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## Multi-cultural Switzerland – multicultural public service media?

**Abstract:** In this article a special attention is paid to the to the role of public service broadcaster in cultural diversity societies. The main aims of the author was answering the following questions: how cultural pluralism is implemented by the public service broadcaster in Switzerland? How the Swiss PSB implements the principle of cultural pluralism, particularly in the context of the access of national, language communities and the migrants minorities to the media? Are all groups recognized by the public broadcaster in the same way? The second goal of the author was delivering answer to a question about the manner of how public broadcaster has adopted to the new situation and how the new ethnic groups are recognized by SGR SSR.

The considerations are related to a cultural pluralism, which assumes that the media provide a guarantee of cultural diversity in a society. This article is a case study of Swiss public service broadcaster – SGR SSR idee suisse.

**Key words:** Switzerland, multiculturalism, cultural diversity, public service broadcaster

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### Introduction

**T**he multi-cultural nature of Switzerland is one of its symbols. This has been recognized since the birth of the nation. The cultural diversity of Switzerland has evolved over centuries. The multi-cultural aspect of Swiss society is understood, first and foremost, in terms of the existence of many languages. There are Swiss German speakers, French speakers, Italian speakers and those that speak Romansch. The question of faith only comes later. The four language regions are also cultural regions. These are characteristic institutions, organizations, traditions, customs, habits, styles of architecture, ways of life, styles of work and play and cuisines. The language communities naturally form defined cultural groups. Since the early 1970s Swiss society has been ever more willing to make this language-based division, and this way of thinking has been supported by the media.

In recent years a debate on the fundamental elements of its national identity has been taking place in the country, including the subject of direct democracy, neutrality and multiculturalism. The last point has undergone intensive changes in recent decades.

What is the nature of multiculturalism in the contemporary Swiss context? It is increasingly difficult to answer such a question. The religious differences within Swiss society have a long history, dating back to the Reformation. It is worth remembering that these differences, which started during the Reformation and finally took shape at the end of the 19<sup>th</sup> century, were characterised by relative stability. Until the 1970s, 98% of Swiss residents belonged to a Christian church of some denomination.

Although over time these religious differences have lost their significance, the Swiss are well aware that the only fratricidal wars they have waged took place against a religious background. Increasing immigration, both for political as well as economic reasons, has led to a gradual change in this traditional cultural pluralism. It is clear that today old religious divisions are giving way to new ones. There is an Islamic community that is growing in numbers in Switzerland and a referendum concerning a ban on the construction of minaretes has shown that religious differences may become a new challenge facing the Swiss.

The theme of multiculturalism, transculturalism and cultural diversity has received significant attention in existing literature. Multiculturalism usually is applied in description of communities grouping people of various national or ethnic background (mainly immigrants; Kymlicka, 1995, 1998, 2002; Smolicz, 1998, 1999; Siapera, 2010).

The study of multiculturalism has focused on the corporate governance of multicultural societies, the protection of civil rights in liberal societies, the relationship between the public and private spheres and the protection of individual freedom. There are various definitions of multiculturalism including those articulated in, for example, Kymlicka (1996, 1998, 2003), Jopke (2003), Van de Vijver (2003), Smolicz (1997) or Szahaj (2004).

Downing and Husband claim (Downing, Husband, 2005, p. 196): "Multiculturalism is a generic concept that encapsulates a state's willingness to recognize ethnic diversity through its policy and practice, is a highly contested phenomenon. Indeed, the definition and practice of multiculturalism have become highly contested political issues." But recently multiculturalism has become an even more problematic issue due to increase in fears about terrorism, immigration problems. We can find also many opinions about crisis of multiculturalism, without any reflections of what kind of version of diversity we are talking about. Last years many politicians, including government leaders in Germany, France and Great Britain suggested that their projects of creating multicultural communities have failed.

