [responsible] for a specific language group in the Diaspora TV, for example, in my case, I was responsible for the Arabic language: We used our internet resources and personal relationships on social media because Diaspora TV had no direct contact with the Arab community. The communication was primarily through us, especially me. (....) In 2020, during the COVID crisis, we initially aimed to introduce people to Diaspora TV. We used what's known as the 'Arab phone', meaning one person would tell another, and that person would tell another, creating a chain. We also established WhatsApp groups to send any work, posts, or programs from Diaspora TV through these channels. **C.C.:** We aimed to create our unique style of presenting information that goes beyond language. The individuals featured in the videos become influencers within their respective communities. Many people from their community know them. For example, in my case, nearly everyone from my community knows me. I've become a sort of star for them (...). I believe the same happened for all the languages where people began to know you (…). This way, we create influence through people already known in their community, and people respect them for their efforts. Well, for example, when we create a video in a specific language, the people involved in that group usually start sharing it within their community. We also try to share it in many other groups (...).
	F2	**Influential Figures – their Influence and Knowledge**
		A.B.: Personal relationships played a significant role. Honestly, the way Diaspora TV was introduced to the Arab community started with the support of the CeSaM Association. (....) Through us, the posts of Diaspora TV gained a lot of views. The CeSaM Association and its working team were the primary contributors who introduced Diaspora TV to the Arab community. (....) CeSaM is active on social media, and we currently use the TikTok platform to provide consultations. In CeSaM, we used to share Diaspora TV videos on our pages and groups on social media. We also established WhatsApp groups to send any work, posts, or programs from the Diaspora [TV] through

		these channels. We shared them in WhatsApp groups, on Facebook, and through social and personal relationships. This was the approach taken by all the language groups working in Diaspora [TV], including Persian, Afghan, Eritrean, and so on. **Y.B.:** I have a project 'Being a Father in Switzerland. (....) My role was to organise Eritrean individuals as an Eritrean (…). That was my initial task, to give a push to the Diaspora TV. This doesn't only concern Eritrea; I also have many connections with Somalia, Afghanistan, and others. I have established numerous connections through my project, 'Being a Father in Switzerland'.
F3	**Building Confidence**	
	Y.B.: We have taken on a role model function, and you know what I mean. When a Swiss person says, 'Get vaccinated', people have a different opinion; they lack trust. Yes, there are many negative statements about the coronavirus. But when we or you convey this information in your language, people say, 'Ahh, I know them; they won't harm me.' And then trust is built, and eventually, they get vaccinated.	

G. Masterful Communication Style, with High Cultural Sensitivity and Awareness of Cross-Cultural Nuances

Diaspora TV has a unique communication style; it combines linguistic adaptability, cultural understanding, and different presentations. The team members offer insights into the communication strategy of the TV channel, designed to resonate with audiences from different backgrounds. In this exploration, more about how Diaspora TV ensures that its communication style is linguistically diverse and culturally attuned could be learned. These interviews shed light on how the teams tailor their presence, language, and tone to make their programming informative, warmly received, and free of misunderstanding as much as possible. For example, the pronunciation and language used are crucial. The team uses clear and common language to ensure the content is correctly understood (Table 9: G, G1). Moreover, some communities, such as the Arab and Kurdish, have diverse dialects depending on the region or country of origin. Therefore, presenting the content in a language everyone understands is essential. As N.Ö. stated: "It was essential to think about the appropriate language for delivery so that it would be understandable to everyone, and that language was academic Kurdish" (G.G1. **N.Ö**).

Effective communication involves more than just the words chosen. The tone of voice, confidence, and body language also play a significant role. In certain cultures, these factors can be critical (Table 9: G, G2). Additionally, some cultures have specific expectations for appearance and presentation when communicating on camera. While some groups may place little importance on these factors, they can be crucial in others and impact how well the message is received. M.B. emphasised the importance of respecting cultural differences and provided an example from the Somali community. He said: "When I go to the Somali community, a woman tells me, 'Mark, I rarely wear a headscarf daily. It's for fashion reasons if I wear it because it looks good and matches my clothing. But on other days, I don't wear it. However, when conveying information to the Somali community, I must wear a headscarf; otherwise, it would be a disaster'." M.B. continues: "This is an important lesson we learn; if you don't respect cultural differences, attention may be diverted from the information. People may tend to prioritise disregarding cultural rituals over the information presented" (Table 9, G, G 2, M.B.).

