

Vicarious contact via positive storytelling to reduce prejudice in Greek Cypriot children

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Abstract

The aim of the study was to investigate the effectiveness of an indirect contact intervention via positive storytelling in Greek Cypriot children to enhance attitudes, behavioural intentions and trust towards Turkish Cypriots and other groups (secondary transfer effects) and to reduce intergroup anxiety. The sample comprised of 112 Greek Cypriot children aged 9-12. The participants were randomly assigned into an intervention and a control group. The participants in the intervention condition took part in a 3-week intervention that involved reading cross-group friendship stories between Greek Cypriot and Turkish Cypriot children. The findings indicated that there was a significant interaction effect of the intervention in reducing intergroup anxiety for the intervention group, but not for the control group. Moreover, there was a significant main effect for increasing behavioural intentions over time, but for both groups. However, there was no significant main effect of the indirect contact intervention in improving attitudes, outgroup trust and secondary transfer effects. This study has implications in designing an educational intervention as the study did not replicate the effectiveness of the extended contact intervention in the Greek Cypriot community indicating that interventions might not work for all communities and different factors need to be taken into consideration.

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Intergroup bias and prejudice develop from a very young age and could impact children both psychologically and emotionally. Prejudice is related to serious social problems such as social discrimination, bullying and conflicts (Bar-Tal & Teichman, 2009; Killen & Rutland, 2013). Prejudice begins to develop at the age of 3, peaks at years 5-7 and then is influenced by the social context and motivational factors (Aboud; 2003; Nesdale, 1999; Raabe & Beelmann, 2011). In post-conflict situations the emergence of prejudice develops at

a younger age due to the social context such as family and media exerting an influence on cognitive capacities of the children (Bar-Tal & Teichman, 2009). Interventions have been developed based on theoretical frameworks to reduce prejudice and increase positive attitudes in children. The goal of the study was to investigate the effectiveness of an intergroup contact intervention aiming to reduce prejudice by improving attitudes, behavioural intentions and trust towards outgroup members in the post-conflict context of Cyprus.

Direct and Indirect contact

According to the contact hypothesis, positive intergroup contact is effective in reducing prejudice (Allport, 1954). Allport suggested four necessary conditions to enable positive change 1) there should be equal status between the members of the two groups, 2) the groups should have a common goal, 3) the groups should collaborate together, 4) there should be institutional support from authority figures. A meta-analysis including 515 studies supported the contact hypothesis as positive direct contact increased outgroup knowledge, empathy and reduced intergroup anxiety (Pettigrew & Troop, 2006). This was effective across different contexts, cultures and ages. Allport's four conditions were facilitating in reducing prejudice, but not necessary. Despite the effectiveness of positive direct contact in reducing prejudice, there are difficulties in implementing direct contact interventions in contexts of geographical segregation where there is low opportunity for contact.

Recent research provided alternative forms of contact showing similar effectiveness in reducing prejudice via indirect contact. One form of indirect contact is extended contact suggesting that knowing about positive relationships between ingroup and outgroup members can reduce prejudice (Wright et al., 1997). A meta-analysis of 115 studies investigating the extended contact hypothesis showed that if members of the ingroup know about cross-group friendships between an ingroup member and an outgroup member, then there is a reduction in prejudice towards the target group and an increase in intergroup attitudes (Zhou et al., 2019).

Therefore, extended contact aids the resemblance of direct friendships and is equally effective in reducing prejudice. Moreover, extended contact seems to have long-lasting effects as a reduction in stereotypes among German and Turkish individuals were predicted 1 year later (Feddes et al., 2007).

More recently, a new conceptualization of extended contact was developed called vicarious contact based on Bandura's (1986) Social Learning Theory. Vicarious contact refers to observing members of the ingroup having positive contact with members of the outgroup. This form of extended contact has also been effective in improving attitudes towards the outgroup in adults, adolescents and children through stories, videos and movies (Cameron et al., 2006; Liebkind & McAlister, 1999; Vezzali et al., 2019; Wright et al., 1997). Extended and vicarious contact interventions might be beneficial for post-conflict areas where low desire for direct contact might be associated with negative emotions such as intergroup threat and anxiety (Stephan & Stephan, 1992).