This paper is based on a case study (Yin, 1994) that adopted several complementary approaches in data gathering and analysis. It included archival studies of public documents and literature. It is also based on interviews.

### **Swiss diversity**

The national census indicated that there were several religious groups of significant numbers, a group of persons declaring no religious affiliation, as well as a group that declined to disclose its religious affiliation (Tab. 1). The detailed list of all religious groups in Switzerland consists of 491 groups (Baumann, Stolz, 2007). The Federal Constitution of the Swiss Federation guarantees freedom of conscience and religion in Article 15, guaranteeing freedom of choice in the matter of choosing one's religious affiliation, and the right to belong to a congregation of one's choice. The Islamic community is the third largest after the Catholic and Protestant groups. The majority of the Islamic immigrants are from post-Yugoslavian countries and Turkey. As a whole, the Islamic community is very varied, and comprises about 100 nationalities.

Table 1

**The Swiss population according to religious affiliation  
(Federal Population Census 2012)  
(expressed in %, not all religious communities were taken  
into account)**

Roman Catholic Church	38.2
Protestant Reformed Church	26.9
Other Christian churches	5.7
Jewish religious	0.3
Other churches and religious communities	1.3
Islamic religious communities	4.9
No religious affiliation	21.4

**Source:** www.bfs/admin.ch/bfs/en/index, 25.06.2014.

The multi-lingual aspect of Switzerland entails different connotations. On the one hand, the constitution of the Swiss Federation gives the four languages mentioned above the status of official languages. Linguistic autonomy is guaranteed by the ‘territorial concept’, according to which cantons are obliged to protect the traditional language of their regions. Thus, no community can be forced to use an official language other than its own. In accordance with the constitution, these cantons define their official languages in such a way as to ensure harmonious coexistence between different language communities, taking into account the linguistic traditions of the given region. The constitution also imposes on the Federation specific tasks connected with the multi-lingual nature of the country. The Federation also provides aid and support for the maintenance and development of Italian and Romansch in the Ticino and Graubünden cantons (Stojanović, 2006, p. 183–202).

As a result of growing immigration, the language map of Switzerland is changing. Today, 9% of the population claim that they do not use any of the four national languages in Switzerland. The multi-lingualism of the Swiss is taking another form. Officially, Switzerland is a country of four official languages. In reality it is a land of ‘forty languages’, including dialects, that are used on a daily basis (Prodoliet, 2007, p. 34–36).

Table 2

**The division of the country in terms of language (Federal Population Census 2012)**

National and official languages in Switzerland	Data (in %)
German (used in 17 out of 26 Cantons, in a further 3 recognized as equal in status to French)	64.9
French (used in 4 out of 26 Cantons, in a further 3 recognized as equal in status to German)	22.6
Italian (used in 1 out of 26 Cantons and in four communes in the Graubünden Canton)	8.3
Romansch (used mostly in Graubünden, where German and Italian are spoken too)	0.5

**Source:** www.bfs/admin.ch/bfs/en/index, 25.06.2014.

The dilemmas connected with a varied ethnic and religious mosaic show that the Swiss face a double problem which can affect a multi-cultural society. On the one hand,

the rights of foreign nationals, their integration and presence in the public sphere, and on the other the problem of integrating the four language groups. What is characteristic for contemporary Swiss society is the phenomenon of trans-culturalism. What we can observe is the mixing of different cultures. This trans-culturalism has also found an echo in one of the articles of the new Swiss constitution in 1999. What is highly significant is that many institutions established to facilitate dialogue between different social groups point to the cultural differences within Swiss society. One example of this is the New Helvetic Association (Neue Helvetische Gesellschaft – NHG),<sup>1</sup> which on the one hand emphasizes the changes in the multi-lingual aspect of the country. It postulates that it is necessary to teach the native language in a given Canton (including standard German in the German-speaking Cantons) as well as to learn another national language and English. What is also supported are changes in the domain of the media, including a return to the use of a standard language in news programs, the use of subtitles and translation, with the preordinate aim of making the most popular programs comprehensible for everyone. On the other hand, very importantly, the NHG stresses the significance of involving not just the authorities in the process of furthering the integration of foreigners. It is also important to reinforce the perception that cultural heterodoxy and multi-lingualism, as fundamental elements of Swiss identity, are an asset rather than an obstacle for the country (Porębski, 2009, p. 180–181).