It is essential to consider cultural sensitivity, as not being aware of it can lead to misunderstandings. Cultural sensitivity is crucial, especially when using drawings and signs with different meanings in some societies. Some images and signs in the media may have contradictory meanings or be offensive to public modesty in certain societies. M.B. explained this with an example: "(….) For example, an Arabic woman told me that a graphic in an HIV awareness campaign was problematic. She said, 'Mark, can we use a different graphic? I can't stand in front of an explicit graphic.' The graphic showed the H and the V of HIV, but the I was designed in a way that resembled a particular fruit [=penis]. This was not acceptable to her. We respected her concerns and changed the graphic to consider her cultural sensitivities. Every culture has its peculiarities, and we serve as a bridge for these cultural differences. So, we learn from culture to culture" (Table 9: G, G3, M.B.).

As per Diaspora TV, the difference in communication style is a direct outcome of the commitment of the TV channel to respecting diverse cultures. **It is essential to consider cultural sensitivity in the communication style of Diaspora TV as it is closely linked with understanding and respecting the diverse backgrounds of its audience. This approach reinforces inclusivity and improves the ability of the TV channel to reach and influence a diverse audience.**

G	Masterful Communication Style
G1	**The Style of Public Speaking and Clear Language**
	L.I.: The team selection was based on criteria such as who spoke and presented the news well in all languages. Presentation skills needed to be excellent, and their presence had to be vital to attract the most extensive possible viewership. The important thing here is accurate translation, meaning that the translation should not be literal but should focus on conveying the content in standard Arabic. This way, it can reach the Arabic community simply and correctly, accommodating the differences in their dialects so that Egyptians, Tunisians, Syrians, and others can all understand it accurately and effectively. **A.B.:** The tone of voice has a clear impact. For example, in the early days of my work, I received many comments stating that this Tunisian woman spoke Arabic as if she were singing. **N.Ö.:** "It was essential to think about the appropriate language for delivery so that it would be understandable to everyone, and that language was academic Kurdish. **E.F.:** The language should be standardised. (....) The language should always be clear and standard, not street language or a language mixed with English or another language; that wasn't the case. It's a straightforward, distinct, and standardised language.
G2	**Culturally Appropriate Appearance**
	L.I I try to dress appropriately for the Eastern community, modestly to some extent. I don't wear a hijab, but my attire is reasonable and doesn't provoke controversy because I address a large community. As for style, my approach should be robust in speech because the Arab community appreciates a solid and charismatic presence. Appearance plays a role in this, so I consider my appearance. My language should be beautiful and understandable; news or information must be delivered engagingly, which is elemental in our work. **E.F.:** Body language should also be adapted to the culture of the people because there are different forms of body language. For example, when we do this [he nods his head up], it means 'yes' for us. But it might be 'no' in other countries (...). It also adds to the attractiveness of the news when you use body language. But if the news is read without body language, it becomes less attractive for people to listen to; that's logical. **M.A.:** Wearing the hijab is a personal matter and is related to faith. If you do not wear a hijab and convey information, the focus should be on the information itself (...). However, if someone is dressed very provocatively and appears almost naked, this can elicit adverse reactions from

		some people. Some might say that the person needs to be appropriately dressed, which can be uncomfortable. **M.B.:** 1. For example, we have Arabic female journalists in Arabic news broadcasts. Some of them wear headscarves, while others do not. If this is accepted in their society, it's not a problem for me. As long as society takes it, female journalists can decide whether to wear a headscarf in front of the camera, which is positive. 2. When I go to the Somali community, a woman tells me, 'Mark, I rarely wear a headscarf daily. It's for fashion reasons if I wear it because it looks good and matches my clothing. But on other days, I don't wear it. However, when I'm conveying information to the Somali community, I must wear a headscarf; otherwise, it would be a disaster.' This is an important lesson we learn; if you don't respect cultural differences, attention may be diverted from the information. People may tend to prioritise disregarding cultural rituals over the information presented
	G3	**Cultural Sensitivity in Communication Style**
		M.B.: We are learning that it's essential to respect cultures because there are differences in every language and culture. We must listen to the people in these communities. For example, an Arabic woman told me that a graphic in an HIV awareness campaign was problematic. She said, 'Mark, can we use a different graphic? I can't stand in front of an explicit graphic.' The graphic showed the H and the V of HIV, but the I was designed in a way that resembled a particular fruit [=penis]. This was not acceptable to her. We respected her concerns and changed the graphic to consider her cultural sensitivities. Every culture has its peculiarities, and we serve as a bridge for these cultural differences. So, we learn from culture to culture.