Positive storytelling

Recently vicarious contact interventions have used the positive storytelling in educational settings to promote positive outgroup attitudes and behavioural intentions. Liebkind and McAllister (1999) were the first to test the notion of positive storytelling about friendships between Finnish adolescents and immigrants. The interventions were effective in increasing positive attitudes towards foreign students. Moreover, Cameron et al. (2006) operationalized vicarious contact by creating stories that included positive interactions between ingroup and outgroup members such as White and refugee children or disabled and non-disabled children. The intervention was conducted in a younger sample comprised of 5-12-year-old British children where the stories were followed by discussions. Results indicated that vicarious contact via positive storytelling was effective in improving outgroup attitudes in children compared to the control group (Cameron & Rutland, 2006; Cameron et al., 2007).

A longitudinal study even indicated that positive attitudes remained consistent in a 9-week post-delayed test (Aronson et al., 2016). The effectiveness of vicarious contact via positive storytelling in increasing positive outgroup attitudes was replicated across many countries and cultures (Aronson et al., 2016; Huang et al., 2020; Liebkind & McAlister, 1999; Mazziotta et al., 2011; Paolini et al., 2004), for both minority and majority groups (Huang et al., 2020) and even for countries with inter-ethnic conflict and segregation (Husnu et al., 2018; Paolini et al., 2004).

Secondary Transfer Effects

Despite Allport's contact hypothesis indicating effectiveness in different contexts and cultures, there is limited research to whether findings are applicable to outgroups that were uninvolved in the contact intervention. Brown and Hewstone (2005) suggested that contact between members of different groups would generalize to other members of the same group and not just to individuals in the contact situation, if categories of each group remain salient. Based on this theory, current research focuses on the generalization of attitudes to other outgroups not involved in intergroup contact. Pettigrew (2009) found that there was a stronger effect for similar secondary outgroups. Moreover, 3 cross-sectional studies in Cyprus (G/C and T/C), in Northern Ireland (Protestants and Catholics) and in Texas (Black and Whites) showed that direct contact with the outgroup increased positive intergroup attitudes and this was spread towards secondary groups not included in the contact that were similar or dissimilar with the primary outgroup. Vezzali and Giovannini (2012) also found that positive direct contact with immigrants improved attitudes towards the outgroup. These improved attitudes generalized to two other dissimilar groups (homosexuals and disabled) not involved in the contact situation. A cross-sectional study across Europe showed that the secondary transfer effect was demonstrated in 7 out of 8 European countries (Schmid et al., 2012). Overall, secondary transfer effects have been found and replicated in correlational designs

(Brylka et al., 2016; Vezzali et al., 2018), experimental designs (Harwood et al., 2011; Shook et al., 2016; Van Laar et al., 2005), longitudinal designs (Pettigrew, 2009, Tausch et al., 2010; Vezzali & Giovannini, 2012) and in post-conflict situations (Lissitsa & Kushnirovich, 2018). Therefore, by taking the current research into consideration this study also investigated secondary transfer effects to understand the implications in developing interventions to reduce prejudice towards other outgroup members such as immigrants. This was the first study conducted in Cyprus to link vicarious contact intervention via positive storytelling with secondary transfer effects.

