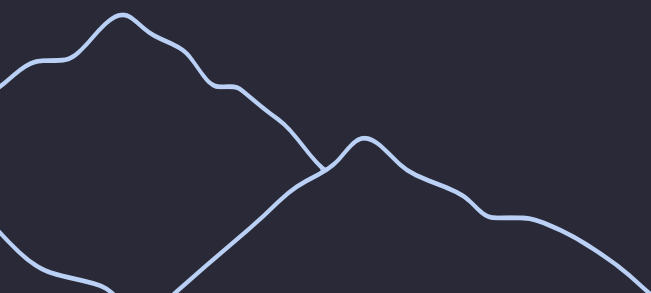


The nature of the Swiss

Understanding the values of the Swiss
to build new strategies for nature



Introduction

In 2025, the village of Blatten in the canton of Valais was buried following the collapse of the Birch glacier. In a matter of hours, a familiar landscape disappeared. Houses, streets, memories were erased.

Blatten became a symbol. A symbol of a Switzerland that is being concretely affected by climate change. The emotion was shared by the entire population - Glaciers, Alpine valleys and snow-covered winters are part of the national identity. Their transformation does not leave the Swiss indifferent.

And yet, while such events increase awareness of the climate crisis, they do not automatically spark massive mobilisation in support of climate actors or measures. Recognising the problem does not necessarily translate into political support - highlighting the gap that this discrepancy raises.

How can it be that a nation so deeply attached to its nature, Alpine landscapes, and traditions does not mobilise uniformly in response to the now-visible consequences of climate change? Why does a symbolic event like Blatten evoke shared emotion without aligning people's views on solutions?

Addressing these questions is the central purpose behind the research undertaken by Terra Nostra.

Our objective is both simple and demanding: to develop a deep understanding of the values, beliefs and worldviews that shape Swiss society. Rather than relying on demographic categories or a simplistic left-right axis, we adopt a values-based segmentation. It is these value systems, along with conceptions of the state, individual responsibility and change, that truly structure positions.

This segmentation study, combining qualitative and quantitative research, identifies six distinct Swiss profiles - six coherent ways of inhabiting the country, interpreting events such as Blatten, and envisaging the future. Some are shaped by spirituality, others by a strong sense of justice, patriotism, a desire for order, or liberal optimism. All share a deep attachment to Switzerland and its natural environment, though for different reasons.

With the exception of one segment, climate change is not a top priority for these groups. Instead, rising health insurance premiums, the cost of living, poverty, immigration and geopolitical tensions dominate their daily concerns. In this context, climate issues are often secondary. Yet, opportunities for engagement exist.

Understanding these differences is not an academic exercise, but a strategic imperative. **In a country where common values are numerous and divisions often subtle, mobilisation cannot rely on simplistic categories or traditional ideological oppositions.** It requires a nuanced reading of the cultural, moral and identity-based drivers that shape attitudes.

Blatten reminded us of the reality of climate change. This report explains why, despite this, Swiss society is not reacting with a single voice, and how a values-based strategy can open pathways for mobilisation tailored to its different segments.



About Terra Nostra

In Switzerland, environmental protection is widely valued, but the way it is discussed and promoted does not resonate with everyone. Climate change, energy transition, and nature conservation have become markers of political identity, associated with specific social groups, lifestyles, and ideological positions. However, many people in Switzerland remain deeply attached to their country, its landscapes, and their living environment, without relating to the dominant discourse on climate change.

When we talk about 'climate', the subject can seem distant or repetitive; by contrast, speaking about 'nature' evokes an immediate and personal attachment: mountains, lakes, forests, hiking, skiing, or even the very idea of a white Christmas. Beyond political, cultural, and social divides, this attachment to landscapes, quality of life and the local environment remains one of the most widely shared elements of Swiss identity.

Terra Nostra was created as an initiative of Our Common Home (OCH) to bridge this gap. Our mission is twofold: to make a concrete contribution to environmental protection in Switzerland and to rebuild common ground where debates have become fragmented. **We start from a simple conviction, which this study highlights: nature can bring people together.**

Our approach is based on values. We start from the principle that lasting commitment cannot be built solely on the basis of an abstract urgency, but must resonate with the different ways in which individuals understand responsibility, fairness, stability, belonging and other fundamental reference points that structure their relationship with the world. This relationship is the cornerstone of our method.

To operationalize this, we move beyond traditional political avenues and election cycles. Drawing on the research capacity and incubator role of OCH, we conducted an in-depth analysis to uncover the motivations of those often alienated by urban-centric climate narratives, seeking to restore their agency. We reach them through the channels they trust most - occupational, community, or religious groups - to build comprehensive ecosystems of engagement. By centering our work on these overlooked audiences, we ensure that environmental action is not just a partisan issue, but a sustainable, shared commitment.



The process

01.

Strategic audiences

- Political strategy
- Audience segmentation
- Eco-system mapping
- Constituency identification

03.

Running Campaigns

- Pilot campaign
- Monitor and assess outcome indicators
- Develop long-term plans
- Build capacity

02.

Building Connections

- Map constituencies to leaders
- Cultivate leadership relationships
- Co-create initiatives
- Articulate specific desired outcomes

04.

Ecosystem Building

- Pilot campaign
- Monitor and assess outcome indicators
- Develop long-term plans
- Build capacity

Objectives and reading guide



The goal: understanding to unite

This report has a precise objective: **to support Terra Nostra's work in building a broad and transversal social ecosystem for the environment in Switzerland.**

The starting point is factual: while Swiss society shares a foundation of common values, climate engagement remains fragmented. Existing approaches often reach an already convinced audience, leaving aside a large part of the population that does not recognize itself in dominant narratives, solutions, and actors.

Rather than judging these gaps, our aim is to understand the deep structures that shape how citizens perceive climate change, so we can identify levers that make action both possible and credible for all.



A complementary approach: what this report adds

To be effective, this analysis must be understood for what it is: **an additional reading grid that enriches existing tools without replacing them.**

- **Beyond description:**
Sociodemographic criteria describe who people are, but struggle to explain why they act. This report sheds light on these invisible motivations.
- **Beyond the moment:**
Unlike opinion polls that fluctuate with current events, this approach is based on durable mental structures.
- **A compass, not a recipe:**
This segmentation does not dictate a single course of action, but offers a strategic framework to find common ground where traditional methods see dead ends.

The method: values as a lever for action

While public opinion surveys reporting population averages or majority views provide valuable insights, they can hide an important reality: the Swiss population is not a monolith. There is no single “general public” when it comes to climate, but a wide spectrum of priorities and beliefs. Segmentation helps making this diversity visible. It organises the population into groups that share certain characteristics or ways of thinking, while clearly distinguishing how these groups differ from one another.

Yet, traditional segmentation approaches often focus on surface-level differences and fail to grasp what truly drives behavior. Our decisions and opinions on climate and the environment are not made in a vacuum: they are the product of deeply rooted values that filter our perception of the world and influence how we interpret information and choose to act.

Terra Nostra’s approach to identifying and understanding audiences relies on a value-based segmentation of the Swiss population for three strategic reasons:

Depth of understanding

Values provide insight into how people make sense of the world and what they consider important. Anchoring the segmentation in values allows audiences to be understood on their own terms, without imposing an external perspective.

Stability over time

Whereas opinions can shift quickly in response to events or media cycles, values tend to be relatively stable. This makes them a reliable foundation for sustained engagement.

Targeted efficiency

A value-based segmentation highlights which approaches resonate with different groups, helping to avoid generic interventions and to engage people in ways that are meaningful to them.

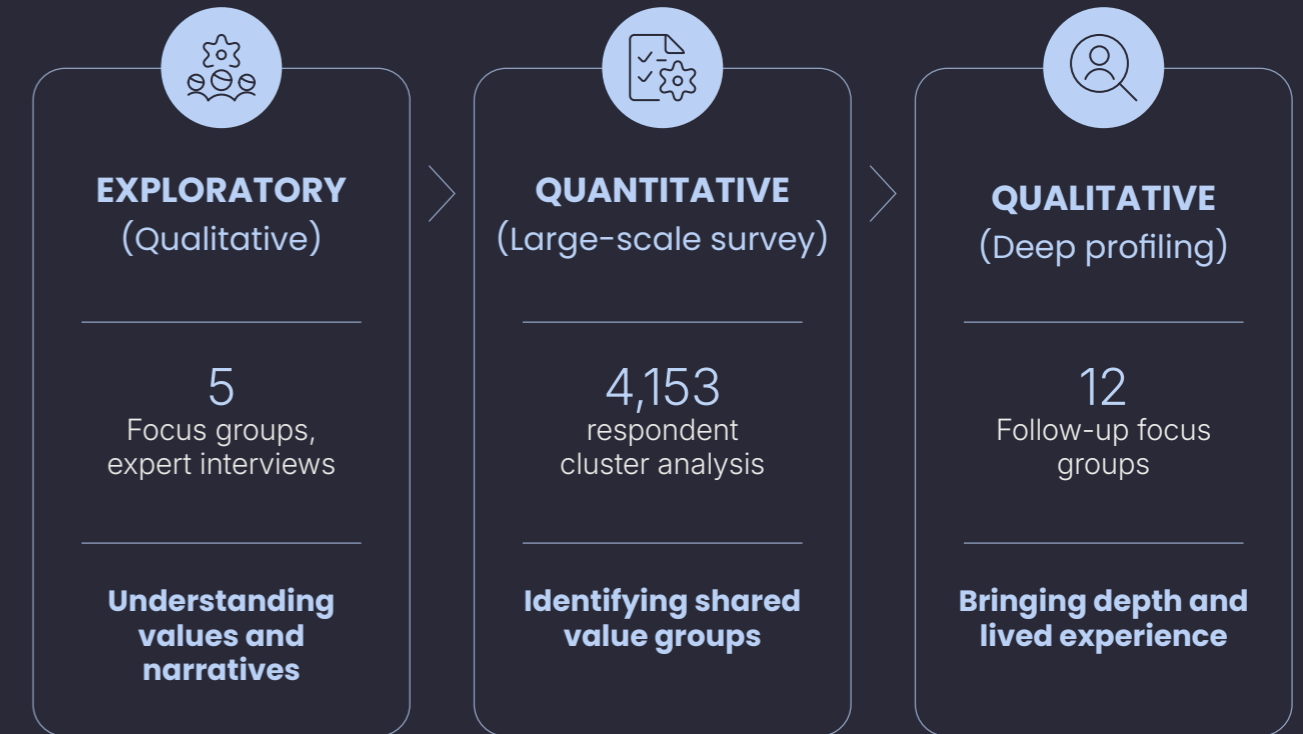
Structure of the report

This document is designed to guide the reader **from the general to the specific:**

- 01 **The backdrop (General Insights):**
This first part sets the scene by analyzing the values and concerns shaping current Swiss society. It describes major trends, while highlighting their limits: although instructive, this data does not explain why certain groups interpret change or prioritize issues so differently.
- 02 **The segmentation (The six faces of Swiss nature):**
To fill this gap, the second section presents the six segments identified by their shared worldviews. Through a combination of quantitative and qualitative indicators, we explore in depth how each group positions itself regarding society, life, and environmental issues.
- 03 **Comparisons and opportunities (Comparing the segments on climate):**
This final part puts the segments in perspective in relation to key dimensions (climate, trust, institutions, social priorities). It situates the groups in relation to one another to better grasp their divergences and, above all, identify strategic points of convergence.

Our Research

A mixed-methods approach, structured as three clearly labelled phases:



OUR RESEARCH HIGHLIGHTS



34

hours of in-depth conversation



4,153

survey respondents

Mixed-methods research

Advanced clustering algorithms

Multidisciplinary team

Multi-partner collaboration

Discovering the six faces of Swiss nature

Through a segmentation analysis, we have divided Swiss society into six groups based on their values and perspectives: they provide us with a more concrete understanding of the differences that occur within Swiss public opinion, and the range of values which drive them. **This framework offers new avenues to connect climate action with what truly matters to people across the country.**



Confident Christian

"Switzerland is a legacy we have received, not something we are entitled to. My duty is to take care of it so that I can pass it on intact to future generations."

17%

DNA
Stability - Duty - Heritage - Community

THEIR SWITZERLAND
A country inherited, founded on solid institutions and individual responsibility.

FACING CHANGE
Move forward in small steps, preserve what works, avoid unnecessary disruption.

WHAT THEY PROTECT
Family, community, shared rules, and the continuity of the Swiss model.

WHAT THEY FEAR
The loss of bearings and the erosion of traditional values.



Tenacious Worker

"A just society must allow people to live off of their own efforts, with dignity. My contribution is installing that sense of effort in my children, who will be my greatest legacy."

15%

DNA
Effort - Merit - Security - Autonomy

THEIR SWITZERLAND
A country that functions thanks to those who work hard and keep the system going.

FACING CHANGE
Pragmatic and practical, moving forward if it really improves everyday life.

WHAT THEY PROTECT
Purchasing power, economic stability, and recognition of work.

WHAT THEY FEAR
Precariousness, increased costs, and decisions made far from the ground.



Assertive Patriot

"Nothing solid can be built without foundations. My responsibility is to preserve my land against anything that dilutes our identity."

15%

DNA
Sovereignty - Merit - Order - Tradition

THEIR SWITZERLAND
A strong nation because it makes its own decisions and remains faithful to its history.

FACING CHANGE
Change when necessary, but never at the expense of sovereignty.

WHAT THEY PROTECT
Independence, common rules, work, and national values.

WHAT THEY FEAR
Disconnected elites, outside interference, and the dilution of identity.



Committed Solidarian

"Our prosperity obliges us. I advocate for an open Switzerland, capable of sharing and protecting life far beyond its own borders."

18%

DNA
Justice - Equality - Solidarity - Openness

THEIR SWITZERLAND
A country that must go further, correct its injustices, and protect the most vulnerable.

FACING CHANGE
Accelerate, transform, push institutions to evolve.

WHAT THEY PROTECT
Social rights, equality, and dignity for all.

WHAT THEY FEAR
Political inertia and the perpetuation of inequalities.



Pragmatic Epicurean

"I believe in a Switzerland that works because it allows everyone to simply live as we want. My contribution is to live without creating friction, enjoying what we have without unnecessary excess."

18%

DNA
Freedom - Pleasure - Present - Individuality

THEIR SWITZERLAND
A country where you can live peacefully, enjoy life, and not complicate things.

FACING CHANGE
Adapt without dramatizing, avoid alarmist rhetoric.

WHAT THEY PROTECT
Autonomy, comfort, and freedom of choice.

WHAT THEY FEAR
Moral constraints, constant demands, and guilt.



Responsible Entrepreneur

"Freedom implies responsibility. If everyone plays their part and engages with confidence, our institutions will continue to guarantee our quality of life."

18%

DNA
Innovation - Responsibility - Openness - Trust

THEIR SWITZERLAND
A country that succeeds because it combines institutional stability with economic dynamism.

FACING CHANGE
Innovating methodically, reforming without disrupting.

WHAT THEY PROTECT
A regulated market economy, excellence, and controlled openness.

WHAT THEY FEAR
Decline due to excessive rigidity or loss of competitiveness.



Nature, at the heart of Swiss identity

A love of nature is central to Swiss identity: we found that **nature and landscapes ranked second among the pillars of Swiss identity to which respondents felt most attached, and 84% state that regular contact with nature and wildlife is reassuring and important to them.** This attachment is fuelled by personal experiences, memories of mountains, landscapes, rural traditions and family time in the forest, rather than abstract ideological references. It is also accompanied by a very tangible expectation that a living environment perceived as healthy, accessible and transferable should be preserved.

“For me, nature and family values go hand in hand. Growing up, our vacations were about camping or going to the mountains rather than extravagant trips. It shaped how I view the environment today.”

Male, 33, green liberal, French-speaking group

At the same time, these attachments are increasingly accompanied by concern about gradual loss and changes in their physical surroundings that feel both visible and unsettling.

These results suggest that, for a large part of the population, nature is first and foremost a **marker of identity and a living environment to be preserved**, rather than an object of climate mobilisation.

“White Alpine landscapes turning green in winter—it’s a visible and painful reminder of how much is changing. It feels like we’re losing part of what makes us Swiss.”

Female, 40, Center, rural German-speaking group

FROM THE SEGMENTATION

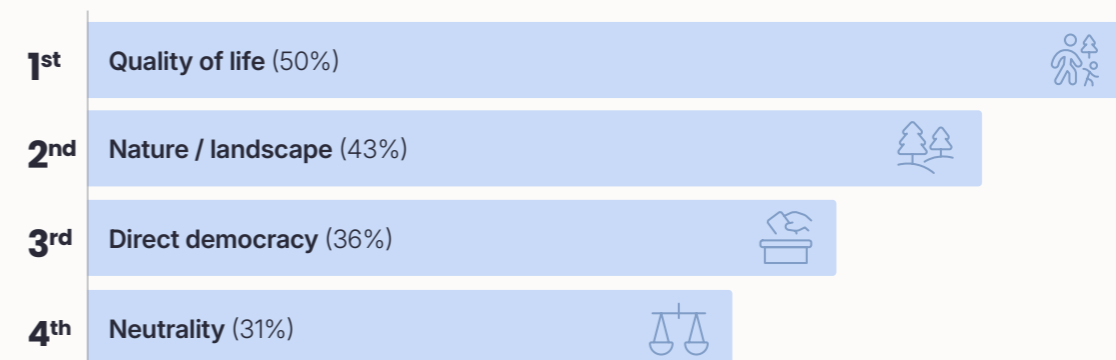
84%

of Assertive Patriots attach importance to regular contact with nature — a love for nature that cuts across all segments, including those most sceptical of climate discourse — at a level comparable to other strong markers of their national identity.

Understanding the nature of the Swiss

Before focusing on individual segments, it is useful to step back and look at the broader picture of the Swiss population. It is difficult to make sense of any single group without first understanding the main lines that structure society as a whole: where boundaries emerge, what is widely shared, and where differences carry significance. The following observations describe these common patterns and points of contrast, and provide the context needed to understand each segment in turn.

Top identity pillars Swiss feel most connected to



Responses based on a multi-select question “To which of the following Swiss identity pillars are you most attached to?” with respondents able to select three issues from a list of eighteen Swiss identity pillars.

Röstigraben: the tree that hides the forest

Switzerland is often portrayed as divided along linguistic and regional cleavages. Yet when it comes to underlying values, these divides explain less than is commonly assumed. Across the country, strong points of convergence structure how people think about society, responsibility, and change.

Our study finds a high level of consistency when it comes to core values across linguistic regions; although the well-known “Röstigraben” remains a relevant cultural reference, it is **better understood as variations in emphasis rather than as opposing value systems.**

The importance attributed to values such as pragmatism, benevolence, or individual responsibility is broadly shared nationwide, even if there are slight differences across regions. Focus group discussions reinforce this picture: participants acknowledge regional differences in tone or social codes, while consistently pointing to common

Swiss reference points such as reliability, solidarity, and respect.

Concern for the environment is also widespread across all language regions. For instance, 73% of German-speaking Swiss express concern, closely aligned with 75% in French-speaking Switzerland, and 74% across the national population. There are therefore **more national constants than regional divisions on these issues.**

In our segmentation, we found similar results. Each segment identified by Terra Nostra is found in similar proportions from one region to another. The anticipated polarization regarding values and attitudes toward issues like environmental concerns and the acceptance of human responsibility for climate change, seems to be less pronounced in Switzerland. Instead, these attitudes are largely consistent across the country’s linguistic, geographical, and even political divisions.