At the end of this part of the article, I would like to pay attention at other aspect of Swiss transculturality. In Switzerland the population with an immigration background includes not only foreign citizens who immigrated to Switzerland and their direct descendants who were born in the host country, but also Swiss citizens who acquired Swiss citizenship by birth or by naturalisation and who either immigrated to Switzerland or who have at least one parent born abroad. In 2013, 34.8% of the permanent resident population aged 15 or over in Switzerland, i.e. 2,374,000 persons, had an immigration background. A third of this population (836,000) have Swiss citizenship. Four fifths of persons with an immigration background are themselves immigrants (first generation foreigners and native-born and naturalised Swiss citizens), whereas one fifth were born in Switzerland (second generation foreigners and native-born and naturalised Swiss citizens).

Table 3

### Swiss population with an immigration background

<b>Population without an immigration background</b>	<b>64.4</b>
Swiss citizens	64.3
<b>Population with an immigration background</b>	<b>34.8</b>
Swiss citizens	12.2
Of whom naturalised	10.9
Persons with foreign citizenship	22.5
<b>1<sup>st</sup> generation</b>	<b>27.8</b>
Swiss citizens	8.0

<sup>1</sup> Neue Helvetische Gesellschaft has organized meeting, debates, seminars since 1914.

Of whom naturalised	7.7
Persons with foreign citizenship	19.8
<b>2<sup>nd</sup> generation</b>	<b>6.9</b>
Swiss citizens	4.2
Of whom naturalised	3.2
Persons with foreign citizenship	2.7

Source: [www.bfs/admin.ch/bfs/en/index](http://www.bfs.admin.ch/bfs/en/index), 25.06.2014.

### Swiss public service media – SRG SSR

The public broadcaster still have very strong position in many European countries. We still expected the highest standards of quality and production by PSB. The public media should be universally available on existing platforms. They have to remain editorially independent and offer programs both for minorities and majority of society.

The media in Switzerland are quite unique. There are four factors which contribute to this uniqueness. Firstly it is the size of the country, secondly the strong competition of foreign broadcasters, thirdly the language differences within the country, and fourthly the significant regional differences which stem from the federal structure of the country.

Following the typology of Daniel Hallin and Paolo Mancini, the Swiss system can be termed democratic corporatism. Switzerland is characterized by a high degree of press readership and the early development of mass media. The country was characterized by the existence of strong party-linked newspapers and other media connected with organized social groups. Right up to the end of the 1960s, the party political press competed on an equal basis with the commercial press. At the end of the 1960s and in the early 1970s, the former lost its impact. What can be observed is a decreasing degree of political parallelism. The high degree of professionalism in the journalistic profession is connected with its strong formal organization. The media are, therefore, viewed as social institutions for which the state is responsible. The relatively high degree of support for the media from the state is not in conflict with the freedom of the press. In the Swiss system, the position of public broadcasters is very important, and they have a decisive influence on the media as a whole. It is the public broadcasters who implement the principle of cultural pluralism and undertakings on behalf of all the language groups (Hallin, Mancini, 2007, s.74).