H. Impartial Communication & Embracing Diversity

The importance of impartial communication and embracing diversity cannot be overstated in a world of increasingly diverse communities. Diaspora TV is a neutral channel that is neither religious nor political, but it is committed to the principle of inclusion and reaching all immigrants, regardless of their positions, opinions, and religious or political affiliation. Therefore, it deals with these sensitive issues with more caution. These principles form the bedrock of the approach of Diaspora TV to communication, and they are particularly relevant for immigrant communities that are inherently non-homogeneous. The insights from Diaspora TV's team members and their stories illuminate the transformative potential of open mindedness and an appreciation for differences, facilitating successful communication and collaboration

across various cultures. For example, L.I. explains the principle of comprehensiveness for instance linguistic symbols, phrases, once they are pronounced, sometimes limit the discourse with a specific group: "The greeting should be general, one that everyone can accept. For example, I greet you and present the news bulletin; I don't say 'peace be upon you', because the Arab community is large and diverse. With this greeting, I address everyone and don't limit it to a specific group, specifically directing it to religious Muslims. When you offer a greeting in an Islamic way, you have defined your target audience, and I want to reach a broader audience. I consider it a sign of respect because, as I mentioned, the community is diverse, including Islam, Christianity, Yazidis, Jews, and others" (Table 10: H, H1, L.I.).

These values not only guide their linguistic choices but permeate every facet of their work, enabling them to connect with diverse audiences meaningfully. A.B. emphasises the importance of avoiding bias in language choices and news presentations to link effectively with diverse audiences. She said: "We have tried as much as possible not to show bias, neither linguistically nor how we present news. (....) It's challenging to find a one-size-fits-all approach, but since working in the Arabic section early, I have tried to steer clear of politics and religion by respecting others' beliefs. Arabs are not just Muslims; the majority are indeed Muslims, but there are also other beliefs or even people with no religion. We want everyone to hear, follow, and benefit from our content" (Table 10: H, H1, A.B.). The ultimate goal of the Arabic section is to provide accessible and beneficial content for all, irrespective of their beliefs or backgrounds.

H.D. shared details about an incident at Diaspora TV involving the manager. He participated in a cultural Eritrean festival organised by supporters of the Eritrean government; this upset many individuals who opposed the government. H.D. spoke to the manager about it, and he assured her that he would exercise greater caution in similar situations in order to adhere to political neutrality and respect for everyone (Table 10: H, H1, H.D.). During the discussion, C.C. shared her stance regarding dealing with a section of the Romanian population that believes in conspiracy theories. She clarified that she has no biased position and is committed to providing unbiased information to everyone. She stated: "I try to maintain a neutral position, similar to Switzerland. My style is to stay in the middle and consider both sides of the argument. I work hard to deliver accurate information to people. (….) I believe it is my responsibility as a citizen of this world to provide this information and make people feel secure" (Table 10: H, H1, C.C.).

These insights underscore the principles of impartiality, inclusivity, and respect for diversity that form the essence of Diaspora TV's communication approach. M.B. said: "You have to respect people's culture. No culture is better than another." This makes Diaspora TV a beacon of information for immigrants in all their diversity. **In this way, Diaspora TV builds the principle of respect and trust between itself and its viewers, facilitating effective communication and sensegiving** (Table 10: H, H2, A.B.).

Table 10: Impartial Communication and Embracing Diversity

H	Impartial Communication & Embracing Diversity	
	H1	**Commitment to the Principle of Inclusivity and Access for All**
		L.I.: The greeting should be general, one that everyone can accept. For example; I greet you and present the news bulletin; I don't say 'peace be upon you', because the Arab community is large and diverse. With this greeting, I address everyone and don't limit it to a specific group, specifically directing it to religious Muslims. When you offer a greeting in an Islamic way, you have defined your target audience, and I want to reach a broader audience. I consider it a sign of respect because, as I mentioned, the community is diverse, including Islam, Christianity, Yazidis, Jews, and others.
		A.B.: We have tried as much as possible not to show bias, neither linguistically nor how we present news. (....) It's challenging to find a one-size-fits-all approach, but since working in the Arabic section early, I have tried to steer clear of politics and religion by respecting others' beliefs. Arabs are not just Muslims; the majority are indeed Muslims, but there are also other beliefs or even people with no religion. We want everyone to hear, follow, and benefit from our content.
	H2	**Respect for Differences**
		A.B.: The most crucial aspect here, for all the teams, is openness to others. If you are not convinced that others are like you, you won't have a place in Diaspora TV. Many people come to work in the Diaspora TV but cannot stay and continue because they cannot be open to others and respect differences. Openness is not just a word; it's an active attitude. (....) Openness is accepting differences with respect. One can work and communicate with different nationalities and cultures. Our experience at Diaspora TV has taught us that over time, the persons who can prove to themselves and others that they are open and respect differences with an open heart are the ones who can thrive in Diaspora.