What about other divisions?

Partisan affiliations influence certain positions on climate change, but they alone do not explain attitudes or, above all, the potential for engagement. Climate scepticism remains marginal among all electorates (from 0% among the Greens to 5% among the Swiss People’s Party), and even among the most conservative, a significant proportion recognise the human origin of climate change and say that they are concerned.

Voters and the climate:

Partisan affiliation shows some divisions on sympathy towards climate actors, but not on climate change as an issue.

| | Belief in man-made climate change | Concerned about climate change | Sympathy towards climate actors |
|-------------------------------------|-----------------------------------|--------------------------------|---------------------------------|
| SVP/UDC | 49% | 53% | 20% |
| SP/PS | 88% | 90% | 71% |
| FDP/PLR | 76% | 73% | 30% |
| Mitte/Le Centre | 74% | 79% | 42% |
| Grüne/Les Verts | 91% | 94% | 87% |
| Grünliberale/ Les Verts libéraux | 90% | 93% | 79% |

The belief in human-caused climate change score corresponds to the share of respondents who select “Climate change is real and is mainly caused by human activity” when asked which statement best reflects their views on the issue.

The “Percent concerned about climate change” score refers to the proportion of respondents who select ‘concerned’ when answering the question “How concerned are you about climate change and environmental degradation?”.

The “Percent sympathy towards climate actors” score is based on the aggregation of sympathy levels (1–6, from “no sympathy” to “high sympathy”) expressed towards four types of actors: Green parties, environmental NGOs, engaged citizens (e.g., petition signing, peaceful protest), and actors engaging in civil disobedience.

Similarly, age appears to be a weak dividing line: levels of concern and willingness to adapt lifestyles remain high and relatively similar among young people, adults and seniors. **In other words, these categories classify people, but say little about what really motivates them, highlighting a need for a more nuanced approach to understanding the Swiss population.**

The climate recognised, the end of the month a priority

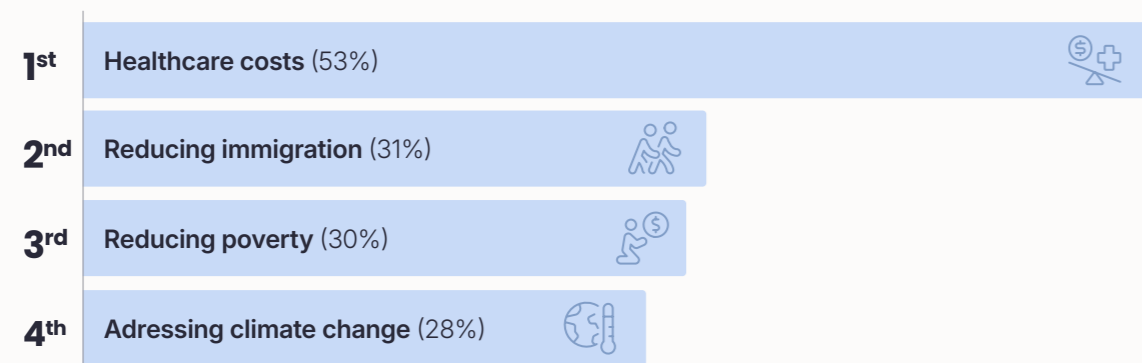
A gap exists between awareness of issues and priorities as experienced on a daily basis. The majority of Swiss people recognise the seriousness of climate change: nearly three-quarters say they are concerned about this issue, in line with previous studies (67%, according to an SSR survey). However, this concern often takes a back seat to more immediate concerns; there exists sympathy, but it does not translate to saliency.

More than half (53%) of the population believes that reducing healthcare costs should be the government's top priority, making it the most pressing issue Swiss citizens wish to see addressed. Alongside this, reducing poverty ranks as the third most important issue for the Swiss, reinforcing a broader narrative of financial anxiety. This aligns with the UBS¹ annual barometer, where healthcare costs rank at the top of the list of priorities, far ahead of environmental and climate protection.

Valuing stability and quality of life while expressing concern about immigration, many Swiss articulate a growing sense of scarcity: increased financial pressure, tighter margins and a feeling that public authorities are struggling to prioritise their wellbeing.

Climate change, although recognised, takes a back seat to issues considered more immediate. This does not reflect a lack of interest, but rather the competition with other pressing everyday concerns, underscoring the importance of linking climate change to the realities of daily life rather than treating it in isolation.

Top issues Swiss people want to see the government prioritize:



Responses based on a multi-select question "In your opinion, what are the three main issues the Swiss government should invest in?" with respondents able to select three issues from a list of fifteen

¹ UBS Worry Barometer 2025, <https://www.ubs.com/ch/en/microsites/worry-barometer/articles/health-and-health-insurance-premiums.html>

Accelerate without stepping out of line

The association with nature as something to be preserved is also reflected in the Swiss population's relationship to change. A seeming contradiction arises: while a significant majority (65%) of the population agrees that "radical and rapid change is needed" to address climate change, this sentiment does not translate into an acceptance of any type of disruption.

A preference for orderly change is rooted in a trust placed above all in the common framework, which makes change more acceptable when it is part of recognised and shared procedures. It also explains the reserve shown towards so-called "outside the box" militant tactics: 77% believe that activists resorting to civil disobedience do not reflect the concerns of people like them. In public discourse, these so-called "civil disobedience" actions are described as counterproductive, as they are perceived as being at odds with the norms of moderation, compromise and respect for rules.

In practice, climate action is better received when it is presented as protecting what Swiss people cherish – landscapes, quality of life and local balance – rather than as an injunction to break with their way of life. Rapid change becomes acceptable when it is formulated in Swiss terms, as a possible acceleration, but backed by clear rules and democratic legitimacy.



FROM THE SEGMENTATION

5/6

segments do not place climate as a top challenge that the authorities should address, citing high cost of living and migration tensions first. The climate is only a central concern for the "Committed Solidarity" segment.

AMONG CONFIDENT CHRISTIANS:

80%

believe that rapid and radical change is needed in response to climate change.

93%

believe that rules and laws exist for a reason.

88%

feel more comfortable in a stable and controlled environment.

They do not reject change, but want it to be rapid while remaining controlled. They find progress acceptable when it is governed by clear rules, recognized procedures, and a predictable framework, without disruption.

Climate: the messenger counts as much as the message

Our work reveals a lack of confidence in current climate advocates: **61% of respondents believe that political parties and elected officials committed to the environment do not reflect the concerns of people like them**, showing that the problem lies less in the diagnosis than in its embodiment. Green organisations and activists are perceived as being out of step with dominant Swiss values: pragmatism, moderation, attachment to institutions. They are sometimes judged to be too urban, elitist, or 'ideological'.

This distance is part of a broader scepticism towards elites in other studies: **nearly 70% of citizens doubt that politicians will be able to take the necessary climate measures²**, reflecting a mistrust of both their willingness and their ability to act.

The lesson is clear: **the challenge lies in the choice of discourse and messengers**. Credible spokespeople such as local figures, economic actors or respected personalities not associated with environmental circles can reach these audiences more effectively. In other words, **the climate needs faces and narratives that can speak to the entire population**, not just an already committed urban fringe.

² SBC survey produced by gfsbern, August 2024 : What is most important to people in Switzerland and the Swiss Abroad to be satisfied in life? https://www.gfsbern.ch/wp-content/uploads/2024/11/242908_wie_gehts_schweiz_schlussbericht_v4.pdf



FROM THE SEGMENTATION

A mistrust towards politicians' willingness and ability to take necessary climate measures particularly affects traditional or moderate segments (Confident Christians, Assertive Patriots and Responsible Entrepreneurs), without calling into question their recognition of the climate problem.

Rules for building society

In Switzerland, trust is not given blindly; it is placed in the framework. Common rules, democratic procedures and institutions structure collective cohesion, as illustrated by the fact that 72% of respondents want ordinary citizens to have more say in political decisions.

"Governments and businesses seem to prioritize short-term profits over long-term sustainability. Without stricter laws, it's hard to trust their intentions."

Female, 39, Green, German-speaking business group

Conversely, **interpersonal trust remains limited: 38% say they have a high level of trust in strangers**.

Far from being contradictory, this combination reflects a specific way of forming society, where disagreements are managed less by trust in individuals than by common rules and legitimate procedures, particularly voting.

"If all people were in good faith and honest, they would not need laws."

Male, 41, French-speaking group

AMONG ASSERTIVE PATRIOTS:

24% say they trust strangers

87% expressing trust in citizens' ability to make decisions — making the contrast between interpersonal trust and trust in democracy particularly marked within this segment.



This relationship with the framework is part of a broader mistrust of political actors: 70% believe that most politicians "do not care about people like me", which reinforces the importance given to institutions rather than spokespersons. In this context, democracy appears to be a central tool for regulation and stability.

In order **to mobilise people in Switzerland, trust must be built on shared and recognised values: the rule of law, democratic mechanisms and local institutions**. Actions gain legitimacy when they are part of clear and proven frameworks, rather than purely emotional or informal approaches.

Immigration, a crossroads of Swiss concerns

Among the major issues cited by the Swiss, **immigration occupies a special place as a real crossroads of concerns**, bringing together cultural, economic and environmental issues. In terms of identity, a significant proportion of the population associates immigration with a weakening of traditional values and lifestyles: **nearly two-thirds of respondents believe that it threatens Swiss values.**

This identity dimension is accompanied by an ambivalent economic interpretation: 51% of Swiss perceive immigration as a chance to improve labour shortages, while 49% see it primarily as a source of competition in the labour market. **It also extends to the environment: 61% believe that population growth linked to immigration increases pressure on resources and the living environment.** However, this fear of urbanisation and “concrete sprawl” remains controversial, with 58% opposing strict building restrictions if they were to lead to higher rents or a housing shortage.

Such ambivalence shows that the issue goes beyond identity-based opposition and reflects concrete concerns related to employment, housing and land use planning. It reveals a persistent tension between two sets of priorities: a universalist approach, open to welcoming and diversity, and a strong attachment to preserving local balances and the territorial environment.

The values-based approach sheds light on these connections, showing how certain segments link ecology and immigration: fears of a “concrete jungle” or of resources being put under pressure by population growth fuel the desire to limit immigration. These tensions are reflected in the Ecopop initiative, which explicitly linked demographics and nature conservation, and more recently in the SVP’s “No to 10 million people in Switzerland!” initiative, known as the “sustainability initiative”.

I think integration is really important. People from other countries who are here, who are integrated, are also less of a problem than those who simply isolate themselves and no communication is possible. I also realise that the more people come, the more immigrants arrive, yes, more people need more living space, they need more water. And yes, that's also bad for the climate.

Female, 49, Center, Business German-speaking group

For part of the population, the local living environment is paramount. **Climate campaigns must recognise these intersecting concerns, without validating or disqualifying them, by providing concrete and localised responses.** Articulating the environment and immigration, rather than opposing them, is a prerequisite for broader mobilisation.

FROM THE
SEGMENTATION

95%

of Assertive Patriots perceive immigration as a threat to Swiss values, a view that is also present among Confident Christians and Resilient Workers

Different visions, the same ideal of life

One of the key findings of this work is that, beyond ideological divides, the aspirations of Swiss people converge towards the pursuit of a life that is both satisfying and socially responsible.

This finding is consistent with a SSR survey³, which ranks “enjoying life” and “being honest” at the top of the list of values for a successful life, well ahead of financial success, confirming the importance attached to lasting relationships and mutual support.

Observing this pattern reveals **opportunities for mobilisation.** Instead of pitting values against each other, it is possible to unite around shared themes like quality of life, evoking clean air, landscapes, health or agriculture, as well as intergenerational solidarity, for example acting for one’s children and grandchildren. Highlighting the concrete benefits of the ecological transition, namely reducing pollution, creating jobs and wealth, and promoting local consumption, makes it possible to respond to the shared aspirations of “taking care” of loved ones and living peacefully. Campaigns **focused on preserving the Swiss way of life**, rather than on unilateral sacrifices, are thus more likely to mobilise broad support.



³ SBC survey produced by gfsbern, August 2024 : What is most important to people in Switzerland and the Swiss Abroad to be satisfied in life? https://www.gfsbern.ch/wp-content/uploads/2024/11/242908_wie_gehts_schweiz_schlussbericht_v4.pdf

Each segment expresses, in its own way, the desire to balance personal quality of life with responsibility towards others: **the Confident Christian places family, community and gratitude at the heart of their worldview; the Assertive Patriot defends a solidarity that must be earned, based on individual responsibility, work and respect for common rules; and the Tenacious Worker values the dignity acquired through work and effort, and a solidarity that requires everyone to contribute. In other words, no segment is purely “selfish” or materialistic: everyone adheres to some form of solidarity, whether in a small circle such as the family or a larger one such as the community, and everyone seeks a balance between individual and collective well-being.**



Marc, 54

Confident Christian

17%



He believes that a country stands firm when everyone quietly carries their share, guided by faith, balance and responsibility.

A Portrait of the Segment

Personal anchoring and daily discipline

Marc, 54, lives with his wife in a quiet neighbourhood on the outskirts of Lausanne, their children having left home several years ago. He loves those places where a few minutes' walk are enough to leave the noise of cars behind and breathe in the fresh scent of the forest. For him, this proximity is a discreet little luxury, a simple way of feeling connected to the world.

He starts his mornings with SRG playing in the background, a coffee in hand. He likes to listen to news that is factual and not spun to divide people. At work, he is an administrative manager, where he is entrusted with delicate files: he proceeds methodically, attentive to doing things properly and in the right order.

Spiritual grounding and fragile gift

One day, looking at a photo on the fridge taken in the Vallée de Joux, he remembers the winters when he and his wife used to take the children there to teach them how to ski. Now, there is hardly any snow, and the contrast tightens his chest at the thought that his grandchildren may never know those simple moments. For him, caring for the environment means tending to a fragile gift, offered by a presence greater than himself. At home, he sorts, repairs, and avoids waste. Sometimes he lets out a slightly weary breath, convinced he's doing his best while wondering whether it's truly enough.

He was baptised and raised Catholic, and even if he no longer goes to church regularly, he still holds

the conviction that there is something greater than himself. His spirituality is strong, but it is no longer necessarily expressed through formal rites. This doesn't stop him from returning to Christmas Mass each year. As he walks in, he recalls the winters when he brought his children there, their hands tucked into his in the cold, their faces lighting up at the sound of the liturgical hymns. Even now, that moment gives him the feeling of being connected to those he loves.

Democracy as shared responsibility

He loves Switzerland for its stability and for the unique ability to take part directly in decisions. For him, voting is a way of caring for what surrounds him: first the municipality, then the canton, then the country. He often tells himself that a community only works when each member carries their share.

When it comes to elections, he fills in his list with candidates from the Centre, the FDP, or the SVP, depending on those he knows from the media or has met personally. He appreciates this proximity, even if he sometimes feels that some of them become too dogmatic, too far removed from everyday life.

Conscience beyond party lines

And then there are the votes where his conscience leads him elsewhere. For example, he voted yes to a 13th OASI pension, thinking of his parents, who had worked hard without ever enjoying the comfort he knows today. Supporting a proposal put forward by the left didn't trouble him at all: he has little patience for posturing. He often says that in Switzerland, "we try to find something in the middle," convinced that a country stands firm when people choose balance over victory.

Even in times of uncertainty, Marc deeply believes the world can remain dignified if everyone takes care of what they receive. This discreet optimism, grounded in gratitude and care, gives him the sense that a more peaceful future remains possible, simply because people continue to believe in it.

“

Switzerland is a legacy we have received, not something we are entitled to. My duty is to take care of it so that I can pass it on intact to future generations.

Marc

”



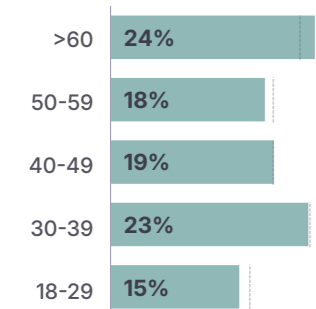


17% Confident Christian

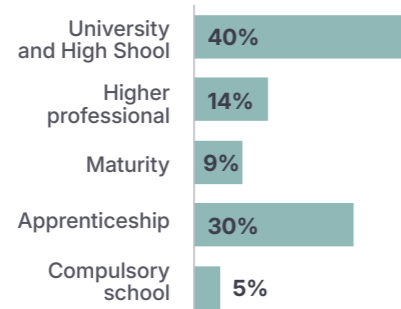
♀ 45% 55% ♂

Profile

AGE



EDUCATION



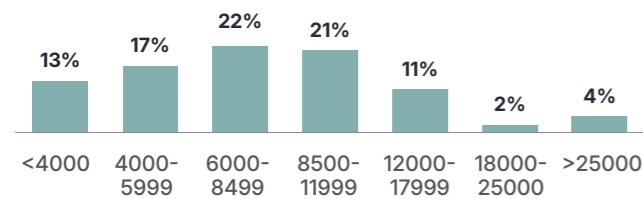
GEOGRAPHIC DISTRIBUTION

Across the territory (follows general population trend)

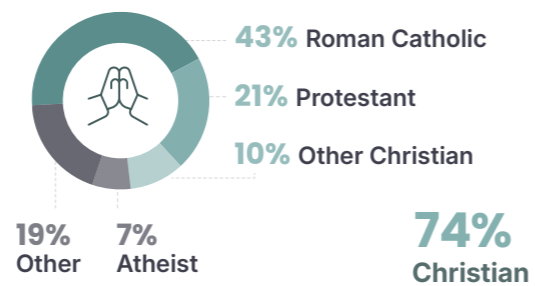
72% ▲+5%
Predominantly urban
The most urban of all segments

MONTHLY HOUSEHOLD INCOME (CHF)

Share of households by income bracket



RELIGIOUS AFFILIATION

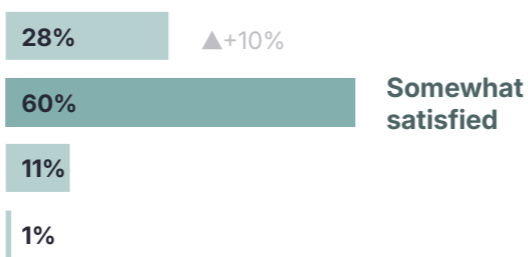


General outlook

FINANCIAL SATISFACTION

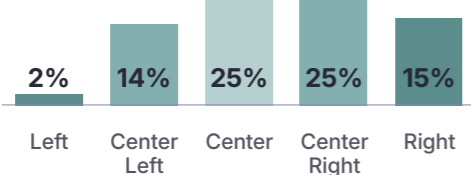


LIFE SATISFACTION



Political stances

POLITICAL POSITION



PARTY PREFERENCES

23% SVP/UDC
14% The centre
11% SP/PS

What matters to this group

TOP VALUES

- Universalism**
Equal care and justice for all
- Nature**
Frequent contact with nature
- Conformity**
Respect for rules and laws
- Spirituality**
Connect to something greater

TOP SWISS IDENTITY PILLARS

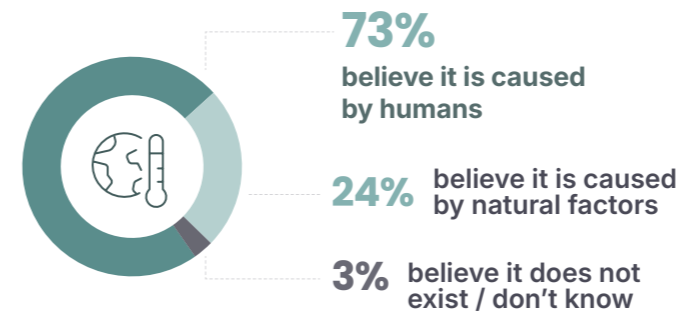
- Quality of life
- Nature/landscape
- Neutrality

TOP PRIORITIES (GOVERNMENT)

- Reducing health costs
- Addressing climate change and environmental degradation
- Reducing immigration

Views on climate & the environment

CLIMATE CHANGE BELIEF



CLIMATE CHANGE WORRY

84% worried ▲+10%

CONNECTION TO NATURE

96% feel strongly connected to nature and wildlife

Campaign mobilization

KEY BARRIERS

- If companies and governments ignore climate and environment, efforts are pointless
- Want to do something but don't know where to start ▲+17%

KEY MOTIVATORS

- Want to protect Swiss natural heritage
- Want to leave a better world for future generations

TRUSTED MESSENGERS

- Scientists
- Cantonal authorities
- Federal authorities

Audience profile

Moral identity, core values, and relationship to Switzerland

The Confident Christians are deeply rooted in the country's moral heritage. Their identity rests on a set of strongly held values: tradition, respect for rules, a search for stability, and a strong sense of personal responsibility. These values are shaped by a discreet and inherited form of spirituality, lived more as a moral framework than as adherence to a religious institution. It reflects a typically Swiss way of finding meaning, grounded in moderation and responsibility, sober, steady, and oriented towards the collective rather than self-assertion. **They see Switzerland as a place that functions well because its institutions are reliable, its rules clear, and civic culture is embedded in everyday life, from the communal to the federal level.** Unlike Pragmatic Epicurians, who are more detached from public affairs, Confident Christians view civic participation as a natural component of living together.