As Roger Blum notes, linguistic differences have a basic influence on the media in Switzerland, both in the printed, as well as electronic versions. In Switzerland there are no media which are of a national character. There are also no multi-lingual media. There are only bilingual radio stations or regional papers, such as those in Bienne or Graubünden. Language is one of the main criteria that the Swiss are influenced by in choosing their mass media. "Swiss from the German-speaking part are more likely to watch TV programmes from their German neighbours, rather than their own from other language groups. They do not watch programmes broadcast on the public Suisse romande channel or read »Le Temps« or »Corriere del Ticino«, but will watch ARD, ZDF, RTL or ORF and read »Spiegel« or »Die Zeit«. This also means that the German-speaking Swiss will

recognise such figures as Günter Grass, Boris Becker or Claudia Schiffer much more readily than figures from the world of business, media or sport from the French or Italian-speaking regions of Switzerland (Blum, Ochsner, 2003, 147–148).

The legal basis for the media in Switzerland is outlined in the Federal Act on Radio and Television (Bundesgesetz über Radio und Fernsehen – RTVG). On March 24, 2006, parliament voted on amendments to the Act (they became law on April 1, 2007), which enabled BAKOM (L'OFKOM, L'UFCOM),<sup>2</sup> i.e. the regulatory body on the media market, to make numerous changes (Wyss, Keel, 2009, p. 121–126). The institutionalization and organization of the radio and television is based on article 93 of the Swiss Federal Constitution. The constitutional mandate requires a broadcasting system which contributes to education and cultural development, free development of opinions as well as to entertainment. “The implementation of this constitutional provision takes place on two levels: firstly, SRG SSR as a public broadcaster is to provide for the service on a national and language-regional level. Secondly, private broadcasters are in a position to deliver these services on a local level” (Wyss, Keel, 2009, p. 121).

The new law guarantees the SRG SSR a strong position in Switzerland, also focusing on its role as a public service broadcaster. The SRG, according to the law, guarantees equal treatment for all language groups. As we can see in the documents of the Swiss PSB, SRG SSR aims to serve the wide ranging needs of Switzerland's multilingual and multicultural population. Diversity is thus a key feature of its offering, its programming and the angles it presents. With this aim in mind new subtitles will appear. The law stipulates that at least one channel will be broadcast in Romansch and will guarantee a wide range of channels for the other, more numerous, language groups. The promotion of one's own culture is very important, particularly in the context of competition against commercial broadcasters. Changes will also affect commercial broadcasters on matters concerning financing. Subsidies for commercial broadcasters will probably be increased, in a way which is unique in Europe. So-called fee-splitting is that part of the license allocated to subsidies for local commercial broadcasters. The recipients of these subsidies are broadcasters who fulfill a ‘public service remit’ by supporting the multi-cultural and multi-lingual character of Switzerland. In 2008, a total of over 10 million euro was given to 17 commercial stations (Ratajczak, 2012, p. 106–113).

It has to be admitted, however, that despite numerous changes the public broadcaster still dominates in Switzerland. Swiss Radio & Television Organisation enjoys a very strong position. It offers 7 TV stations (3 in the German part, and 2 each in the Italian and French part) and 17 radio stations (including 6 in the German part, 4 in the French part, 3 in the Italian part 1 in the Romansch part – a joint radio and TV station and 3 joint musical channels).<sup>3</sup>

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<sup>2</sup> BAKOM – Bundesamt für Kommunikation (L'OFKOM – Office fédéral de la communication, L'UFCOM – Ufficio federale della Comunicazione).

<sup>3</sup> Facts and Figures 2011/2012, [www.srg.ch/programmes](http://www.srg.ch/programmes), 17.12.2013. SRG SSR idée Suisse: Schweizer Fernsehen (SF), Schweizer Radio DRS (SR DRS), Television Suisse Romande (TSR), Radio Suisse Romande (RSR), Radiotelevisione svizzera di lingua Italiano (RTSI), Radio e Televisioni Rumanesca (RTR) and Swissinfo/Swiss Radio International (SRI). Also the SRG SSR structure reflects the fact that Switzerland is multilingual as well as multicultural. There are six radio studios in Zurich,

SRG is a company with tradition, as the Swiss say. It was established in 1931 with the goal since its inception of 'serving the Swiss nation'. Since 1999 the Swiss Radio & Television Organization has used the name of SRG SSR idée Suisse. The concept of 'idée suisse' means quality, credibility and autonomy. Almost from its inception, it has pursued its mission to serve the different language groups which inhabit Switzerland.