M.B.: You have to respect people's culture. No culture is better than another. |

	H3	**Neutral and Non-Aligned Policy**
		H.D.: In my culture, there is often a dispute between two factions of people. On one side, you have those who are against the president; on the other, some support the president. On one occasion, an incident occurred at Diaspora TV, which Mark perceived as routine; it was a cultural [Eritrean] festival organised by the president's supporters. Mark actively participated in it and created a video. Many individuals who were opposed to this president and had either fled to Europe or sought asylum were deeply disheartened by this. I conversed with Mark and expressed that this occurrence was far from ordinary. I highlighted the dramatic aspects surrounding it. In response, Mark assured me that he would be more careful about these things in the future. If similar situations arise, he will exercise greater caution. It is crucial because, at times, some Diaspora TV employees may not fully grasp the cultural implications of their actions and the potential consequences. From my perspective, Mark is highly regarded for his willingness to address these concerns.
		C.C.: I try to maintain a neutral position, similar to Switzerland. My style is to stay in the middle and consider both sides of the argument. I work hard to deliver accurate information to people. (….) I believe it is my responsibility as a citizen of this world to provide this information and make people feel secure.

5. Discussion

5.1. Theoretical Development and Significance of the Results

This research aimed to explore a case study and uncover fresh concepts and ideas that can aid in comprehending the factors that contribute to sensemaking and sensegiving in a multicultural environment. To achieve this, data was collected from various sources, including media articles, and monitoring the pages of Diaspora TV and some of its programs. However, the semi-structured interviews with journalists from Diaspora TV were the primary focus of this study as they provided valuable insights into the subject matter. To ensure the accuracy and reliability of the data, an inductive research approach proposed by Gioia et al. (2013) was used to analyse the data. This involved classifying the data into first- and second-order categories, which streamlined the analysis process. A detailed illustration of this approach is provided in Figure 1 of chapter 5.3. In this section, the results presented in chapter 4 were employed to develop the theoretical foundations outlined in chapter 2. Thus, the

research question, **"Which factors are crucial for ensuring successful culturally-aligned sensegiving?"** could be answered.

In tumultuous and uncertain times, Diaspora TV emerged as a successful platform that drew attention to spreading information among culturally diverse immigrant communities. The TV channel was able to reach and influence a large group of immigrants, which proved to be crucial during the COVID-19 crisis. This success was primarily due to effective communication processes and methodologies that facilitated seamless sensegiving amidst a mosaic of cultural diversity. Previous research had mainly focused on text-based communication, but a better understanding of multimodal communication, including both verbal and visual elements, provides novel insights into effective sensemaking and sensegiving, particularly during crises, as argued by Kress (2010). This perspective was reaffirmed by the interviewers on Diaspora TV who employed various techniques to captivate and inform its audience, including sharing graphic video clips. The interviews showcased the profound influence of videos that combine audio and visual elements, making them more compelling in engaging and retaining the audience's attention compared to written or audio-only content.

The theory section showed that cultural differences play a crucial role in how people comprehend and interpret messages, as observed by Gudykunst and Kim (2003). Cultural differences affect how individuals perceive, evaluate, and respond to information based on their cultural background, beliefs, and values. However, despite the importance of cultural differences, there are limited approaches available for implementing sensegiving in a multicultural setting. This study suggests that Diaspora TV has a different, effective strategy for dealing with diverse audiences. The channel creates program content that caters to the interests and needs of each cultural group while employing a communication style that takes into account the cultural values and customs of the targeted audience, in addition to accepting and respecting cultural differences and adhering to the principle of comprehensive communication. Furthermore, Diaspora TV has put a lot of effort into reaching out to culturally diverse groups, overcoming the barriers to effective communication, and achieving sensegiving in the diverse immigrant community. The channel has devised meticulous strategies that aim to build trust among these groups, such as engaging with influential personalities, communicating in the mother tongue, and making widespread use of social media. These methods constituted the most important factors that answered the research question, as depicted in Figure 2. Overall, the success of Diaspora TV in