They also express high levels of trust, both in other people and in the political system. **Where other segments show fatigue or distance towards public institutions, Confident Christians perceive them as essential to maintaining order and continuity.** Respect for laws and authorities is not experienced as a constraint but as the condition for a stable and cohesive society. This outlook is reinforced by a strong sense of belonging: they feel integrated in their social and professional lives and anchored in local communities shaped by shared norms. Whereas groups such as the Tenacious Workers may feel disconnected and struggle to trust institutions, Confident Christians tend to feel secure and firmly in their place.

“

[God] really blessed me, I can't say it any other way, with such a beautiful country, with so much just such a huge variety with mountains, with fresh, clear water, with the Mittelland, with the Jura... So I think that again and again, so extremely privileged.

Female, Confident Christian, German-speaking group.

”

“

We are a democratic state, we can vote, we can participate in what happens. We are looked after when things don't go as they should. [...] And I feel very comfortable here and feel privileged to be able to live in a country like Switzerland, precisely because of these values.

Female, Confident Christian, German-speaking group.

”

Trust, integration and view of the outside world

Overall, their view of the outside world follows the same logic of balance. **Confident Christians support international cooperation whenever it operates within stable frameworks that respect Swiss sovereignty.** This explains strong confidence in Switzerland's ability to guarantee its own security without relying on NATO, which is seen not as a necessary partnership but as an external option that should not be indispensable. At the same time, their attitude towards the European Union is more cautious; this reserve is not outright rejection but reflects a concern that some rules and values at the core of the Swiss model could be weakened. Their attachment is less about specific policies than about the stability and coherence they associate with Switzerland's democratic tradition. Less opposed than the Assertive Patriots on migration, they nonetheless share the desire to preserve a sense of continuity. Altogether, this tension between controlled openness and fear of dilution shapes a key part of their worldview.

Moral universalism and internal tensions

In general, their sense of moral universalism is very strong: for them, being fair means treating everyone with respect, guaranteeing access to essential rights, and preserving equitable opportunities within a shared framework. This equity is anchored, in their view, in a common cultural foundation that ensures



the country's cohesion. It does not imply, however, that Switzerland should modify its traditions to adapt to other cultures. Consequently, this is why their conviction coexists with concern that immigration could threaten Swiss values.

While commitment to the principle of fairness is widely shared, the intensity of concerns about immigration vary: a majority of the segment (69%) believe that it threatens traditional Swiss values, while a substantial minority (31%) disagrees.

This tension runs through the group: on the one hand, a commitment to fairness and care for others; on the other, the perception that national traditions may come under pressure. In particular, this diversity is clearly evident on certain social issues: on same-sex marriage, the segment is divided between 53% in favour, on the grounds of equal treatment to all members of the community, and 47% show different levels of opposition, associated to the continuity of traditional norms.

Rooted in their region and attached to the landscape, mountains, and natural environment with which they maintain a spiritual connection, they view these surroundings as a Swiss privilege to be preserved. This attachment fuels a strong desire to protect what they see as the country's quality of life: a generous, soothing, and ever-present nature that offers everyone a daily breath of serenity.

In short, the Confident Christians embody a form of Swiss continuity: a strong attachment to institutions, nature, personal responsibility, and a structured collective framework that gives meaning to community life. Their moral compass rests on stability, moderation, and fidelity to values that, in their view, will allow Switzerland to continue thriving without fracturing in a changing world.

Environment, climate, and expectations toward collective action

The Confident Christians' position on climate change reflects the same preference for continuity. **They are highly concerned about global warming and widely acknowledge its human causes. Their sensitivity is rooted in a protective relationship with nature: safeguarding landscapes, agriculture, and public health feels self-evident to them. But their approach does not involve disruptive or confrontational activism.** Unlike the Engaged Solidarians, who readily take to the streets to demand change, they share the view that decisive change is needed, but they place greater emphasis on orderly, democratically accepted implementation and show more reluctance toward demonstrative activist tactics.

Many would like to do more, but feel that their efforts are a drop in the ocean as long as businesses and public authorities do not also do their part. **Individual responsibility is central to their thinking, but they recognise that global challenges are beyond what individuals can solve on their own.** This awareness of the limits of individual action reinforces their expectation of a clear collective framework, in which personal efforts take on their full meaning without bearing the entire burden of change on their own. It also underscores their expectation that institutions must provide a clear, fair, and stable framework enabling individual efforts to genuinely contribute to collective progress, while simultaneously expecting the state to provide a clear framework that makes their efforts truly meaningful and aligned with collective action. **They therefore favour institutional, gradual, and democratically-anchored solutions.** This expectation of a clear and fair framework is one of their main drivers of mobilisation.

“

For me [nature is] just a clear part of spirituality, spirituality means everything is connected to everything else ... I mean humans are nature, they are a part of nature

Female, Confident Christian, German-speaking group.

”



Sandrine, 40

Tenacious Worker

15%



She believes a fair society begins with dignity, effort and the determination to keep going despite difficulties.

A Portrait of the Segment

Daily responsibility and fragile balance

Sandrine, 40, lives in Fribourg with her two children. She raises them on her own. Mornings start early. Breakfasts are eaten quickly, school bags are checked one last time, schedules are adjusted mentally. She knows this rhythm by heart. It leaves little room for the unexpected, but it works and that already means a lot. She drops the children off at school by car, then heads straight to work.

Security over ambition

Even before settling at her desk, Sandrine often checks her bank account online. Just to make sure. She never mentions it to anyone, but this reflex has followed her for years. She works as a commercial employee in a small company, where she has stayed since completing her apprenticeship. It's not the job she once dreamed of, but she feels appreciated.

She does what is expected of her, seriously and without cutting corners. In return, she has a regular income. That security matters more than anything. She often thinks that political speeches overlook people like her, who cannot afford to make mistakes.

Nature as Swiss anchor

On her desk, a photo shows her with her two children in the forest. Being in nature is essential to her: walking, breathing, sharing simple moments, creating memories. She got this from her grandfather. Nature is part of her life, and of what she associates with Switzerland.

Climate change is something she thinks about, of course. On her walks, she sees that the forest is changing faster than before. But every new measure worries her because of its practical implications. How will it be paid? How can it be adapted without weighing even more heavily on families who already count every franc they spend? She is not opposed to change, but she distrusts those who present it as simple, without acknowledging its cost.

Distance from political elites

Politics does not particularly interest her. She votes sometimes, especially when the issue concerns her directly, with the feeling that decisions are made far from her reality. During elections, when she finds the time to fill out her ballot, she most often turns to the SVP.

She feels that this party speaks more about work, job security, and the need to prioritise those who are already here, who contribute and keep the country running. Grand promises leave her sceptical. She prefers what protects, stabilises, and allows to endure over time.

Step by step responsibility

Once home, she sorts through the mail. An unexpected bill has slipped into the pile. Sandrine goes over the numbers in her mind, as she always does. She will have to tighten her belt a little more. In the evening, she helps the children with their homework, prepares dinner, and listens to their stories from the day.

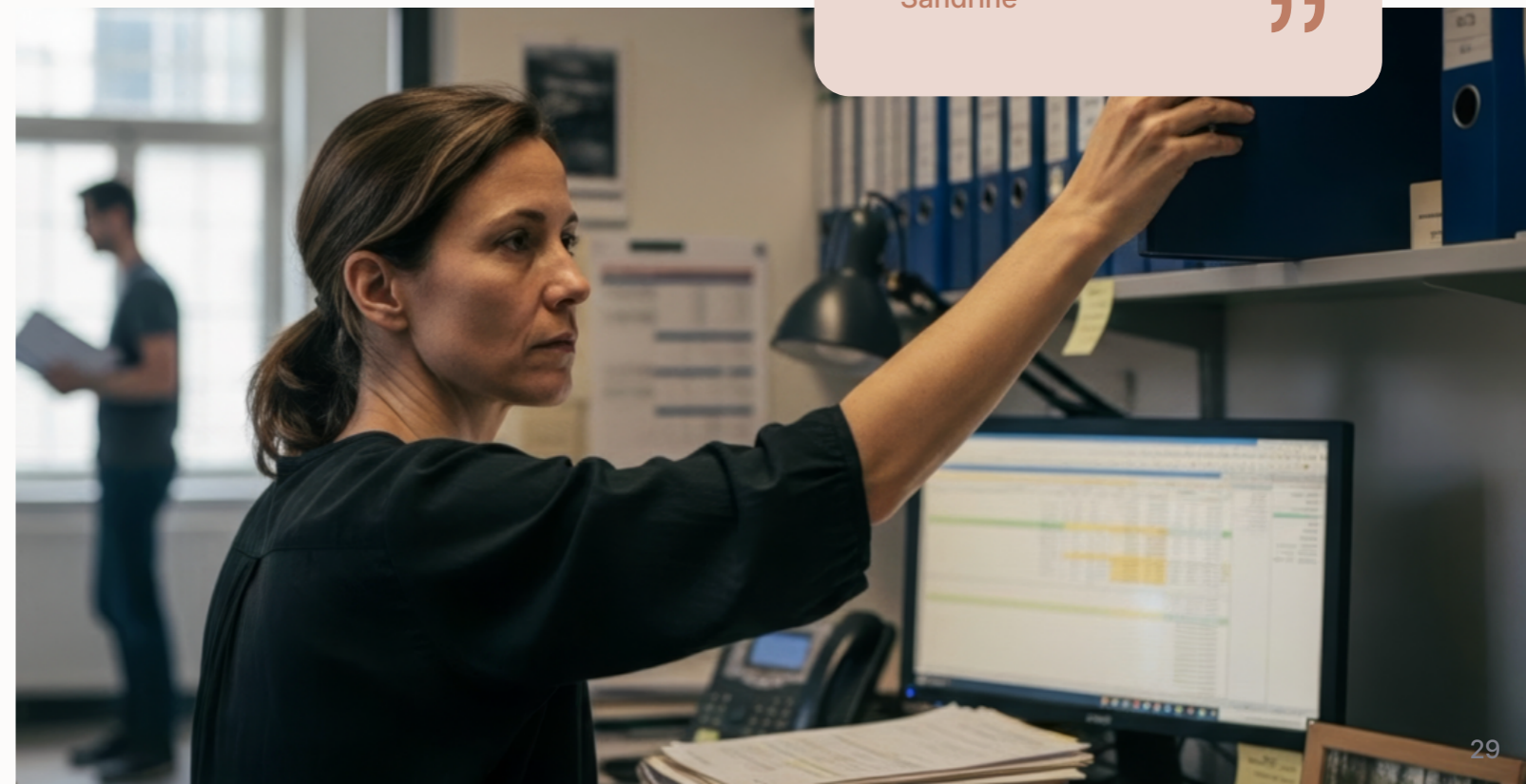
That's where everything comes together. Her choices, sacrifices, and worries all revolve around them. She doesn't project herself very far ahead. She would like to promise them a better world, but optimism sometimes fails her. So she moves forward step by step, tired or not. For her, being responsible means first and foremost this: making sure that tomorrow goes as well as possible for her children.

“

A just society must allow people to live off of their own efforts, with dignity. My contribution is installing that sense of effort in my children, who will be my greatest legacy.

Sandrine

”

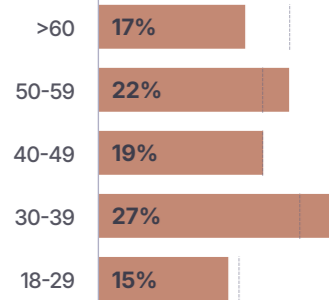


15% Tenacious Worker

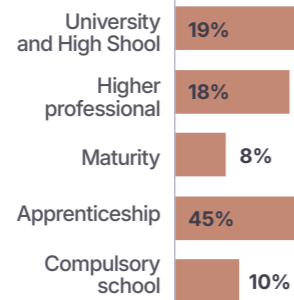
♀ 58% 42% ♂

Profile

AGE



EDUCATION



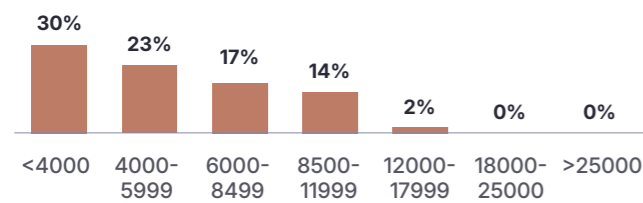
GEOGRAPHIC DISTRIBUTION

Across the territory
but this is the only segment with a slight skew towards the non-German-speaking regions, especially the French-speaking

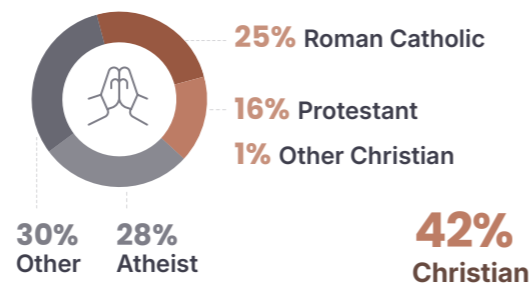
Predominantly urban (63%)
but it has a higher prevalence of people residing in intermediary areas than other segments

MONTHLY HOUSEHOLD INCOME (CHF)

Share of households by income bracket



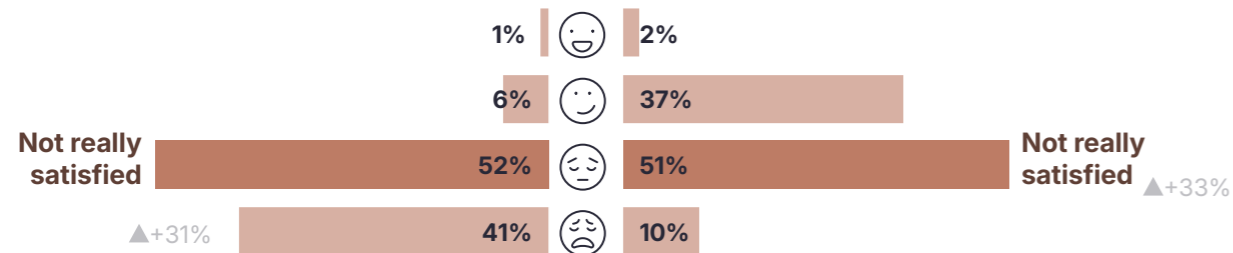
RELIGIOUS AFFILIATION



General outlook

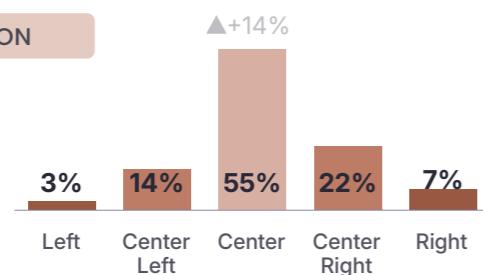
FINANCIAL SATISFACTION

LIFE SATISFACTION



Political stances

POLITICAL POSITION



PARTY PREFERENCES

20% SVP/UDC
16% Not decided
9% SP/PS

What matters to this group

TOP VALUES

- Universalism**
Equal care and justice for all
- Self Direction**
Independent thinking & action
- Nature**
Frequent contact with nature
- Control**
Need to feel in control

TOP SWISS IDENTITY PILLARS

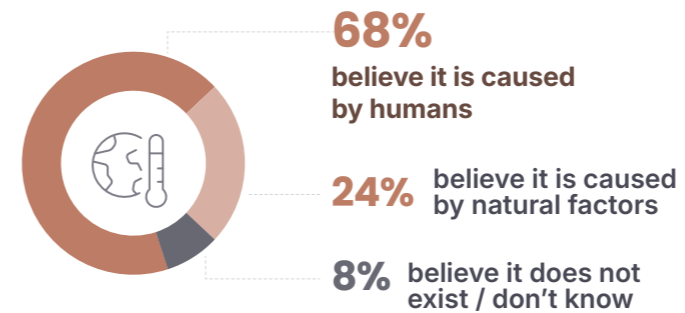
- Nature/landscape
- Quality of life
- Neutrality

TOP PRIORITIES (GOVERNMENT)

- Reducing health costs
- Reducing poverty and inequality
- Reducing immigration

Views on climate & the environment

CLIMATE CHANGE BELIEF



CLIMATE CHANGE WORRY

69% worried ▼-5%

CONNECTION TO NATURE

87% feel strongly connected to nature and wildlife

Campaign mobilization

KEY BARRIERS

- If companies and governments ignore climate and environment, efforts are pointless
- Say adopting an environmentally friendly lifestyle is for the wealthy

KEY MOTIVATORS

- Want to protect Swiss natural heritage
- Want to protect the planet and all living things