From 1931 it broadcast radio programs in French and German, and from 1933 in Italian. Regular programs in Romansch appeared in 1943. The first TV channel broadcasting from Zurich and Geneva in German and French appeared in 1958. Italian audiences received broadcasts with subtitles. And five years later, in 1963, the first program in Italian was broadcast from a studio in Ticino.

Television Rumantscha, broadcasting in Romansch, was established in 1975. An autonomous division of radio and television broadcasting in Romansch, Radio e Television Rumantscha, was opened in 1995, and it cooperates, particularly in terms of TV broadcasts, with the German channel.

Particularly in terms of the TV market, it becomes clear what the strong position of the public broadcaster means, and also what impact foreign competition has. The Swiss are an example of an atypical viewing and listening public in European terms. The unusual nature of the Swiss public is connected with the possibility of choosing programs from abroad. The Swiss, having no language barriers, use both public and private broadcasters which are Swiss-based, as well as those from abroad. Switzerland, with its status as a small country, similarly to Austria, is characterized by the large extent to which foreign media are used, particularly TV channels from bordering countries. These 'language barriers' are also visible when it comes to Swiss tastes in using the home-based channels. Thus the German speaking Swiss admit that they seldom use the French language SRG channels, and these tendencies are mirrored in the other language regions. It is a natural choice stemming from linguistic abilities. It does not, usually, have anything to do with mutual hostility but it does, unfortunately, have an influence on mutual understanding and integration between the groups (Ratajczak, 2012, p. 106–113).<sup>4</sup>

It can be said that what is on offer from SRG is directed to all the language groups in terms of social expectations or acceptance from society. The Swiss pay their license fee in the expectation that the rights of all the language groups will be respected. As Mark Thompson and Sandra Hrvatin note, the Swiss model is the closest to the integrative model. What this means here is a form of loyalty to all the language groups, regardless of their size. In practice one can talk of a so-called national solidarity. Such a system in Switzerland is not without opponents. They point to the cost, i.e. the efficacy of providing such a varied offer in terms of language, regardless of the viewing figures. What this brings to the surface is a certain Swiss paradox – and that is the strong language identity means the exclusion of others. What we have, therefore, is a certain form of linguistic segregation. This is evident in the breakdown of viewing figures (Hrvatin, Thompson, Jusic, 2008, p. 170). SRG programs broadcast from other language regions have viewing fig-

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Berne, Basel, Geneva, Lausanne and Lugano and four regional studios in Aarau, Chur, Lucerne and St. Gallen. The television programs are produced in three studios in Geneva, Lugano and Zurich.

<sup>4</sup> 80% of all households have access to cable TV and receive over 50 channels. More than 10% of all Swiss households have access to a satellite dish.

ures at a level of 1%, whereas, for example, those from neighboring countries that broadcast in a language that is related to the particular group are at a level of 35–40%.

Table 3

**Time spent on viewing SRG programs compared with that of programs from neighboring countries (24 hours)**

Programs, language region	German	French	Italian
SRG programs	52 min	58 min	65 min
Programs from the three neighboring countries	88 min	111 min	113 min

**Source:** N. Skopljanac, *Switzerland*, in: *Divided They Fall. Public service broadcasting in multiethnic states*, eds. S. Hrvatin, M. Thompson, T. Jusic, Mediacentar, Sarajevo 2008, p. 170.

In order to portray the above outlined preferences, one may use the example of the choices of the viewers in the German-speaking viewing public. Every day the two German-language channels SF1 and SF2 attract an audience of over 2.5 million. A further 600,000 viewers watch SF info. Foreign broadcasts enjoy high popularity. What is noteworthy is that French and Italian language broadcasts have such low viewing figures, and this is echoed in every language region. This is a natural choice stemming from language proficiency, as mentioned earlier. It is not, usually, the result of mutual antipathy, but, unfortunately, militates against communication and integration between the language groups.