effective sensegiving in a multicultural context during the COVID-19 crisis highlights the importance of multimodal communication, cultural sensitivity, and targeted outreach in promoting the spread of information among diverse communities.
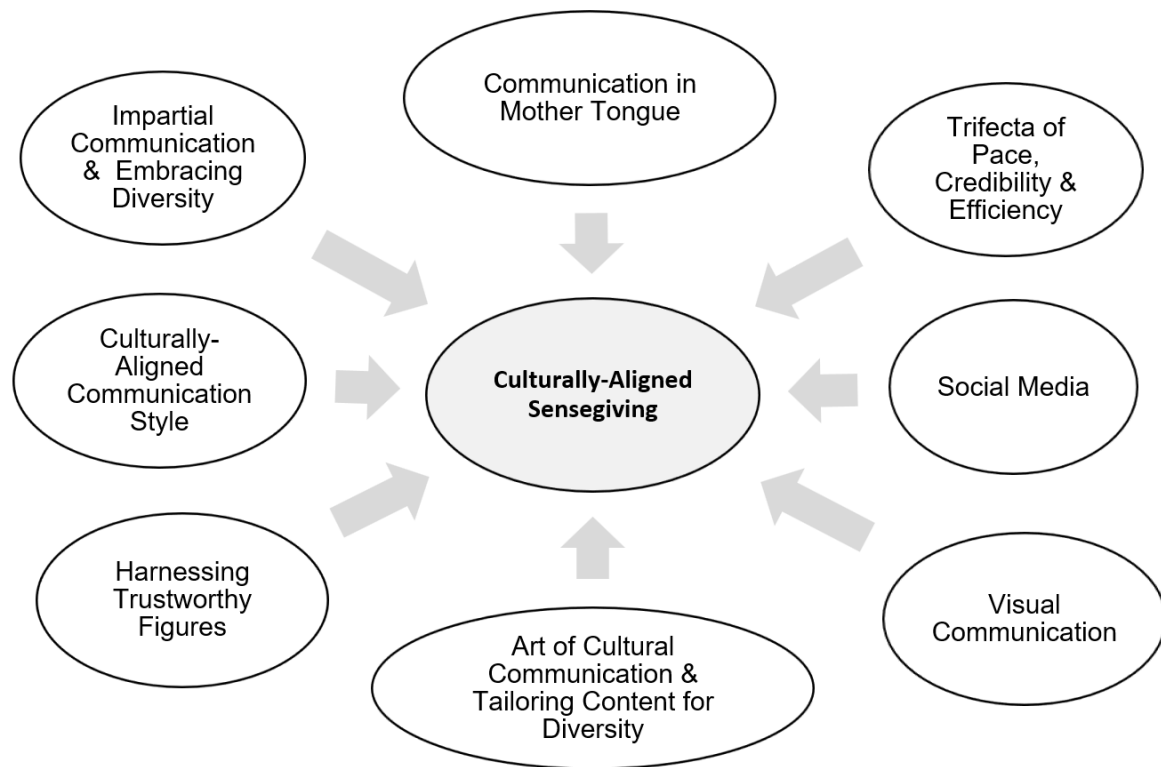

Figure 2: Factors for Culturally-Aligned Sensegiving

Factor 1: Harnessing the potency of mother languages for effective communication and the crafting of inclusive communication. The effective execution of sensegiving within the intricate tapestry of cultural disparities revolves around lucid and all-encompassing communication in the native languages of immigrants. This approach enhances trust and engenders a deeper understanding and engagement, thus rendering it an indispensable strategy, especially during pivotal junctures such as the COVID-19 pandemic. Native languages are the bedrock upon which trust is built and acts as a magnetic force for immigrants, particularly those with limited language proficiency or a lack of interest in mainstream media. For these individuals, communication in their mother tongue is the key to trust-building and the assurance of being well informed. The emotional resonance and the profound sense of belonging associated with communication in one's native language further accentuate the efficacy of such initiatives.