TRUSTED MESSENGERS

- Scientists
- None of the given options
- Farmer



Audience profile

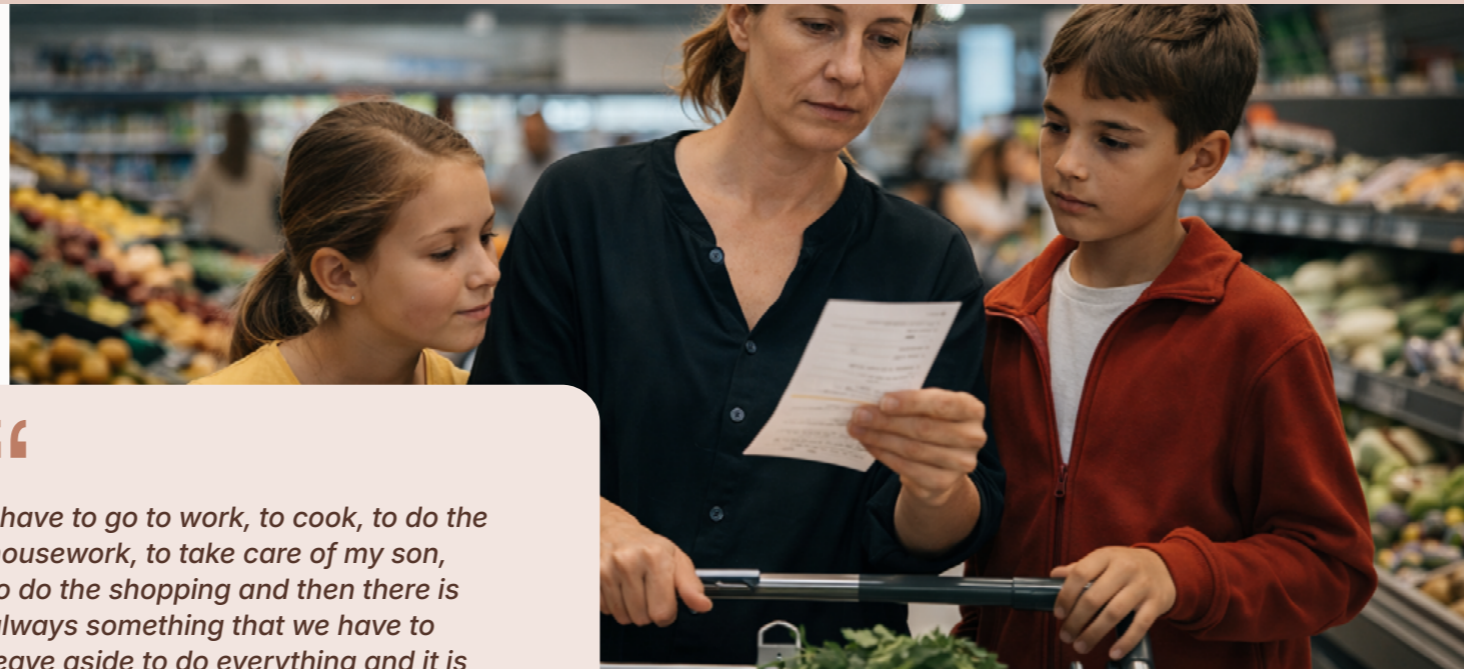
Doing one's part in a system that no longer delivers

The Tenacious Workers belong to that segment of the population that moves forward quietly, but with the persistent feeling that they are putting in a lot of effort without achieving the material security and quality of life implicitly associated, in Switzerland, with having completed an apprenticeship or stable vocational path. **It is not a question of survival, but of feeling that progress has stalled, and that everyday life has become more constrained without becoming more rewarding.** This is reflected in both life and financial satisfaction: Tenacious Workers are the least satisfied group overall: 61% say they are not satisfied with their life, and practically the whole segment reports low satisfaction with their household's current financial situation. Their values remain strong: autonomy in decision-making, adherence to clear standards, a pronounced need for stability, and a commitment to the idea that everyone deserves fair treatment. This value system is consistent, but it clashes with their reality that they perceive as increasingly restrictive, where individual effort no longer seems to guarantee tangible rewards. Work nevertheless remains a source of dignity and self-respect, even when its rewards feel increasingly out of reach.

A fragile social contract

Their situation fuels widespread mistrust. **Trust in others and in institutions is low, creating a lasting tension between the desire for justice and skepticism toward the surrounding society.** Like Confident Christians, Tenacious Workers value a sense of duty and respect for rules, but they experience these values in a context of mistrust, whereas the former perceive an institutional framework as protective. Politics is felt to be far removed from their daily realities, and public officials are widely seen as disconnected from the struggles of ordinary people. This perception is not marginal: 91% agree that most politicians don't care about people like them.

This sense of disconnection results in political withdrawal rather than opposition to the current political parties. Politically, they tend to be centrist or centre-right, with no strong commitment to either side. **Civic participation is low, reflecting fatigue and disillusionment more than indifference:** Fewer than 1 in 10 segment members declare that



“

I have to go to work, to cook, to do the housework, to take care of my son, to do the shopping and then there is always something that we have to leave aside to do everything and it is not always easy ... if I work less, I have more time to do what I have to do, but I have less money

”

Female, Tenacious worker, French-speaking group

they have “high” levels of civic engagement, as they feel that they would have no impact whatsoever in political decisions. Why should they bother if it will not deliver concrete results? Unlike more carefree segments, their withdrawal is experienced as a constraint rather than a choice.

Whereas Committed Solidarians view justice and fairness as part of a political and collective struggle, Tenacious Workers approach them practically, based on what is realistically achievable in their situation. They see the social contract as fragile: rules remain important, but those who enforce them inspire little confidence.

Pressures on work, borders and everyday life

Immigration is a primary example of these internal contradictions; Tenacious Workers tend to see it as increasing competition in the labour market or putting pressure on Swiss values, while simultaneously recognising that it can also respond to labour needs. This tension is reflected in their political priorities: 40% include reducing immigration among the three main issues the Swiss government should invest in.

Internal divisions clearly distinguish them from other groups: less radical than the Assertive Patriot, significantly more concerned than the Committed So-

lidarian, and more structured in their preferences than the Pragmatic Epicurean, whose positions are based more on personal comfort. Unlike the Assertive Patriots, who interpret these tensions through an identity-based and sovereigntist lens, Tenacious Workers primarily understand them as material and economic constraints affecting their everyday lives.

These perceptions are part of a broader context of daily pressures, where economic and material issues take centre stage and shape priorities well ahead of more abstract debates. Distancing from collective engagement is not, as with the Pragmatic Epicureans, a choice made for comfort, but rather a feeling of constraint and fatigue in the face of everyday pressures.

Despite a strong need for stability and control, they show a notable openness to change, provided that it is gradual, understandable, and compatible with their material situation. This openness is also visible on some social issues: Tenacious Workers are the third most supportive group of same-sex couples being able to marry and have children, with two thirds of them agreeing to it. However, they are only willing to introduce changes if they do not constitute an additional threat. As opposed to Responsible Entrepreneurs, who associate change with opportunities and institutional confidence, Tenacious Workers only accept change if it does not undermine an already precarious balance.

The Tenacious Workers can therefore be mobilised around specific levers: the search for security, concern for fairness, a preference for concrete solutions, and respect for nature in everyday life. They represent a Switzerland where effort remains a value, but where trust has eroded – a moderate, cautious Switzerland that is willing to move forward, but not at any price.

Environmental concern under constraint

It is only when addressing environmental issues that their values become more concrete. Climate change is not a major political priority for them: they are concerned about it, but that does not make it a central issue. **Climate change feels distant and repetitive, while everyday pressures remain immediate and tangible.** What matters most are the daily costs, burdens, and the persistent feeling of precariousness. Members of this segment also rarely see themselves reflected in the climate movement, even when they care about environmental issues. This issue is less a rejection of environmental concerns than a difficulty in identifying with the narratives and actors that carry them. Such narratives are often perceived as abstract or moralising, and disconnected from their material priorities and lived experience.

Their relationship with the environment is shaped by simple, familiar elements of Swiss life: accessible landscapes and green spaces close to home, which can be found in both Catholic and Protestant cantons. **This everyday relationship with nature reflects a broader pattern: out of all groups, Tenacious Workers are those who most strongly identify nature and landscape as a core pillar of Swiss identity.**

When it comes to taking action, their motivations are clear: to protect this everyday natural heritage and ensure a liveable environment for future generations. But they face concrete obstacles. **Many feel that a sustainable lifestyle remains accessible only to those who can afford it. Others doubt the impact of their efforts as long as businesses and authorities are not contributing their part.** This sceptical realism explains why their mobilisation depends so much on feasibility, perceived fairness, and simplicity.

“

For me it's fundamental ... I'm already a very active person; I walk between 10 and 20 km every day, so I need this land. It allows me to free my thoughts. To find solutions to problems and that's it, for me, I couldn't live without nature

Male, Tenacious worker, French-speaking group

”



Beat, 52

Assertive Patriot

15%



He believes a country stands strong when work, order and responsibility are upheld against forces that weaken them.

A Portrait of the Segment

Local roots and work ethic

Beat, 52, lives with his wife in Küsnacht, a few kilometres from the workshop he founded himself after completing his apprenticeship. He never really left the area: working and living in the same place has always seemed logical to him.

In the mornings, he arrives early, before his employees. He opens the doors, walks around the machines, listens to the familiar sounds. Here, everything has its place, every gesture matters. When his apprentice cuts corners on a detail, Beat corrects him calmly, but firmly. His apprentice is from Spain. Beat appreciates him because he shows up on time, learns quickly and takes pride in doing the job properly. For Beat, that's what integration looks like: respecting the work, the rules, and the people around you.

Economy as concrete responsibility

Late in the morning, a local client stops by to discuss a project. The conversation drifts toward a new administrative requirement, drawn almost verbatim from European Union standards. Beat shakes his head. He doesn't see bad intentions behind it, but rather decisions taken too far from the realities on the ground by policymakers who no longer fully grasp their concrete effects. In his workshop, it usually means one more constraint.

For Beat, the economy is not an abstract concept: it is employees to pay, orders to deliver, machines that have to keep running. Everything that adds complexity without clear benefit feels like a risk to that balance.

Environmental change and imposed regulation

He notices that summers are drier and winters no longer quite resemble those of his childhood—changes he also sees reflected in his teams' schedules, which he now has to adjust more frequently, especially by modifying working hours during periods of intense heat. But in his mind, these shifts are part of a broader, almost natural cycle. What worries him more are environmental regulations that complicate his work and penalise the local economy, without convincing him they make a real difference on a global scale.

When travelling through certain regions of the country for his construction projects, Beat cannot help but look up at the recently installed wind turbines. He finds that they disfigure the landscape, without feeling that the opinions of those who live and work there have really been taken into account.

National pride and attachment

On a recent trip to France, invited by a supplier, Beat crossed the border without giving it much thought. It was on the way back that something struck him. The sight of the Swiss flag by the roadside stirred in him a pride that felt almost physical. He is attached to a country where work and discipline are not merely words, but habits.

Democracy as counterweight to elites

More broadly, Beat sometimes feels that society is changing faster than people can adapt. It's not the changes themselves that trouble him, but the feeling that they are imposed without enough discussion or common sense. He does not engage in politics; his workshop already demands enough of his time.

But he makes a point of voting, convinced that the voice of the people remains the best counterweight to elites he considers too far removed from everyday realities. At election time, he most often slips a SVP ballot into the box. For him, it is also a way of defending what he considers Swiss values: a sense of responsibility, work ethic, and order against ideologies he feels are increasingly disconnected from everyday realities.

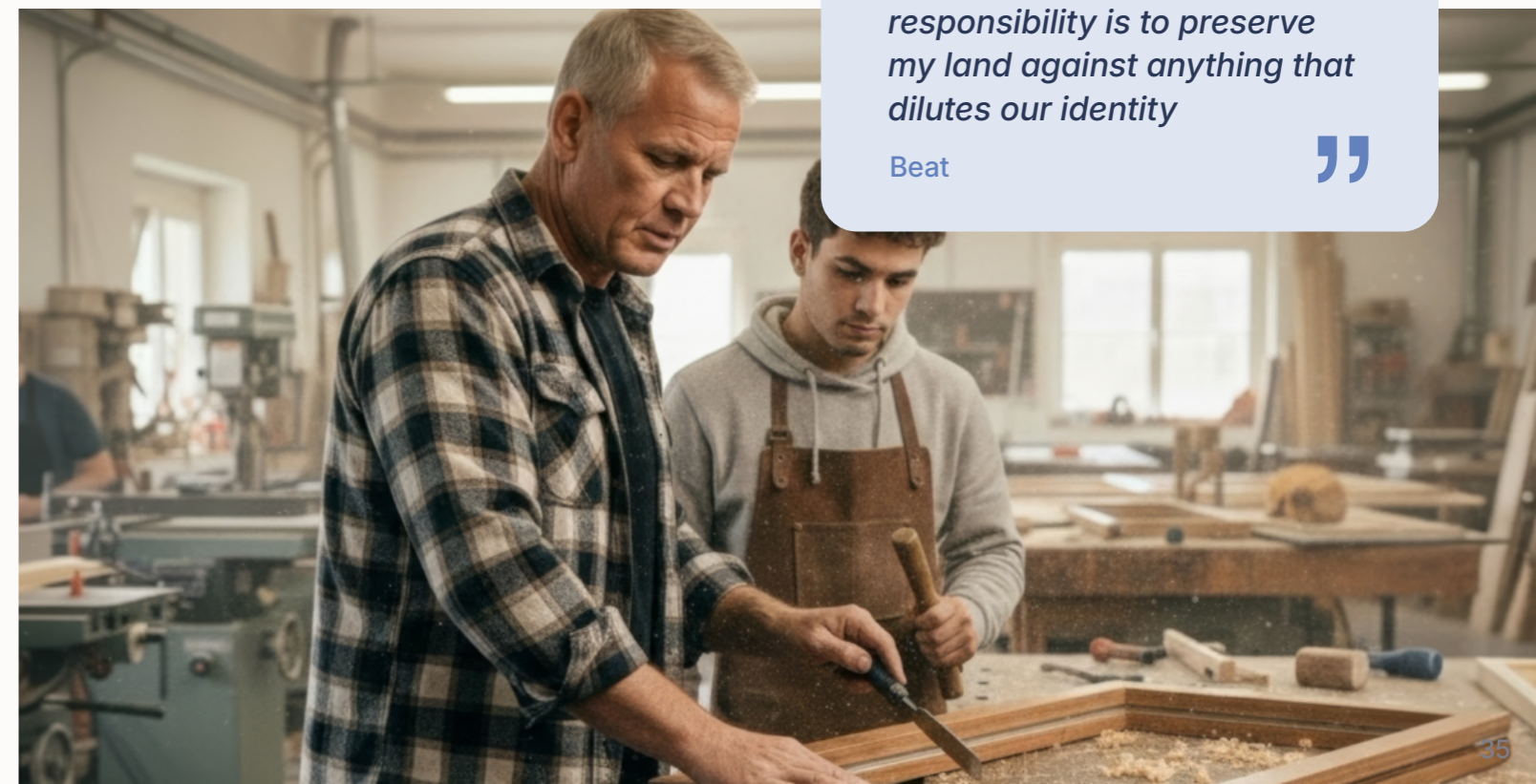
At the end of the day, he closes the workshop, pulls on his gloves, and swings a leg over his BMW R 1200 GS. He likes mechanics, precision, the feeling of a machine that responds exactly as expected. On the road home, everything flows effortlessly. Beat doesn't need major upheavals. He has created something that endures, and above all, he wants the framework to stay solid enough for it to last.

“

Nothing solid can be built without foundations. My responsibility is to preserve my land against anything that dilutes our identity

Beat

”



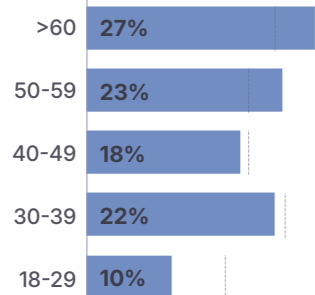


15% Assertive Patriot

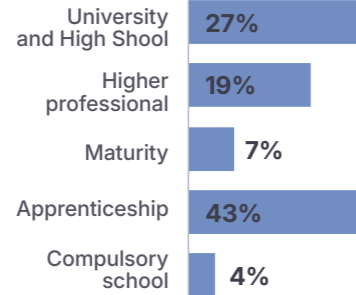
♀ 42% 58% ♂

Profile

AGE



EDUCATION



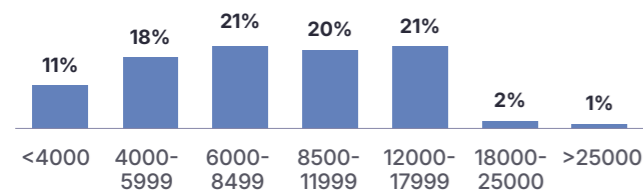
GEOGRAPHIC DISTRIBUTION

Across the Swiss territory slightly more present in Suisse central than other segments ▲+4%

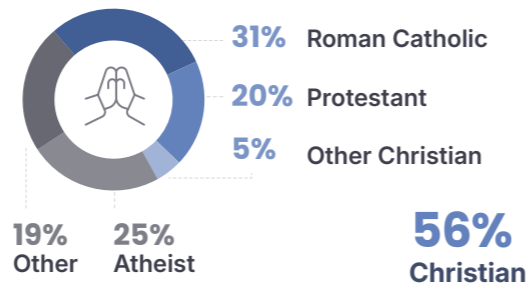
Predominantly urban but it is slightly more rural than others ▲+4%

MONTHLY HOUSEHOLD INCOME (CHF)

Share of households by income bracket

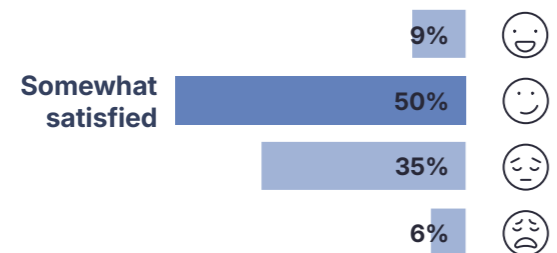


RELIGIOUS AFFILIATION



General outlook

FINANCIAL SATISFACTION

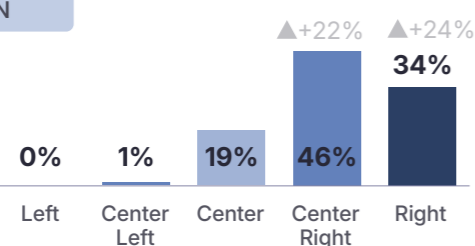


LIFE SATISFACTION



Political stances

POLITICAL POSITION



PARTY PREFERENCES

63% SVP/UDC ▲+41%

What matters to this group

TOP VALUES

- Tradition** (Protecting traditional culture & norms)
- Patriotism** (Pride in flag & what it represents)
- Nature** (Frequent contact with nature)
- Self Direction** (Independent thinking & action)

TOP SWISS IDENTITY PILLARS

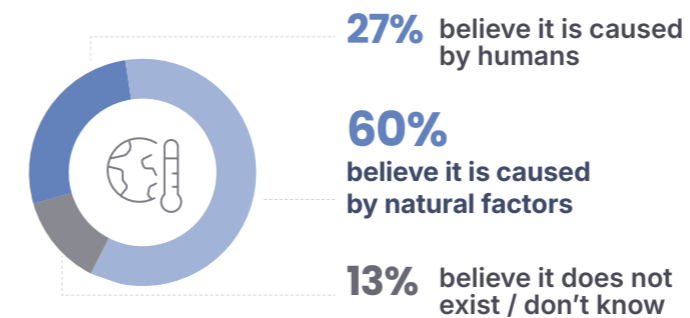
- Neutrality
- Quality of life
- Nature/landscape

TOP PRIORITIES (GOVERNMENT)

- Reducing immigration ▲+40%
- Reducing health costs
- Preserve the sovereignty of Switzerland (with regard to the EU) ▲+20%

Views on climate & the environment

CLIMATE CHANGE BELIEF



CLIMATE CHANGE WORRY

38% worried ▼-36%

CONNECTION TO NATURE

84% feel strongly connected to nature and wildlife

Campaign mobilization

KEY BARRIERS

- If companies and governments ignore climate and environment, efforts are pointless
- Their individual actions won't make a difference

KEY MOTIVATORS

- Want to protect Swiss natural heritage
- Want to protect Swiss resources & agriculture

TRUSTED MESSENGERS

- Scientists ▼-11%
- None of the given options
- Farmers

Audience profile

A claimed Swiss identity

For Assertive Patriots, Swiss identity is not simply a legacy to be celebrated, but a framework that must be actively protected. They express a vigilant stance, seeing traditions and shared norms as elements that must be actively protected. In a world perceived as increasingly unstable, traditions, rules, and shared norms are seen as safeguards against the erosion of social cohesion and national control.