Table 4

**Viewing figures in the German speaking part of Switzerland (expressed in %, based on *primetime*)**

SF1	SF2	SF info	SRG broadcasts from other language regions	Private Swiss broadcasters	Foreign broadcasters
28.8	7.5	1.5	0.6	7.0	42.0

**Source:** Data from Facts and Figures SRG SSR – [www.srg.ch](http://www.srg.ch) (based on 2012).

Table 5

**Listeners of public radio stations in the German-speaking part of Switzerland (data in w %)**

DRS1	DRS2	DRS3	DRS4 News	DRS Musicwalle	Virus	SRG programs from other language regions	Private Swiss broadcasters	Foreign broadcasters
34.0	3.7	17.7	0.7	4.8	0.1	5.0	29.5	4.6

**Source:** Data from Facts and Figures SRG SSR – [www.srg.ch](http://www.srg.ch) (based on 2012).

Finally, I would like to draw attention to the preferences of the smallest language community. I would like to stress here the role of the RR Romansch radio station, which has a daily group of listeners of around 23%. Foreign broadcasters with around 1.8%, and Swiss commercial broadcasters with 15.4%, have such a meagre audience in the



Graubünden canton. A phenomenon in the case of this language group is the fact of a certain level of interest in public broadcasters from other language regions. The daily group of listeners is over 59%. This stems from the fact that most Romansch speakers speak at least one other national language (in recent times proficiency in German has been on the rise). What is puzzling is that, in the light of the outlook for the development of the Romansch language, there are such huge disproportions between the two groups of listeners. This data is often used by opponents of the current proposals in favor of closing down the SRG branch for such a small Romansch community. Many Swiss citizens, including media-watchers, are of the view that the Swiss are paying an excessive price for their multi-culturalism. That is to say that the cost involved in maintaining such a radio and television center for the Romansch-speaking community is disproportionate to the benefits for this community. The viewing preferences of this group, unfortunately, do not militate in favor of maintaining the current structure of SRG. It is worth noting, however, that it is not under threat now, as the new Act on radio and television has enshrined the principle of equal access to the mass media.

The “Telesguard” news program, broadcast on SF1, edited in the RTR studios, attracts an audience at the level of 7.5% (it is re-broadcast on SF info). On Saturdays, a children’s program “Minisguard” is broadcast (also re-broadcast on SF info). Apart from these a short program, entitled “Cuntrasts”, which is a few minutes in length, is broadcast on SF1 (Ratajczak, 2012, p. 106–113).

## Conclusion

In the Switzerland there are no national media which are received in the whole country. There no significant multilingual media. People usually use media in their own language. In Switzerland, a debate on the future of the multi-cultural country has been under way in the last few years. In a country where almost 24% is of immigrant origin it is not possible to limit the concept of managing multi-culturalism to just these four groups. According to many observers the long-awaited changes will also have to affect the SRG. Today the public broadcast authority does not take into account the needs of the immigrants, unless they become identified with one of the language groups. The new ethnic groups remain unrecognized by the SRG, although we are speaking of a large proportion of Swiss society. Immigrants often raise the question of exclusion and marginalization in the public sphere. They remain a group which is either under-represented in the media or one that is presented in a generalized or stereotypical way. Their very labeling in public debate has a negative connotation from the viewpoint of the majority (Bonfadelli, 2007, p. 15). It is evident that there are neither programs addressed to these groups, nor ones in which they take part (Hausler, Trebbe, 2007, p. 37–39). As Nena Skopljanac notes, the subject of immigrants does appear in debates on the right to asylum and during election campaigns (these two are often linked). For the rest of the time the question of immigrants is marginalized in the media. Research has shown that it accounts for less than 2% of annual air time on news programs. At the same time, research indicates that around 60% of immigrants regularly watch SRG programs in the German-speaking part of the country, and over 35% in the two remaining French and Italian-speaking regions (Skopljanac, 2008, p. 192–193).