Factor 2: Trilogy of earning trust through pace, credibility, and efficiency; Diaspora TV's three key attributes - pace, credibility, and efficiency - make it a reliable source of communication for migrant communities, especially during challenging times. The remarkable speed at which Diaspora TV operates is a standout feature. They quickly translate and disseminate government videos in multiple languages, keeping up with official media bulletins and ensuring their audience receives timely information. This swift response and efficient information dispersal played a crucial role in bridging the information gap during the COVID-19 pandemic. Diaspora TV's credibility is further strengthened by its direct translation of government information, fostering trust among viewers who rely on the channel for accurate and reliable updates. Additionally, their efficiency guarantees the smooth delivery of information, catering to the diverse linguistic and cultural groups in Switzerland.

Factor 3: Social media, especially Facebook, is crucial in spreading news and information among immigrant populations. The content shared on these platforms reaches a broad audience. It plays a pivotal role in connecting with immigrant communities, especially those who may face language barriers and rely on social media to access critical information. The convenience and accessibility of these platforms facilitate the rapid sharing of content, ensuring that everyone can receive and benefit from the information, resulting in a far-reaching impact.

Factor 4: Employing multilingual video awareness clips has proven to be an effective strategy for educating and guiding the target audience on COVID-19. The focus on visual videos is grounded in their exceptional ability to inform and influence viewers. Combining both audio and visuals, these videos outperform written or audio-only content in capturing the audience's attention.

Factor 5: The art of cultural communication and tailoring content for diversity is a crucial aspect of Diaspora TV's approach. The TV network's adaptability to cater to diverse linguistic and cultural backgrounds is achieved by presenting content in multiple languages while customising it to align with specific cultural nuances. Each language group plays a vital role in curating content that deeply resonates with its unique audience. During the COVID-19 crisis, Diaspora TV's effectiveness relied on engaging with a broad spectrum of cultural and linguistic perspectives. Incorporating cultural symbols to enhance its educational campaign to raise awareness of the importance of the Corona vaccine illustrates this approach. This factor is pivotal to

overcoming the challenges posed by the COVID-19 crisis in culturally diverse environments. It ensures effective and comprehensive communication, ultimately reaching the goal of sensegiving.

Factor 6: Leveraging trustworthy personalities. The pivotal contribution of influential individuals within Diaspora TV showcases their ability to foster trust and harness community ties. This approach has demonstrated its effectiveness as a potent communication strategy, particularly in times marked by difficulty and change.

Factor 7: Cultural sensitivity in communication style. Recognising and respecting the diverse cultural backgrounds of its audience is paramount for Diaspora TV. This practice is crucial in promoting inclusivity and amplifying the channel's influence on a heterogeneous viewership group. Within the context of effective sensegiving, it plays a vital role in nurturing trust and in connecting with the audience. It highlights a profound understanding of Diaspora TV's cultural subtleties and preferences, strengthening the bond with the viewers.

Factor 8: Impartial communication and embracing diversity; Diaspora TV is a television channel that caters to immigrant communities known for their diversity and unique cultural backgrounds. Its viewers belong to different parts of the world and have diverse perspectives, beliefs, and values. Therefore, it strives to remain neutral and unbiased while considering the diversity of its viewers. This approach ensures that Diaspora TV provides a platform for open and honest communication where all voices are heard and respected. Hence, the channel is committed to the principle of remaining as neutral as possible while taking diversity into account to ensure comprehensive communication.

These eight factors enabled Diaspora TV to demonstrate how organisations can connect with diverse communities, ultimately enhancing their sensemaking and sensegiving capabilities. The theoretical development underpinning these factors establishes a framework for understanding the complexities of sensegiving in diverse cultural settings. Thus, the results of this study have made a valuable scientific contribution to filling the research gap in the theory of sensegiving in the context of multiculturalism. Collectively, these factors form a comprehensive strategy for effective sensegiving in the context of cultural diversity, particularly during crises like the COVID-19 pandemic. So, the cycle of mutual and complementary influence between sensemaking and sensegiving is completed, as described by Gioia & Chittipeddi

(1991). Sensegiving is a process of shaping how others perceive and make sense of things that align with a preferred redefinition of organisational reality. They acknowledged that sensemaking and sensegiving are interconnected and cyclical processes. They also noted that sensegiving follows a cycle marked by phases of comprehension and influence.