Their strong attachment to customs, rules, and continuity reflects the conviction that certain values must remain stable to ensure the country's cohesion. Tradition, in this sense, refers to the transmission of proven benchmarks, social norms, and common references that allow society to remain understandable, predictable, and coherent over time.

Switzerland is defined by a shared heritage – cultural, civic and religious – rooted in a history shaped by both Protestant and Catholic communities. **Patriotism, which is very prevalent in this segment, refers less to an ideological stance than to a sense of pride in belonging and a conviction that the country must be protected against the dilution of its sovereignty, external standards including European influence, and elites perceived as disconnected from everyday life and local realities.**

Their connection to nature is fully in line with this vision. **Landscapes, forests, mountain pastures, and rivers embody a heritage that must be preserved, not only for its beauty, but because it represents what "makes" Switzerland.** This attachment stems from a desire to pass on and protect what is perceived as constitutive of national identity.

Moving forward without compromising their values

The Assertive Patriots' relationship with the world is based on the idea that discipline, effort, and respect for rules are essential to ensuring collective order. Compliance, in terms of values, does not refer to passive conformity, but to the importance of clear and shared rules that guarantee a common framework. Similarly, control expresses a need to master one's environment and limit uncertainty.

These values coexist with a strong sense of autonomy. Assertive Patriots believe that everyone should be able to make their own decisions and choices and take responsibility for their actions, provided that this is within a framework recognised by all. **The combination of autonomy and rules creates a structuring tension, but also a central balance for this segment. It reflects a**



“

Climate change exists, it has always existed, it is happening again now and at some point everything will be full of ice again and the earth will be cleansed in this way. I think that man can only slow down, but can't prevent it.

Male, Assertive patriot,
German-speaking group

”

normative view of autonomy: individuals should be free to act and decide for themselves, provided they respect the same rules as everyone else. Clear rules are seen as safeguards against arbitrariness and as the foundation of a fair and orderly society.

In the face of change, stability plays a key role for this segment. It refers to the search for continuity, predictability, and security in a context that is perceived as increasingly fluid. Progress is acceptable as long as it does not challenge the essentials, understood as the moral, civic, and institutional foundations that ensure order, sovereignty, and continuity over time.

Authority, responsibility and mistrust of elites

Their view of society is marked by pronounced mistrust: only 24% say they trust people they don't know, which is considerably less than the median for the rest of the segments. **This low level of interpersonal trust does not reflect a rejection of the collective, but rather a belief that social cohesion depends less on mutual goodwill than on clear rules, individual responsibility, and shared obligations.** Responsibility, for them, means that everyone must answer for their actions, contribute through their work, and not depend excessively on others or the state. Together, these elements create a particular balance, in which individual freedom must be exercised within respect for norms and traditions understood as core Swiss civic values and shared standards of behaviour such as responsibility, respect for rules, and self-reliance which are perceived as increasingly weakened.

Such dynamics help explain a paradoxical stance: a strong attachment to Switzerland as an ideal, combined with growing distrust toward behaviours and institutions perceived as departing from that ideal. Their attachment

to the country is thus rooted less in trust in others than in trust in a system of rules and responsibilities designed to ensure that everyone plays by the same standards.

Their emphasis on responsibility also shapes their economic outlook. **Assertive Patriots tend to value work, effort and self-reliance, and express scepticism toward economic models perceived as encouraging dependency or unfair redistribution.** The role of the state is primarily seen as providing a stable and predictable framework, rather than intervening extensively in individual economic choices or compensating for a lack of personal responsibility. **Accordingly, they are the segment most in favour of tax cuts and oppose environmental measures which could weaken the economy.**

This logic partly explains their distrust of political, media, and administrative elites, who are perceived as being out of touch with everyday life and local realities. Like Tenacious Workers, Assertive Patriots express a low level of trust toward institutions. However, while this mistrust among Tenacious Workers is largely rooted in economic vulnerability and material insecurity, it is driven among Assertive Patriots primarily by identity-based and normative concerns. Where Confident Christians tend to trust institutions as protective, Assertive Patriots fear that they are losing touch with realities on the ground, particularly on issues of identity and migration.

Immigration thus becomes their top political priority. It is perceived as a factor putting pressure on norms, rules, and social cohesion, in a context where shared cultural reference points and common civic norms are viewed as a condition for stability and cohesion.

“

There has always been climate change. [...] So we may have sped it up, but I don't think we can see it, it's not new and we can't prevent it, in my opinion.

Female, Confident Christian, German-speaking group.

”

Their normative orientation also extends to social values. **Assertive Patriots tend to favour traditional reference points related to family, social roles, and moral frameworks, and express discomfort with rapid or externally imposed changes to social norms.** On issues such as sexuality or family models, their stance is generally characterised by reserve rather than confrontation, and by a preference for discretion and continuity over public or political mobilisation.

Civic engagement, for them, is primarily expressed through direct democracy: **they vote frequently and are strongly involved in institutional participatory processes. By contrast, their participation in associations and organised groups tends to be more limited than in other segments.** This involvement reflects a desire to sustain the common framework and ensure that rules and institutions continue to function, even if trust in those who lead them remains limited.

Climate change tested by order and stability

Such sensitivity to identity is also reflected in their approach to nature and climate change. Although deeply attached to the Swiss landscape, Assertive Patriots do not make it a political priority: only 5% consider climate change to be a main issue for the Swiss government to invest in. Some also interpret climate change as largely driven by natural factors, and their distance is reinforced by distrust toward the actors carrying the dominant climate discourse. There exists a marked contrast between the segment's attachment to nature and the low importance it gives to the climate, whereas other segments, such as the Committed Solidarians and Confident Christians, see it as a central challenge. For Assertive Patriots, protecting nature means preserving local lifestyles and traditions rather than adhering to global frameworks for action.

Unlike Responsible Entrepreneurs, who associate openness and innovation with the country's dynamism, Assertive Patriots attach paramount importance to continuity and the protection of a framework they consider fragile. Their ability to mobilise is thus based on defending what they consider to be the foundations of the country, its identity, its rules and its landscape, in a logic where stability takes precedence over accelerated change.

For Assertive Patriots, the future of Switzerland cannot be built by breaking with what already holds it together: Their commitment is rooted in the defence of a shared framework, rules, identity, and landscapes, seen as conditions of cohesion rather than obstacles to progress. In a world regarded as increasingly unstable, protecting what endures becomes, in itself, a way of acting.



Nina, 38

Committed Solidarian

18%



She believes our prosperity obliges us and advocates for an open Switzerland that shares and protects life far beyond its own borders.

doesn't like these compromises, but she has learned to live with them.

At lunchtime, she warms up her meal in the microwave and joins a few colleagues at the table. They speak little and eat quickly. The fatigue is shared, born of the persistent sense that problems always exceed the resources at hand.

Climate urgency and social justice

On her computer, a few stickers quietly signal what matters to her: the feminist and the climate strike. Climate change, in particular, never really leaves her thoughts. During periods of intense heat, it's not graphs or reports that occupy her mind, but isolated elderly people, families trapped in apartments that hold the heat. She sees how crises always hit those with the least room to manoeuvre first. Some days, it makes her angry; on others, it strengthens her determination to stay put and act from within.

She joined demonstrations, chanted slogans, then returned to work the next day. Committing to a political party has never felt possible to her—too slow, too many compromises.

Trust with lucid realism

Nina nevertheless continues to believe in institutions, even as she perceives their blind spots on a daily basis. She almost always votes, usually on the left, alternating between the Social Democratic Party and the Greens. She doesn't expect miracles. But abstaining would feel like giving up too soon.

Shared resilience and future hope

In the evening, Nina meets up with a few friends from her first shared flat in Bern. They see each other less often than before, but when they do, it's as if nothing has changed. This time, they've planned a session at an indoor climbing gym, an activity that allows them to move while they talk.

Between routes, their conversations flow naturally: work, the problems piling up, and the occasional sense of moving against the current of a world they feel is headed in the wrong direction. They try to make sense of it all, without excessive illusions, but with sincerity. These moments matter more to Nina than she cares to admit. They remind her that she is not alone, that others are holding on as well, and that as long as they can still come together to think things through, all is not lost.

A Portrait of the Segment

Local belonging and everyday balance

Nina, 38, lives in Biel/Bienne. She grew up there and knows the city by heart—its slopes, shortcuts, and the places where it's still possible to feel a sense of belonging. She lives in the upper part of town with her partner.

This morning, he's the one taking the dog out. She uses the extra few minutes to stop by the neighbourhood bakery. She chooses yesterday's bread, exchanges a few words with the shop assistant, then hops on her bike. As she rides downhill towards the centre, her mind is already on the day's first meeting.

Work as source of meaning

After studying sociology at the University of Bern and completing a PhD, Nina found her place in a municipal service dedicated to social cohesion. Her office holds nothing spectacular: stacks of files, Excel spreadsheets, an agenda that is always too full. Yet, every document points to very real situations. She knows the stories behind the numbers, the lives behind the forms. Here, she has found a fragile balance: a stable salary, and the sense that her work is meaningful.

Her days unfold through coordination and adjustments. Emails to answer, meetings to prepare, a project to defend—already knowing it will be scaled back, amended, sometimes stripped of what once gave it ambition. Nina keeps going nonetheless. She

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Our prosperity obliges us. I advocate for an open Switzerland, capable of sharing and protecting life far beyond its own borders.

Nina

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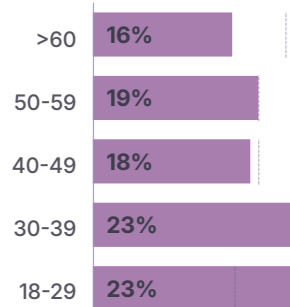


18% Committed Solidarian

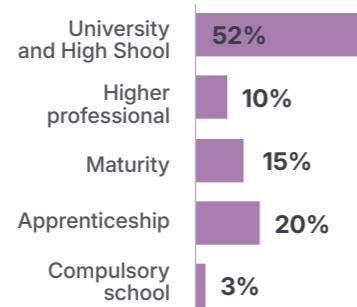
♀ 55% 45% ♂

Profile

AGE



EDUCATION



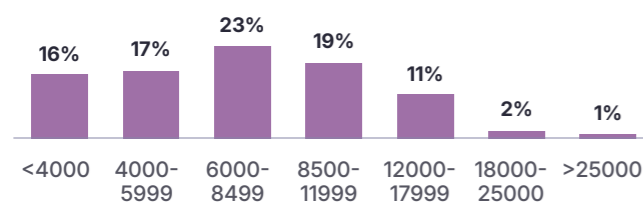
GEOGRAPHIC DISTRIBUTION

Across the territory
(follows general population trend
72% German-speaking region)

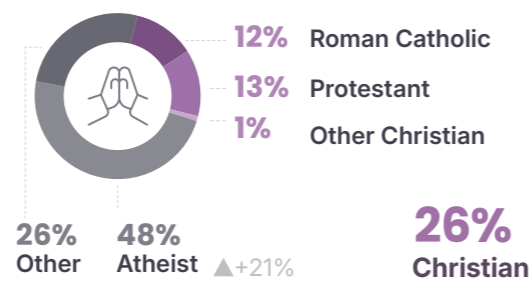
69%
Predominantly urban
(follows general population trend)

MONTHLY HOUSEHOLD INCOME (CHF)

Share of households by income bracket

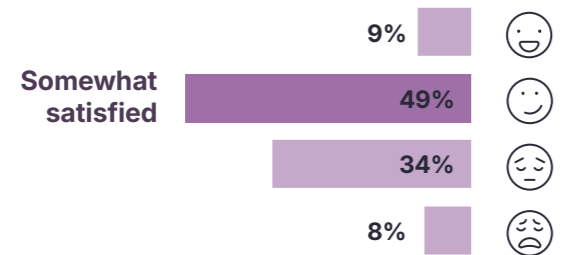


RELIGIOUS AFFILIATION



General outlook

FINANCIAL SATISFACTION

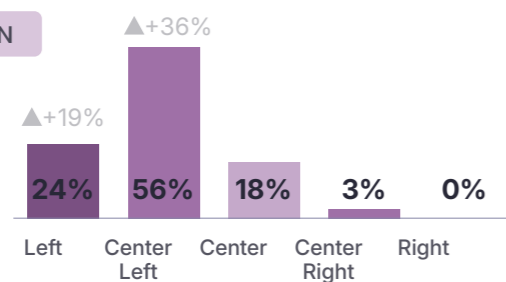


LIFE SATISFACTION



Political stances

POLITICAL POSITION



PARTY PREFERENCES

30% SP/PS
16% Green Party
12% Green Liberals

What matters to this group

TOP VALUES

- Universalism**
Equal care and justice for all
- Self Direction**
Independent thinking & action
- Nature**
Frequent contact with nature
- Open Mindedness**
Engaging with new ideas

TOP SWISS IDENTITY PILLARS

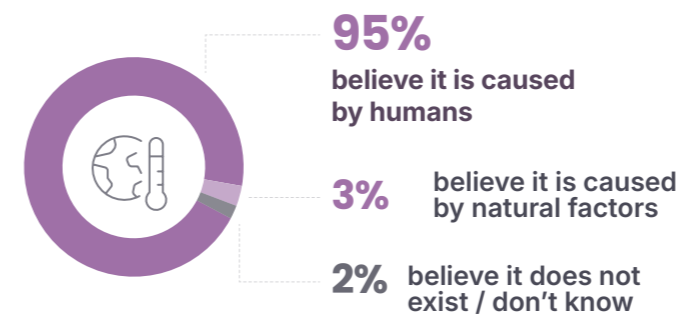
- Quality of life
- Direct democracy
- Nature/landscape

TOP PRIORITIES (GOVERNMENT)

- Addressing climate change and environmental degradation **▲+27%**
- Reducing health costs
- Reducing poverty and inequality

Views on climate & the environment

CLIMATE CHANGE BELIEF



CLIMATE CHANGE WORRY

93% worried **▲+19%**

CONNECTION TO NATURE

84% feel strongly connected to nature and wildlife

Campaign mobilization

KEY BARRIERS

- If companies and governments ignore climate and environment, efforts are pointless
- Want to do something but don't know where to start

KEY MOTIVATORS

- Want to protect the planet and all living things
- Want to leave a better world for future generations

TRUSTED MESSENGERS

- Scientists
- Journalists
- Federal authorities



Audience profile

A critical view of Switzerland today

The Committed Solidarians live in a Switzerland that they feel is far removed from their aspirations. They perceive it as too conservative, dominated by political majorities that maintain existing priorities and slow down reforms they consider essential - especially those aimed at reducing social inequalities, addressing the climate emergency, and strengthening inclusion and equal treatment. A sense of being out of step is central to their relationship with the country: **they feel that they are living in a Switzerland that is not moving in the right direction and that needs to evolve to become fairer and more open.** This positioning places them, among all segments, on the most progressive side of the landscape, in marked contrast to the prevailing political trends.

Unlike the Confident Christians, which largely identify with today's Switzerland and value institutional stability, Committed Solidarians take a much more critical view of the country's political direction. Where others see a generally satisfactory system, they perceive, above all, obstacles, excessive slowness, and a lack of political will in the face of social and environmental challenges.

However, this distance does not mean a rejection of the Swiss democratic framework. On the contrary, the segment remains deeply committed to the idea that Switzerland can do better and that its model must be pushed to evolve rather than simply being preserved.

A demanding relationship with the Swiss framework

Their worldview is based on very strong universalist values: justice, equality, and solidarity. Attachment to tradition and patriotism is weak. They identify little with national symbols or narratives of identity, and define themselves more by universal principles than by a sense of national belonging. **This commitment to universalism is not based on abstract principles, or just cosmopolitan appeals. On the contrary, it is expressed above all through very concrete references to the Swiss model: equal access to healthcare, political rights, the social safety net, and society's ability to guarantee decent living conditions for all.** For them, universalism means that no one should be left behind, either because of their social situation or their origin.



“

It is not a country that will be able to make a difference, it is a community that will make the difference.

”

Male, Committed Solidarian,
French-speaking group

Openness and moral autonomy are highly valued, leading them to question existing norms and advocate for a more inclusive model of society. Tradition holds little weight for this segment; for them, it is not the past that should guide public action, but the collective ability to correct inequalities and prepare for the future.

On these issues, they clearly differ from the Assertive Patriots. Whereas the latter emphasise the protection of traditional values and a restrictive interpretation of national identity and immigration, Committed Solidarians favour multiculturalism, equal treatment, and the adaptation of society to new realities. They strongly support immigration and reject the idea that it poses a threat to cohesion or the environment.

This requirement also extends to institutions. Their trust in politicians is low, particularly in elected officials: 3 out of every 4 believe that “most politicians do not care about people like them”, and only 3% say they trust politicians to keep them informed about issues that matter. Conversely, they accord great legitimacy to scientists and journalists, who are perceived as more credible sources of information for collective decisions: 67% cite scientists (compared to 39% overall) and 30% cite journalists (compared to 14% overall). **While politicians are a possible barrier for the development of the Switzerland they want, science and a plural press are considered an instrument for a better future.**

Rejecting inaction and half-measures

Faced with this diagnosis, this segment's commitment is unwavering. They take part in demonstrations, sign petitions, vote regularly, and get involved in associations or trade unions. **This approach reflects a Swiss vision of activism: persistent, non-violent, structured, and rooted in democracy.** Unlike the Pragmatic Epicureans, for whom political and climate issues remain peripheral, the Committed Solidarians place these issues at the centre of their concerns. They have a keen interest in politics, expressed in various forms: involvement in associations, trade unions, participation in protests, or engagement in formal democratic processes.

Climate change is one of their key priorities, alongside social justice and reducing inequality. Convinced that global warming is man-made, the segment perceives its effects on health, nature and outdoor activities as particularly worrying. Their approach is deeply moral: to protect future generations, defend life, and transform an economic model they consider unsustainable.

In contrast to Responsible Entrepreneurs, who rely on gradual change and innovation to support transformation, Committed Solidarians believe that the current pace is insufficient. They reject inaction and half-measures and advocate for rapid, structural

At its core, their vision is that of a Switzerland where everyone can fit. Not a country defined by narrow boundaries or inherited limits, but one shaped by shared rights, equal dignity and collective responsibility. For the Committed Solidarians, cohesion comes from expanding the conditions under which people can live together fairly rather than restricting belonging. In their view, Switzerland's strength lies in its ability to remain open, inclusive and capable of change.

change driven by collective action and regulation – 83% agree that radical and rapid change is needed to address climate change.

Their interpretation of the economy is primarily structured around the issue of inequality. Support is given to stronger redistribution mechanisms, including fiscal ones, when these are perceived as necessary to reduce social disparities and finance public goods.

Internal tensions between rules, trust and impatience

This commitment is fraught with several internal tensions. Despite their strong universalism, trust in others remains moderate, fuelled by the perception of a society that resists change. The group's strong openness contrasts with growing frustration toward a Switzerland perceived as immobile.