R. Blum notes that there is still a lack of research concerning these groups. There is not enough interest concerning the preferences of these communities. The lack of interest in the immigrant groups assumes, on the one hand, that they prefer the press in the language regions they live in, and on the other points to the fact that there is not enough research on these groups. There is not enough interest in the viewing preferences of the immigrants. On the one hand it is assumed that they prefer the press, radio and TV of the regions they live in, and on the other that they have satellite and online access to material in their mother tongues. In Switzerland, it was also accepted that local radio stations should join in the process of integration. According to data from the government Commission for Foreigners, 20 radio stations have participated, including 4 that broadcast in the languages of the so-called new minorities, including Turkish, Serbian, Kurdish, Albanian and Croatian. Zurich-based Radio LoRa was a pioneer here, broadcasting in a dozen or so languages since 1983. Other broadcasters that are worthy of note are Radio RaBe from Bern, Radio Kanal K from Aargau and Radio X from Basel (Berger, 2007, p. 96–97). Blum very clearly indicates that the process of integration should involve both the public media, as well as local radio stations. There should be programs both for and by representatives of immigrant communities with journalists from these communities (Blum, Ochsner, 2003, p. 148–155).

Article 94 of the Act on Radio and Television from 2006 clearly indicates that SRG SSR idée suisse has a clear mission to act on behalf of integration and furthering mutual understanding between the language regions, different cultures and groups. Just by making reference to this provision it can be said that the duties of SRG in the sphere of cultural pluralism should not be limited to the four language groups. SRG offers programs, the aim of which is cooperation, integration and the exchange of experiences from all the language regions. Their aim is to show the similarities and differences between the different cultural groups, to interest their audience in matters that transcend regions, and illustrate the attraction of cultural heterodoxy. Since 1997, several dozen such productions have been created. Among the most popular were two serials: *Luthi and Blanc* and *Voilà*.

The process of re-defining multi-culturalism in Switzerland is not easy. As Blum notes, there are two conflicting groups of experiences and ideas. One, which is the older of the two, speaks of Switzerland as a country where different language groups have lived side by side for 500 years. The newer one is the result of immigration from many communities from different parts of Europe, Asia, Africa and South America. The older multi-cultural experiences are connected with the protection of language groups, and this is reflected in the media. The new communities are experiencing integration as well as segregation.<sup>5</sup>

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<sup>5</sup> Interview with Roger Blum, Bern, 12.09.2008.

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## **Wielokulturowa Szwajcaria – wielokulturowe media publiczne?**

### **Streszczenie**

Artykuł zwraca szczególną uwagę na rolę nadawców publicznych w społeczeństwach wielokulturowych. Głównym celem była przede wszystkim odpowiedź na następujące pytania: w jaki sposób nadawca publiczny w Szwajcarii realizuje zasadę pluralizmu kulturowego, w jakim zakresie pluralizm kulturowy wpływa na prowadzenie polityki medialnej przez nadawcę publicznego oraz w jakim zakresie odmienne społeczności wyznaniowe, językowe, migranci mają dostęp do mediów publicznych w Szwajcarii? Czy wszystkie te grupy są w równym stopniu rozpoznawane przez nadawcę publicznego? Drugim istotnym celem tego artykułu jest analiza zmieniającej się sytuacji w Szwajcarii. Czy w związku z rosnącą liczbą nowych mniejszości zmienia się wobec nich polityka nadawcy publicznego? Artykuł stanowi studium przypadku szwajcarskiego nadawcy publicznego – SGR SSR idee suisse.

**Słowa kluczowe:** Szwajcaria, wielokulturowość, różnorodność kulturowa, nadawca publiczny