The study offers insights into the dynamic interplay between culture and communication and aids in formulating effective communication strategies during times of uncertainty. The results of this study have the potential to contribute towards surmounting cultural barriers in communication and fostering a shared foundation for navigating crises. Responsible authorities can benefit from the results of this research in addressing future crises or overcoming problems related to communication with culturally diverse immigrant groups. In today's world, where effective communication is critical, particularly given the enormous diversity of societies, this research lays a solid foundation for overcoming communication challenges and promoting inclusivity. The study also offers practical implications for organisations to connect with diverse communities, enhancing their sensemaking and sensegiving capabilities, particularly during crises like the COVID-19 pandemic.

5.2. Suggesting Future Research

Further research is recommended to build on the findings of this study. Specifically, a comprehensive multi-case study could be conducted, focusing on other migrant media such as Baba News, an online magazine, SRF (Schweizer Radio und Fernsehen), and SRC (Swiss Red Cross). This would help to verify the results of the current study and improve its generalisability. By exploring a broader range of cases, it would be possible to identify additional factors not addressed or considered in this study. The current interviews were limited to specific language groups, so a more diverse range of cases would provide greater depth and understanding.

One of the study's main outcomes is that effective communication in the native language plays a pivotal role when engaging with migrant communities. The interviewees reiterated the importance of this aspect when building trust and overcoming cultural barriers. Nevertheless, the issue is multifaceted and can have a mix of positive and negative effects. While communicating in their native language

provides immigrants with essential information, it may also slow their integration into society and reduce their motivation to learn the state's official languages. Therefore, the study recommends additional research to explore the effectiveness of communicating in indigenous languages from different perspectives. This will provide a more comprehensive understanding of the subject and may help to identify potential strategies for addressing it.

5.3. Limitations

This work does not address the necessity of access to the COVID-19 vaccine and does not aim to address all the related issues. Specifically, it does not discuss the necessity of access to the vaccine, which is a highly debated topic. Furthermore, the study does not delve into the issues of freedom of speech or differing attitudes towards COVID-19 vaccination, which have been a significant concern in many countries. Moreover, the study does not encompass the administrative measures facilitating vaccine distribution. These measures, such as the prioritisation of certain groups or the establishment of vaccination centres, have significantly impacted the overall vaccination campaign. However, they are not the focus of this particular work. It is worth noting that other factors that may be associated with vaccine scepticism, such as the educational level of the recipients, are not further considered in this study. While these factors can be crucial in shaping people's attitudes toward the vaccine, they are not part of the research question addressed in this work.

6. Conclusion

The thesis presented a qualitative case study approach based on the theoretical framework of sensemaking and sensegiving. The primary focus of the research was to explore the role of transparent and inclusive communication during uncertain times. The study also examined the importance of migration-focused media platforms, such as Diaspora TV, in providing essential COVID-19 updates to diverse migrant populations in Switzerland.

The research analysed the case study of Diaspora TV provided valuable insights into effective sensegiving strategies. The study highlighted the importance of

communicating in native languages, building trust through pace, credibility, and efficiency, utilising social media, creating engaging video content, demonstrating cultural adaptability, collaborating with influential personalities, exhibiting cultural sensitivity, and promoting impartial communication while embracing diversity. The study concluded that these factors form a comprehensive strategy for compelling sensegiving in the context of cultural diversity, particularly during crises like the COVID-19 pandemic.

The research provides valuable insights for developing inclusive and effective communication strategies in diverse communities. The findings of this study emphasised the importance of clear, inclusive, and culturally sensitive communication. This is not only crucial for reaching migrant populations during crises but also for fostering trust, understanding, and engagement in multicultural societies. The study lays a foundation for better navigating future crises through developing more inclusive and effective communication strategies.

The success of Diaspora TV demonstrates the transformative power of such approaches in bridging sensegiving theory gaps and building stronger connections within diverse communities. The study concluded that the findings can be helpful for policymakers, media professionals, researchers, and practitioners working with diverse communities interested in developing effective communication strategies.

Declaration of independence

I hereby declare that I have written this thesis independently and have not used any aids other than those specified. I have labelled all passages taken verbatim or in spirit from sources as such. I am aware that otherwise the Senate is entitled to withdraw the title awarded on the basis of this Master thesis in accordance with the University Act.

Bern, 8 January 2024   Avin Mahmoud

Declaration of consent to the publication of the Master's thesis

I hereby declare that I consent to the publication of my Master's thesis on the KPM homepage if it is graded 5.0 or higher. The thesis is publicly accessible.

Bern, 8 January 2024   Avin Mahmoud

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