Another tension arises in their relationship to rules. **While generally adhering to the idea of common standards and a legal framework, Committed Solidarians show considerable sympathy for certain forms of non-violent citizen action that challenge these rules when institutional channels are perceived as insufficient for achieving progress.** This impatience reflects their conviction that social and climate emergencies justify increased pressure on the system.

Politically, 80% align themselves with the left or center left, particularly the Socialist Party and the Greens. **Their vision is of a Switzerland capable of breaking out of the status quo, making clear collective choices and moving towards greater justice, openness, and solidarity.** This openness is also reflected in a favourable attitude towards European and international cooperation, which is viewed as consistent with their universalist values and their rejection of national isolationism.

“

We see the progress of our society in terms of how we treat the weakest

Male, Committed Solidarian,
French-speaking group

”



Peter, 58

Pragmatic Epicurean

18%



He believes life works best when it remains simple, manageable, and free from unnecessary complication.

A Portrait of the Segment

Personal anchoring and simple routines

Peter, 58, lives with his wife in a quiet neighbourhood just outside Zurich. Their two children left home long ago, but next to the camper van he still keeps their bikes in the garage, “just in case.” Every morning, he walks to the bakery on the corner before taking the tram to the property management office where he works as a mid-level manager. He likes the job: enough responsibility to feel useful, not enough for it to become overwhelming.

At the office, he often stops to chat with colleagues, cracks a joke while sorting his files, and moves at an unhurried pace. He sometimes says, with his calm smile, that he refuses to complicate what can remain simple. He’s a man who has learned to enjoy what he has, what already works.

Pragmatic care and everyday logic

When he thinks about climate change, he sighs a little: of course it matters, but he mostly sees the concrete issues like tenants complaining that their apartments have become too hot in summer. For him, he does what seems logical: sorting his waste, avoiding unnecessary rubbish, walking when it’s easier. Nothing heroic, just habits that take almost no effort. Whenever he hears alarmist talk, he smiles and says: “I do what I can, and that’s already something.”

Distant politics and practical choices

Politics, for him, stays mostly in the background. He votes when he remembers to, which isn’t very often, and usually only on topics directly affecting his life: a tax reduction, a new regulation on rents, or something that might complicate his work. The rest of the time, he lets it go, convinced that you can’t follow everything without exhausting yourself.

Loud or overly ideological debates annoy him; he often says people should just “stop making such a fuss.” He sometimes picks a candidate from the Centre, the FDP or even the SVP, but intuitively, with just a feeling – a familiar name, or someone who seems to talk about practical things.

Belonging through shared pleasures

Tonight, Peter meets up with his childhood friends for a game of padel, a sport they discovered together in Mallorca last summer, between swims and those slightly too-long evenings where everyone talked at once. They’ve known each other forever, the same friends he travels with every year – families together, sunshine guaranteed, nothing complicated.

After the padel game, they head to Lugia, their favourite restaurant, where they comment on the FC Zurich away match- they’ve held the same season tickets for years. In those moments, Peter feels exactly where he belongs: some fun, a good meal, and the simple sense that everything he needs to be happy is already there.

“

I believe in a Switzerland that works because it allows everyone to simply live as we want. My contribution is to live without creating friction, enjoying what we have without unnecessary excess.

Peter

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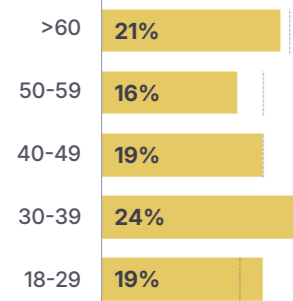


18% Pragmatic Epicurean

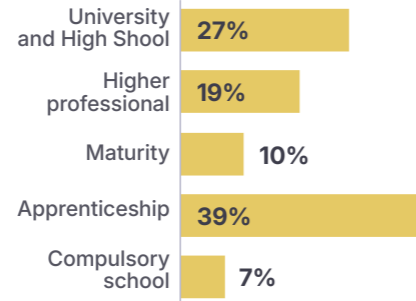
♀ 46% 54% ♂

Profile

AGE



EDUCATION



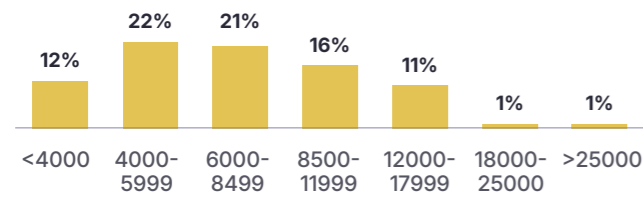
GEOGRAPHIC DISTRIBUTION

Across the territory
(follows general population trend, 70% German region)

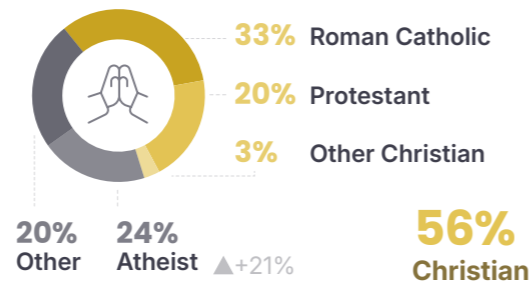
70% Predominantly urban
(follows general population trend)

MONTHLY HOUSEHOLD INCOME (CHF)

Share of households by income bracket



RELIGIOUS AFFILIATION



General outlook

FINANCIAL SATISFACTION

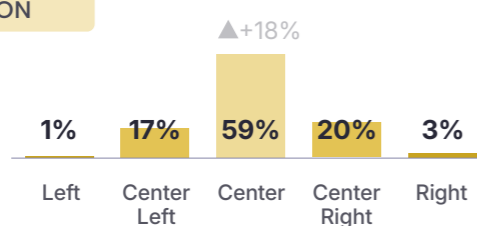


LIFE SATISFACTION



Political stances

POLITICAL POSITION



PARTY PREFERENCES

18% The Centre

17% Not decided

13% SVP/UDC

What matters to this group

TOP VALUES

- Universalism**
Equal care and justice for all
- Conformity**
Respect for rules and laws
- Control**
Need to feel in control
- Stability**
Security and safety

TOP SWISS IDENTITY PILLARS

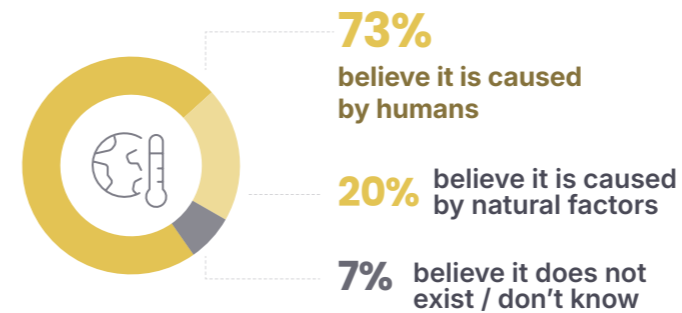
- Quality of life
- Nature/landscape
- Neutrality

TOP PRIORITIES (GOVERNMENT)

- Reducing health costs
- Ensuring the sustainability of the pension system
- Reducing poverty and inequality

Views on climate & the environment

CLIMATE CHANGE BELIEF



CLIMATE CHANGE WORRY

69% worried ▼-5%

CONNECTION TO NATURE

58% feel strongly connected to nature and wildlife

Campaign mobilization

KEY BARRIERS

- If companies and governments ignore climate and environment, efforts are pointless
- Want to do something but don't know where to start

KEY MOTIVATORS

- Want to protect Swiss natural heritage
- Want to leave a better world for future generations

TRUSTED MESSENGERS

- Scientists
- Federal authorities
- Cantonal authorities

Audience profile

An identity guided by wellbeing and stability

The Pragmatic Epicurean moves through a Switzerland that works, where everyday stability is enough to make life enjoyable. In this well-organised environment, they develop a grounded and uncomplicated relationship with the world: protect their personal comfort, enjoy what is within reach, follow their own pace. **Their values revolve around personal well-being, autonomy, and a strong need for stability. This need expresses itself in the search for a predictable daily life without disruptions, rather than in an attachment to collective order or traditional norms.**

Unlike segments that are more committed or attached to traditions, they seek neither to defend a collective heritage, as Assertive Patriots do, nor to reinvent society, as Committed Solidarians wish to do; they favour a form of simplicity suited to their daily lives.

Institutions as tools, not a collective project

This segment is characterised by generally low civic and political engagement: 49% score at the low end of association engagement and 43% at the low end of political participation. They also participate less systematically in votes: only 27% of them report having taken part in all ballots over the past year. For them, tradition is not particularly important, with only half the segment declaring any sort of adscription to the idea. Similarly, they show very low levels of religiosity, with only 1 out of each 5 expressing any kind of faith. It should come as no surprise then, that they are also not particularly linked to the symbols of Switzerland. **The country works, and that is all that they need - they are happy to live there. But that does not mean that they have to feel the same emotion when seeing the national flag than when meeting with their close friends for a drink.** They might like it when Switzerland advances to the next stage in the Euros or the World Cup, or when Federer raised trophy after trophy, but national symbols are not their main source of pride.

Overall, their relationship with society rests on a form of quiet distance. **Institutions are seen as services that allow life to run smoothly.** Rather than expect-



“

We also live on the Land (countryside). In a small hamlet, surrounded by vineyards, by forests, excellent to find a peace. [...] I didn't mind if it was noisy or exciting, all together. Today I appreciate peace, security, stability.

Male, Pragmatic Epicurean, German-speaking group.

”

ting a project or a vision from them, they simply want institutions to continue keeping the country running. This minimal expectation contrasts with the higher level of trust that Confident Christians place in institutions, or with the demands for change put forward by progressive segments. **Moreover, this attitude comes with a structural tension: they strongly value control over their own life, yet express low levels of trust towards others.** In effect, they want things to remain stable while doubting the reliability of the social fabric, a typical contradiction within this segment. Whereas other groups interpret collective life as a space for engagement or identity, they mainly expect it not to encroach on their autonomy.

Between the need for control and social mistrust

Politics remains in the background. **The Pragmatic Epicurean mainly votes when decisions directly affect their wallet: health insurance premiums, taxes, mobility, and housing.** Their positions are rarely clear-cut; they tend to cluster around moderate stances, reflecting a culture of restraint that avoids polarisation and narratives of rupture. Unlike Assertive Patriots, for whom certain issues such as immigration are strong markers of identity, their political interest remains selective and linked to their comfort. In contrast to more engaged segments, whether activists or patriots, they do not seek to defend any model of society. Their aim is more modest: preserving a simple and pleasant life.

The Pragmatic Epicurean embodies a quiet but central Switzerland: one that does not protest, does not make demands, and does not seek to redefine the framework, but continues to move forward. Faced with narratives of rupture promoted by more committed or ideological segments of society, they propose a logic of continuity, comfort, and discreet adjustment. This relationship with the world, based on stability and pragmatism, outlines a profoundly Swiss sense of belonging: moving forward quietly, preserving what works, and letting life follow its own rhythm.

Nature holds an important place in their balance, but in a less pronounced way than in other segments. While more patriotic or more spiritual groups see it as an identity marker or a moral heritage, the Pragmatic Epicurean mainly considers nature a space for leisure: nearby hiking paths, accessible lakes and ski resorts. With only 58% stating that frequent contact with nature is important to them (compared to 84% of Swiss overall), **Pragmatic Epicureans appear to be the segment least attached to nature**, compared to groups for whom it is a central part of their identity or moral compass.

Climate change, a moderate concern

Their view of climate change follows this same logic. While they widely recognise its human origin and find action reasonable, climate does not rank among their top priorities. **For them, climate change is a real but secondary issue. Where Committed Solidarians make it a central and urgent issue, they take a much more moderate approach. They are moderately worried and favour solutions that remain simple, non-restrictive, and compatible with their lifestyle.** Daily actions seem relevant as long as the government, State, and companies also take on their share.

Faced with change, the Pragmatic Epicurean adopts a gradual and pragmatic stance. **They do not oppose change, but do not feel the need to drive it.** Unlike other segments that see battles to be fought, they prefer concrete, easy-to-integrate adjustments that do not disrupt their routine or autonomy. This preference for gradual adaptation sets them apart from the Responsible Entrepreneurs, who link change more closely to innovation and future opportunities. **Hence, their mobilisable strength lies precisely in this simplicity: offering them accessible steps, consistent with their need for stability, can draw them into a positive dynamic without making them feel they must give up comfort.**



Martina, 45

Responsible Entrepreneur

18%



She believes progress is achieved through competence, responsibility, and steady action, rather than through indignation.

A Portrait of the Segment

Local roots and work ethic

Martina, 45, lives in Zurich with her husband and their two young children. She is an architect and runs her own firm, a small business with around ten employees that she has gradually built up.

Her mornings often start early. Before heading to the office, she exchanges a few words with the au pair from French-speaking Switzerland who looks after the children. She likes the idea that they can learn French naturally, through everyday life. She knows this arrangement is a privilege, made possible by their financial situation, and she is aware of it without feeling overly guilty.

Architecture as practical progress

At the office, Martina handles building plans, site meetings, and technical discussions. She enjoys solving concrete problems: optimising a façade, re-designing a ventilation system, adjusting a budget without compromising on quality. For her, architecture is not theory, but a hands-on practice.

In the face of climate challenges, she prefers discussing materials, insulation, and intelligent design. She is convinced that we will build differently not by becoming more indignant, but by doing better, project after project. Catastrophic discourse annoys her; she rarely sees any applicable solutions in it.

Frameworks over political labels

Martina follows politics with interest, but without excessive passion. She has long felt close to the FDP, drawn to its liberal economic outlook. With time, however, her choices have become less attached to a single party.

Today, she navigates between the FDP, The Centre and, occasionally, the SVP, choosing what seems most coherent from one vote to the next. She looks for solutions that protect economic vitality while remaining realistic about environmental challenges. For her, politics is less about labels than about frameworks that allow action to remain possible.

Balance between work and family

Every Monday afternoon, Martina goes to the local school gym. A few minutes later, the nanny arrives to drop off the children. Inside, Martina sees familiar faces. The class begins—a children’s gym session in which even the youngest participate fully.

This moment reminds her of the years she spent practicing competitive gymnastics before beginning her studies. It lets her stay in shape while sharing an activity with her children.

On her way home, Martina glances at messages from her team and approves a decision with a brief voice note. At home, the nanny has already prepared dinner. Sitting around the table with her husband, the conversation flows naturally: discussing a current project, the children’s day, then the upcoming holidays.

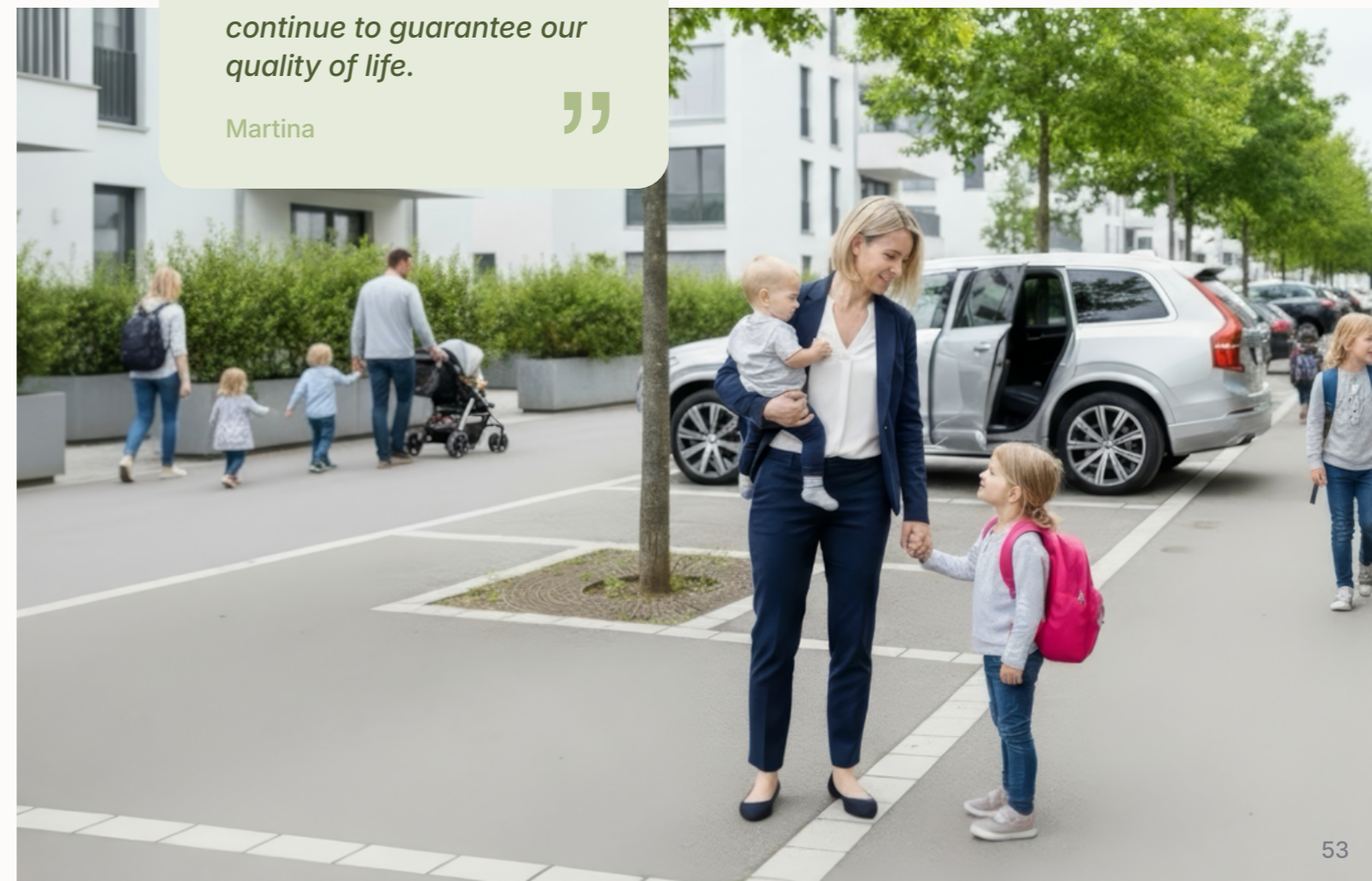
Their life is like a house they are building together, progressing step by step. For Martina, the future is not something to fear or dread, but a tangible project to be carried out, decision by decision, with the certainty that action drives progress.

“

Freedom implies responsibility. If everyone plays their part and engages with confidence, our institutions will continue to guarantee our quality of life.

Martina

”



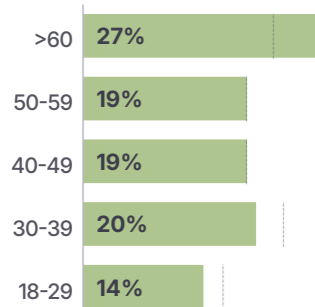


18% Responsible Entrepreneur

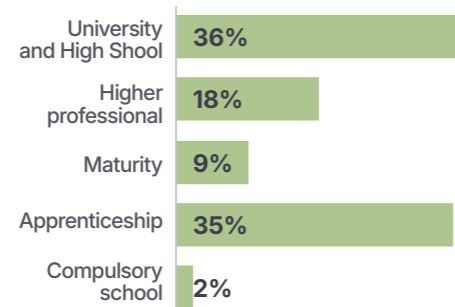
♀ 53% 47% ♂

Profile

AGE



EDUCATION



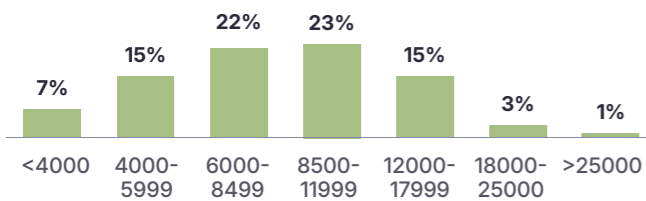
GEOGRAPHIC DISTRIBUTION

Across the Swiss territory
(follows general population trend, 72% German-speaking region)

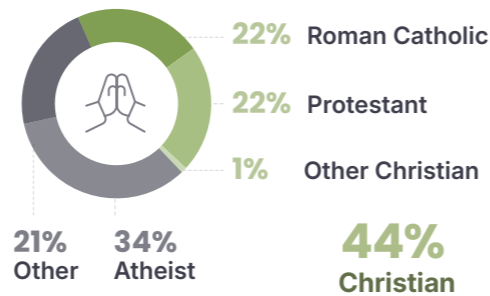
Predominantly urban
but it is slightly more rural than others ▲+5%

MONTHLY HOUSEHOLD INCOME (CHF)

Share of households by income bracket



RELIGIOUS AFFILIATION



General outlook

FINANCIAL SATISFACTION

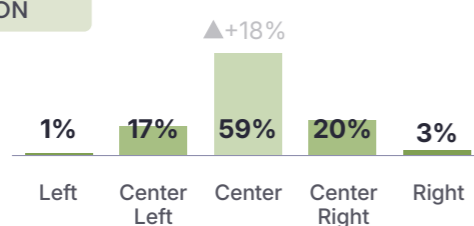


LIFE SATISFACTION



Political stances

POLITICAL POSITION



PARTY PREFERENCES

19% SVP/UDC
16% Not decided
13% The Centre

What matters to this group

TOP VALUES

- Universalism**
Equal care and justice for all
- Conformity**
Respect for rules and laws
- Control**
Need to feel in control
- Stability**
Security and safety

TOP SWISS IDENTITY PILLARS

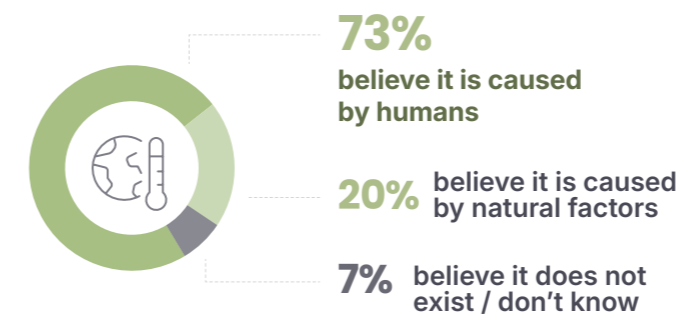
- Quality of life
- Nature/landscape
- Direct democracy

TOP PRIORITIES (GOVERNMENT)

- Reducing health costs
- Addressing climate change and environmental degradation
- Ensuring the sustainability of the pension system

Views on climate & the environment

CLIMATE CHANGE BELIEF



CLIMATE CHANGE WORRY

82% worried ▲+8%

CONNECTION TO NATURE

58% feel strongly connected to nature and wildlife

Campaign mobilization

KEY BARRIERS

- If companies and governments ignore climate and environment, efforts are pointless
- Want to do something but don't know where to start

KEY MOTIVATORS

- Want to protect Swiss natural heritage
- Want to leave a better world for future generations

TRUSTED MESSENGERS

- Scientists
- Federal authorities
- Cantonal authorities



Audience profile

A confident trust in the Swiss system

Responsible Entrepreneurs look at Switzerland with confident trust. **For them, the country works: institutions are solid, rules are clear, and the overall framework provides a predictable environment in which it is possible to plan ahead.** This trust is neither naïve nor ideological; it is grounded in concrete experience of stability, in a political culture that values competence, and in the feeling that, overall, the system delivers on its promises. This group feels at ease in a Switzerland that is moving forward, capable of combining tradition and modernity without losing its bearings.

Their confidence is reinforced by a generally comfortable socio-economic situation. Within the group, practically everyone reports being satisfied with their lives, including nearly one third who describes themselves as very satisfied, and almost eight in ten stating they are satisfied with their financial situation. Compared with other groups, Responsible Entrepreneurs more often experience financial stability and a high level of life satisfaction, which strengthens the feeling that the Swiss system delivers both security and quality of life.

This segment's view of society is shaped by a high level of trust in institutions. Whereas Tenacious Workers often describe a sense of distance from political decision-makers and a feeling of being overlooked by the system, the Responsible Entrepreneurs largely perceive institutions as reliable, accessible, and capable of delivering collective solutions. As a result, trust translates into regular civic participation, particularly in popular votes, and into a relatively calm relationship with the country's democratic functioning.

Freedom, fairness and individual responsibility

Values strongly shape their worldview. Autonomy, fairness in how individuals are treated, and individual responsibility are highly prized. **They value the freedom to think and act, while also granting a central role to shared rules and respect for the collective framework.** The interplay between strong self-direction and high conformity can generate an internal tension, though it is not experienced as a contradiction.



“

It's important to follow the laws effectively. After that, if we don't agree with a law, well, democracy has to change it. It is the people who can modify certain laws.”

Male, Responsible entrepreneur,
French-speaking group

For them, universalism does not refer to an abstract ideal, but to the conviction that everyone should be treated fairly and have access to the same fundamental rights, especially with healthcare and democratic participation, within an institutional framework that works and that everyone respects. **This understanding of fairness is rooted in a distinctly Swiss vision of living together, where justice is ensured through strong institutions and shared democratic mechanisms.**

Less religious than the national average, they nevertheless remain strongly attached to values of solidarity and benevolence, which are not derived from religious belief but grounded in humanistic principles and institutional frameworks. **This low level of religiosity does not limit civic or associative engagement; rather, it reflects an orientation toward humanistic values and the functioning of institutions rather than spiritual frameworks.** Different from Confident Christians, whose sense of cohesion and solidarity is often rooted in spiritual reference points, Responsible Entrepreneurs ground these same values primarily in humanistic principles and institutional functioning.

Openness, nature and relationship to change

This value structure feeds a marked openness to the world. **Their openness is not doctrinal; it stems from their high universalism and from a pragmatic understanding that the country benefits from openness and from the contribution of skilled labour.** Within this group, 65% perceive immigration as a threat to Swiss values, while 58% acknowledge it helps address labour shortages. Such a pragma-

tic tension is typical of this segment: they are protective of Swiss identity yet recognize the economic necessity of skilled labour, favouring integration within clear existing rules rather than unconditional openness. Where Assertive Patriots tend to view immigration primarily through the lens of cultural protection and identity preservation, Responsible Entrepreneurs approach it in functional terms, focusing on fairness, integration within existing rules, and the concrete contribution of skilled labour to the country.

Nature also occupies a central place in their frame of reference. Frequent contact with landscapes, mountains, or natural spaces serves as a daily anchor, both as a source of personal balance and of attachment to the country. This sensitivity is reflected in their approach to environmental issues: a large majority say they are concerned about climate change and recognise its human origin.

Yet, a tension emerges between this concern and the actual place climate occupies among their political priorities. As opposed to Committed Solidarians, for whom climate change dominates the political agenda and demands immediate and far-reaching transformation, the Responsible Entrepreneurs recognise the issue as serious but situate it among other collective priorities, expecting solutions to remain compatible with institutional stability and everyday constraints. **Despite the importance they attach to nature, climate does not systematically impose itself as the primary issue, illustrating a gap between personal values and the prioritisation of public urgencies.**

The Responsible Entrepreneurs thus express a dynamic way of inhabiting the country: they envision a Switzerland that moves forward with confidence, drawing on its institutions, the responsibility of its citizens, its attachment to nature, and a tradition of compromise that allows the nation to look to the future with hope.

A confident outlook on the future

When facing collective challenges, Responsible Entrepreneurs adopt a confident outlook that remains grounded in a clear assessment of constraints and responsibilities. Three out of four members reject the notion that environmentally friendly lifestyles are only for the wealthy, which underscores their emphasis on the importance of individual action. However, at the same time, 58% say that without companies and government doing their share, their own efforts would feel pointless. They do not believe that individual actions lead nowhere. On the contrary, almost 75% of them state that they can make a difference, but they think that, without proper institutional support, those changes cannot be meaningful enough. In fact, their commitment to individual action is so high that four out of ten state that they would like to do more, but don't know where to start. Even if 38% say they would like to do more but don't know where to start. In doing so, **they express an expectation of coherence between personal responsibility and the institutional framework.**

Their relationship to change is not defined by rupture, but by the capacity to integrate new practices when these fit within a clear and effective system. This segment embodies a Switzerland that is oriented toward the future, attached to stability without being rigid, open without being disoriented. Compared with Committed Solidarians, who often call for profound and rapid transformation as well as Tenacious Workers, who more frequently express fatigue and scepticism toward change, the Responsible Entrepreneur tends to approach transformation through the lens of coherence, feasibility, and continuity, trusting that adjustments can occur without undermining what already works.

“

The values you have are also related to [nature]. [...] When I walk through the streets and I see bottles and garbage lying around and two meters further on there is a waste bin. Why don't you take care of it and put it into the waste bin? [...] We go around with people when they treat the environment so disrespectfully.”

Male, Responsible entrepreneur,
German-speaking group

”



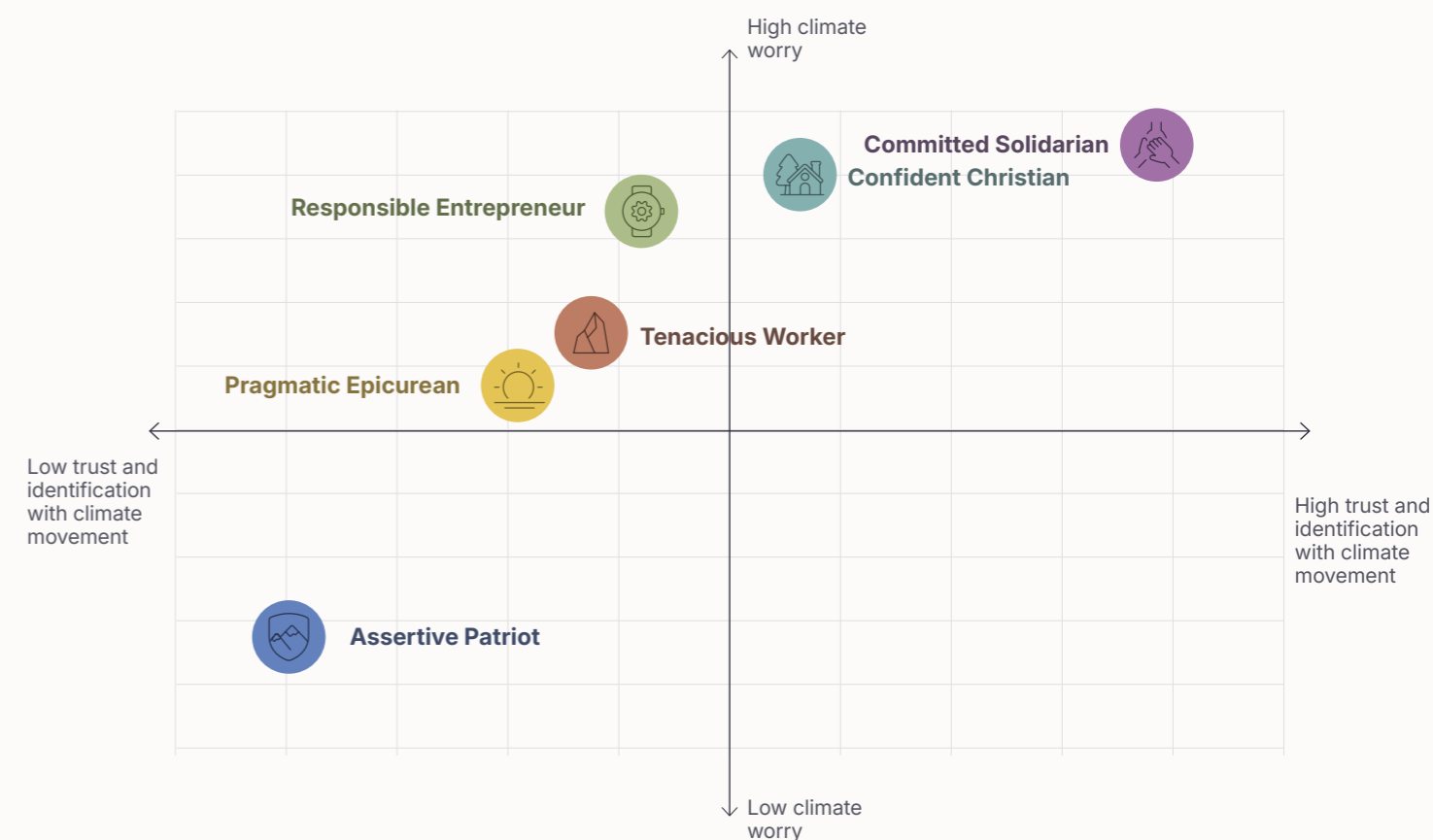
Comparing the segments on climate

The profiles show that the Swiss population is not homogeneous, but structured around segments with values shaped by different experiences of Swiss society. A comparison of these groups highlights marked differences in their approach to climate issues and the associated movement.

This graph illustrates how different segments perceive climate change and their degree of closeness -or distance- from the actors who are currently directing the debate. It highlights a key discrepancy for Terra Nostra: high levels of concern about climate change do not necessarily go hand in hand with a sense of trust or identification with the actors currently involved in the climate movement.

Only one segment, the Committed Solidarian group (around 18% of the overall population), combines both high climate concern and high trust in climate actors. Conversely, several segments express genuine sensitivity to climate issues while remaining distant from the movement as it currently stands. This disconnect highlights a major strategic challenge for Terra Nostra: broadening the scope of climate mobilisation by reaching out to audiences who are concerned about the issue but do not identify with the climate movement, its spokespersons or its current modes of action.

Segment orientation towards the climate movement & climate worry



Trust and identification with the climate movement aggregates sympathy scores (1-6, from "no sympathy" to "high sympathy") and identification scores (1-6, from "do not reflect people like me" to "do reflect people like me") across four actor groups: Green parties, environmental NGOs, engaged citizens (e.g., petition signing, peaceful protest), and actors engaging in civil disobedience. Climate worry is based on responses to: "How concerned are you about climate change and environmental degradation?" (from "not at all worried" to "very worried").

Uneven salience of climate change, combined with low trust in climate actors, creates a gap for climate action.

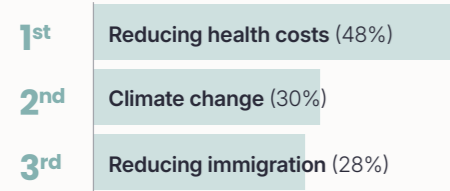
Climate awareness, but competing priorities

The following infographics show that the importance given to climate change in government priorities varies greatly between segments. Three groups (Committed Solidarians, Confident Christians, Responsible Entrepreneurs) identify climate as a top issue for the government to focus on, but only the Committed Solidarians group considers it an absolute priority. For two groups, the Pragmatic Epicureans and Tenacious Workers, climate change is not unimportant, but is overshadowed by other issues such as healthcare costs, immigration and economic security. Assertive Patriots are the only segment who do not pick climate change as a government priority, preferring a variety of other issues ahead of it.

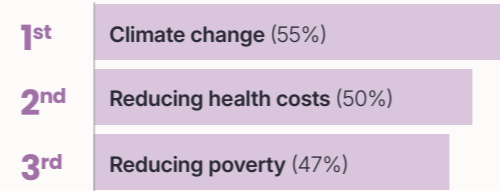
This prioritisation does not reflect a rejection of the climate issue, but reveals different trade-offs in a context of multiple concerns. For Terra Nostra, this gap is a key point of attention: climate transition can only progress if it is linked to the issues that these segments consider most urgent. Understanding these competing priorities is therefore essential to broadening support and building credible climate approaches beyond those who are already convinced.

Top 3 issues by segment

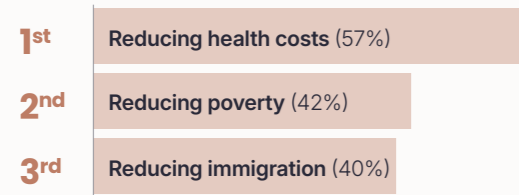
Confident Christian



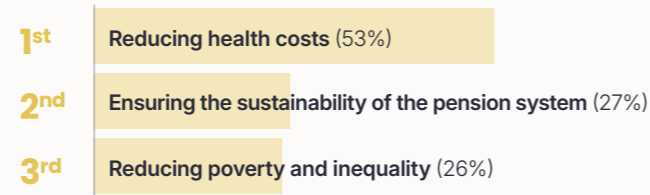
Committed Solidarian



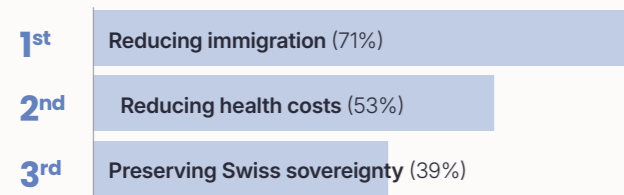
Tenacious Worker



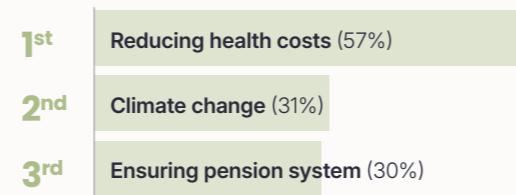
Pragmatic Epicurean



Assertive Patriot

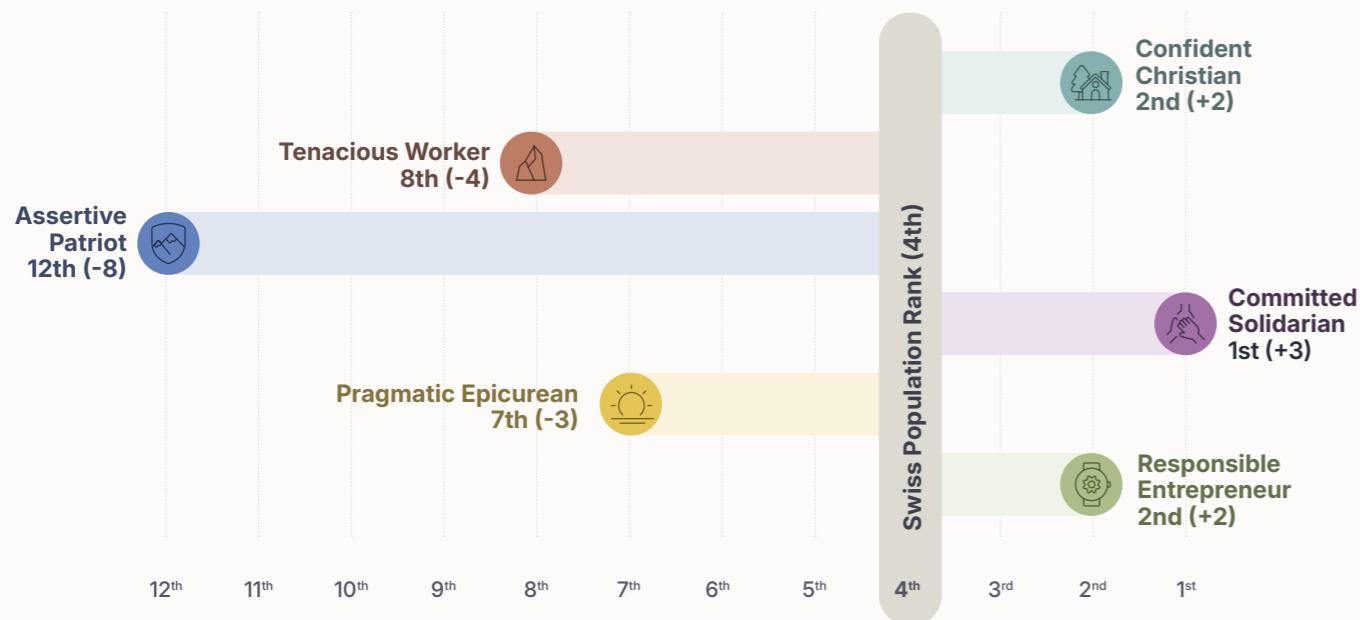


Responsible Entrepreneur



Responses based on a multi-select question "In your opinion, what are the three main issues the Swiss government should invest in?" with respondents able to select three issues from a list of fifteen

Climate change ranking by segment



Rank positions are based on selection frequencies. The figure reports the relative rank of "addressing climate change" within each segment, calculated from responses to the item: "In your opinion, what are the three main issues the Swiss government should invest in?" Values indicate deviations from the rank position observed in the full sample.

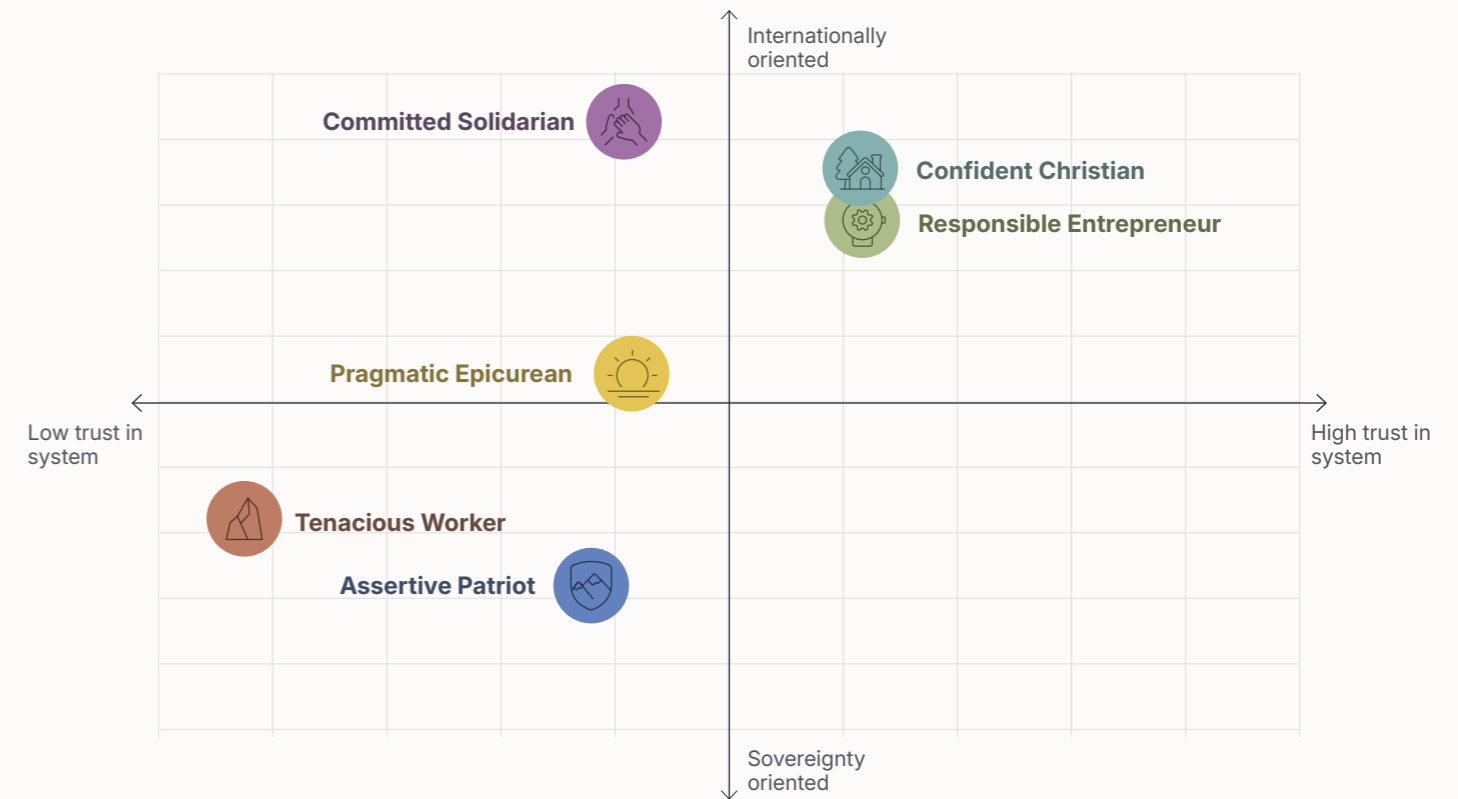
Institutional Trust and National vs. Global Solutions

This map shows how the groups differ in their outlook, whether they trust institutions or prefer to act outside them, and if they look to global cooperation or national solutions.

Some, like the Committed Solidarians, are strongly internationalist, driven by solidarity across borders and global cooperation. Confident Christians and Responsible Entrepreneurs are also open to international engagement and show considerable trust in the system and its institutions.

Others, like the Assertive Patriots and Tenacious Workers, see international policies as a threat to Switzerland's economic and cultural sovereignty. Both mistrust the system, though the Tenacious Workers feel this alienation more deeply.

These differences shape how people respond to climate action. Those who mistrust the system engage only with solutions and leaders outside it, while internationally oriented groups respond to cooperation and shared responsibility, and nationally oriented ones to protection and self-reliance.

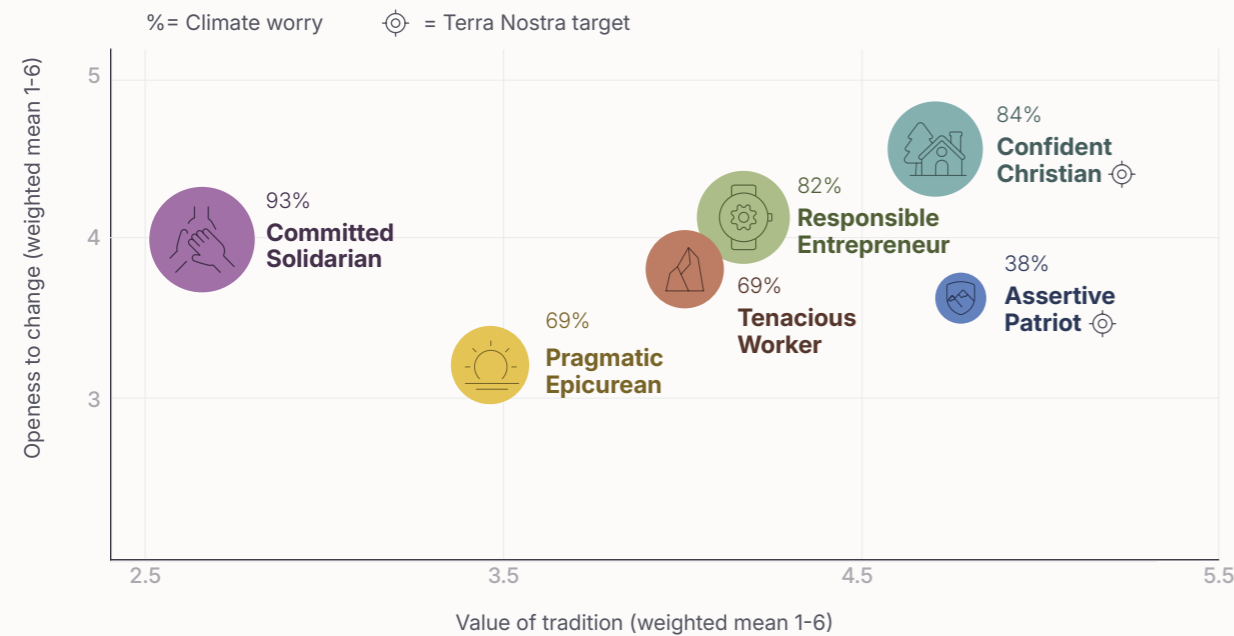


Trust in the system is measured using an additive index combining evaluations of political responsiveness ("politicians care"), institutional trust (trust in politicians, communal, cantonal, and federal authorities), and reported electoral participation (percent who report voting once or more in the past year). Higher values indicate greater system-level trust. International vs. sovereignty orientation is derived from aggregated respondents' positions on the EU and NATO, where higher values reflect a more internationally oriented stance.

Terra Nostra's Target Segments

Although the segments differ in their perspectives on climate change, climate actors, and whether the issue should be prioritized, **there is a clear key learning from the comparisons: the current climate movement reaches and inspires a very limited proportion of the population. This lack of connection to the movement is not apathy around the issue itself, but rather an indictment of the movement's ability to reach a broader audience.** Terra Nostra's work is to move past urban-centric climate narratives, to engage those who may feel alienated, uninspired or unengaged by the current climate movement. Our goal is to target segments through their values, using narratives which align with their worldviews and engage within the community groups they trust. We have identified key segments in red which we wish to engage in the following graph.

This graph positions each segment according to their openness to change, the importance they attach to tradition, and their level of concern about climate change. It helps identify which groups are most relevant for Terra Nostra to work with, highlighting those for whom the issue of climate change conflicts with strong values of stability, shared reference points, and transmission.



Segments are positioned based on weighted mean scores for tradition and openness to change, each measured on 1-6 agreement scales. Tradition reflects responses to the item: "I value traditions over new trends or habits - I think it is essential to protect customs and cultural norms." Openness to change reflects responses to: "I enjoy exploring and engaging with new ideas and opinions, even when they challenge my current beliefs." For both measures, 1 indicates "this isn't me at all" and 6 indicates "this is completely me." Higher values denote stronger endorsement of the respective orientation. Segment icon size is proportional to the percentage of respondents classified as 'concerned' in response to: "How concerned are you about climate change and environmental degradation?"

Terra Nostra intends to work with groups for whom nature and tradition are central values, while remaining open to change. Confident Christians stand out in this regard: they value continuity and traditions without rejecting transformation, and express a relatively high level of concern about climate change.

Assertive Patriots also represent a key strategic group. Although they express a more moderate level of concern about climate change, they are strongly attached to Swiss landscapes, local heritage, and national identity. Their connection to nature is rooted less in environmental discourse than in the desire to preserve what defines the country. They participate actively in democratic processes and attach great importance to tradition and sovereignty.

These segments lack engagement with current climate discourse, not because they are uninterested in climate issues, but because they do not identify with them. Politically influential and fully engaged in democratic processes, they are therefore key audiences for Terra Nostra's strategy.



What conclusions can be drawn about the nature of the Swiss?

Our study shows that in Switzerland, **climate issues are not met with a lack of awareness or interest, but rather with different ways of understanding what it means to "take action for nature"**. The segments differ primarily in their attitudes towards responsibility, continuity and commitment, which renders uniform or exclusively normative approaches ineffective.

For Terra Nostra, **these results call for a strategy clearly geared towards supporting existing concrete actions, based on a bottom-up approach.** Rather than seeking to impose exogenous frameworks for action or narratives, **the challenge is to identify, strengthen and connect initiatives already rooted in territories, professional circles or local communities, provided they are aligned with the values of the target segments.**

This approach is particularly suited to Confident Christians and Assertive Patriots. For these segments, commitment becomes credible when it is

consistent with continuity, individual responsibility, autonomy or efficiency, and when it reinforces what already works rather than calling it into question. Local, economic, institutional or community actions thus offer concrete and mobilising entry points for climate action.

In this context, **Terra Nostra positions itself as a strategic facilitator. Its role is to give visibility and coherence to often scattered dynamics, to build bridges between actors who share compatible values, and to broaden the base of engagement without fuelling polarisation.**

The next steps will consist of translating these lessons into operational practices, by integrating this segment-based approach into the support provided to projects and partnerships on a long-term basis. Our segmentation provides a structuring framework for ensuring the long-term nature of Terra Nostra's action and strengthening the conditions for a transition based on shared commitment and responsibility.

Acknowledgements

Team & Partners

The process used to identify the segments in this study draws on the knowledge, insights, and methods of numerous published studies and the guidance from experts in sociology and political science both within and beyond Switzerland.

We have drawn inspiration from segmentation approaches pioneered by More in Common in other countries, which have constructed national population segmentations based on values since 2018, as well as other value-based segmentations such as those led by the Pew Research Center and the Sinus Institute. Other valuable segmentation frameworks widely used across the climate sector, like those from the Yale Program on Climate Change Communication, have also influenced our approach.

We acknowledge and appreciate the direct contributions and insights from various authors and experts, particularly the OCH team: Paula Roig Boixeda, Zoe Tomaskova-Redfield, Lucie Monge, Tirso Virgos Varela, Breanne Rehley, Béatriz Perez-Soto and Beatriz Lloret; the Terra Nostra team – Barry Lopez, Philippe Bovey, Julia Bosson, Verena Kraiss and advisors to Terra Nostra – Alexandra Molinaro and Jonas Follonier, for their invaluable guidance throughout the study's conceptualization and data collection tool development. We also extend our gratitude to Sotomo, COREspective for the advice in the survey, Bildeni for the data collect and Demoscope for the final qualitative phase who have contributed significantly to this work. Finally, we would like to thank Carmi Candellero for all her work in designing this report.

Appendix

Values-Based Segmentations

While a deep dive into the concerns and realities of Swiss people provides an understanding of the overall population, it reveals only broad averages. We recognize that the Swiss population is not a monolith; it encompasses a wide spectrum of priorities and deeply held beliefs within it, and there is no single "public," particularly when it comes to climate views. Terra Nostra's approach focuses on identifying distinct groups and concentrating our strategy on a select, strategic few, rather than diluting efforts across the entire broad population. Segmentation is a useful technique for this, grouping people into distinct categories based on how they think, feel, or behave. Traditional segmentation approaches, particularly in climate research, often use demographic factors (such as age, gender or ethnicity), or attitudinal and ideological views (such as their belief in the threat of climate change or political orientation). While these techniques can be useful in understanding the baseline landscape of the Swiss population, they do not uncover the depth of drivers underpinning these attitudes, nor distinguish groups who may appear similar on the surface but are not comparable beyond basic attitudinal measures. Our approach takes into account the fact that decisions and attitudes do not exist in a vacuum: underlying drivers of core values

and beliefs are key to understanding behaviour and attitudes surrounding polarized issues such as climate change. One's understanding of issues is driven not by demographics alone, but by deeply held values shaping one's perceptions of the world around them. Basing segmentations on surface level factors also limits effective engagement – by anchoring on values, we understand our audiences at a more empathetic level, allowing us to create initiatives that move beyond awareness campaigns without imposing worldviews which do not resonate with our audiences. In effect, we are able to engage with them on their own terms, using strategies that align with them on a deeper level. Values-based approaches also enable us to guarantee long-term engagement with our segments: unlike opinions, which can change over time or in different contexts, values are stable and deeply held, ensuring our campaigns are not reactive to momentary politics or policy. Our segmentation technique is anchored in the guiding principles valued by the Swiss population; using a values-based approach allows us to extract nuance on the issue of climate change, understanding not just the existing differences within Swiss society, but the underlying reasons leading to those differences. This allows us to build more effective strategies for campaigns and mobilization.

Research process

Terra Nostra's research process, carried out between 2024 and 2025, leveraged both qualitative and quantitative techniques to identify and understand our audiences. We first conducted exploratory focus groups to capture in depth the range of values and beliefs that exist within the Swiss population; next, we launched a large-scale nationally representative survey to capture and validate the breadth of these views. We then used cluster analysis to identify naturally occurring groups based around shared values; applying advanced statistical methods, we mapped out these audience segments to the broader population, characterising them by demographics, values, worldviews, as well as beliefs on climate and nature. Finally, we conducted targeted focus groups for each identified segment, ensuring we capture the nuance and detail of their beliefs and worldviews comprehensively. This report includes the results of the entire research process, compiling the analysis into a comprehensive view of values-based segmentations in Switzerland.



Methodology

We began our research with a preparatory phase: gathering background information and insights to inform our work. We conducted a literature review of previous studies on Swiss society, outlining a conceptual framework and initial hypotheses to guide our later phases. Coupled with this secondary research, we then further enhanced our understanding through primary research:

Exploratory Focus groups

Using the literature review as a foundation, we deepened our insights through exploratory focus groups. We first facilitated 3 mixed groups - one group per linguistic region: German-, French-, and Italian-speaking; comprising various ages, genders, geographies and political preferences to broadly understand the core values, worldviews, grievances, and motivations shaping climate and nature-related positions. This phase allowed us to map the different issues Swiss people are most concerned about, understand how they think about climate, and what values they hold - insights that informed the design of our quantitative survey. We then conducted two additional focus groups bringing the total to five. These sessions focused on key informants, including rural Swiss-Germans and decision-makers⁴, to better understand groups that are not currently reached by mainstream climate action messaging.

Large national survey and cluster analysis

We then carried out a large national survey to understand the broader populations' values, key issues, their connection with nature and climate attitudes. This survey was administered to 4,634 adults (CAWI) representative of the Swiss population across all 26 cantons, three language regions (German, French, Italian), and urban-rural areas.

Next, we conducted a cluster analysis, grouping respondents based on similarities across 26 input variables to identify six distinct segments defined by core values and deeply held beliefs. Among the many types of clustering algorithms available, we used K-means - a distance-based technique particularly well suited for quantitative survey data and ordinal categorical variables. Aligning with the study's objectives, the variables chosen are those more likely to remain stable over time: psychological values (including elements from Schwartz's theoretical model, values and traits), ideological and societal worldviews, trust and life orientation, identity and belonging, as well as core environmental beliefs. This was done with the objective of not only identifying these groups but also characterising them demographically and psychographically to understand who they are and what they believe in.

Follow-up profiling focus groups

To deepen our understanding of each segment, we conducted 12 follow-up focus groups with participants representing all identified profiles. These sessions provided depth, nuance, and real-world context to complement our quantitative findings. We held two groups per segment, with representatives from both French and German regions, to fully capture each segment's views and core beliefs. This final phase completed our primary research, allowing us to develop comprehensive profiles of each segment and initiate Terra Nostra's work on designing targeted engagement strategies.

⁴ Decisionmakers were categorized as those with a university level of education and living in a municipality with more than 10,000 inhabitants; rural respondents were categorized as living in a municipality with fewer than 10,000 inhabitants and with a maximum level of "apprenticeship" education.

Variables used for segmentation

Trust & life orientation

How people relate to others and see their place in society — whether they feel connected, trusting, or left out.

Core values & motivations

The moral compass and priorities that drive everyday choices and worldviews.



Environmental core beliefs

Core beliefs around nature and climate.

Identity and belonging

How people see themselves, their status, and the groups they identify with.

Ideological and societal worldview

How people interpret collective systems, including international politics, economy and society.