The case of Cyprus

The goal of the study is to investigate a positive storytelling intervention in the post-conflict context of Cyprus. In the 1950's Cyprus was occupied by the British Empire and after 1960's Cyprus was declared an independent state comprising of a Greek Cypriot (G/C) and Turkish Cypriot (T/C) population. Despite living together during these years, G/C and T/C were in conflict due to G/C were seeking union with Greece at the time which T/C opposed with G/Cs being the majority (82%) and T/C the minority (18%). This resulted in the illegal invasion of the Turkish military in 1974. As a result, many G/C were displaced to the south side of the island and T/C to the north side of the island whilst a 'green line' separating the two communities is protected by the UN. Since then, the island has been divided into two communities with geographical isolation and low opportunity for contact. In 2003, barriers between the two areas were lifted and a lot of crossings have occurred since then. However, despite the opportunities for direct contact, 35% of G/C's and 25% of T/C's have never crossed the checkpoints. Also, even though approximately 70% of people from both communities crossed the borders at least once, only 1/3 of T/C and G/C tend to have contact with people from the other community (Yucel & Psaltis 2020). Moreover, only 25% of G/C have friendships with T/C and 40% of T/C have friendships with a G/C, thus contact remains

low and mostly shallow between the two communities (Donno et al., 2021). Therefore, making it difficult to have cross-group friendships via direct contact despite the opening of the checkpoints, thus opportunity for contact remains low (Allport, 1954). Reasons include intergroup anxiety, lack of trust between the two communities and the complexity of the socio-political context, thus inhibiting meaningful direct contact (Stephan & Stephan, 2000; Yucel & Psaltis, 2020; Zembylas, 2009). Although the current generation of children did not experience the war, there is indirect experience through family member stories, school curriculum and the media, thus promoting ingroup bias and negative attitudes towards reconciliation (Donno et al., 2021; Neophytou, 2014; Spyrou, 2006). Moreover, in the case of Cyprus there is the “double minority syndrome” phenomenon in which both communities see themselves as minority. T/C feel the minority regarding population numbers and status, especially between 1963-1974 as they felt repressed while for G/C’s this was considered time for contact and unity with Greece. After 1974, G/C feel the threatened minority and victims due to the occupation of the island by the Turks (Michael, 2007). Therefore, crossings are not enough for communication, connection and reconciliation (Hadjipavlou, 2007). Cyprus provides a good example for implementing vicarious and extended contact to reduce prejudice due to low demand and opportunity for direct contact. This in turn could enable direct contact in the future as extended and vicarious contact might decrease feelings of intergroup anxiety, competitive victimhood (Andrighetto et al., 2012) and increase the willingness for future friendships (Schofield et al., 2010, Vezzali et al., 2015).

Intergroup contact in Cyprus

There has been limited research in Cyprus regarding extended and vicarious contact interventions. In terms of direct contact, Tausch et al. (2010) investigated intergroup relations in Cyprus between Greek and Turkish Cypriot adults and found that direct contact with the outgroup increased positive intergroup attitudes. Regarding indirect interventions in Cyprus,

an extended/imagined intergroup contact intervention was implemented in which T/C university students were asked to imagine scenarios of contact with G/C in homogenous or different contexts. Results indicated that extended contact was effective in increasing behavioural intentions, with different contexts having a stronger effect (Husnu & Crisp, 2010). Another study investigated both direct and extended (vicarious) contact by randomly assigning a sample of G/C female students in one of the two conditions. In the direct contact condition students met with a T/C female student confederate and engaged in a natural conversation. Students assigned in the vicarious contact condition watched the conversation between the G/C student and the T/C confederate in another room. Results indicated that both direct and vicarious contact conditions enhanced positive attitudes towards the T/C confederate (Ioannou, 2009).

Furthermore, some studies investigated the role of direct and extended contact between the two communities in the adult population. One study used a survey experiment via telephone with 514 G/C to investigate the effectiveness of an extended contact intervention through the activation of empathy and building a common identity (Donno et al., 2021). The results indicated that increased trust and support for more interaction with T/C were not significant for all groups. However, the intervention was effective for some subgroups. The extended contact intervention aiming to increase a common identity was effective for people that were less experienced with direct contact. The extended contact intervention targeting empathy was effective for more religious participants. Another study investigated indirect (extended cross-group friendships) and direct contact between two time points 2007 and 2017 and their effect on reducing prejudice and increasing trust in both communities (Yucel & Psaltis, 2020). The results indicated that both direct and indirect contact decreased prejudice, but there was variability between the two communities. T/C's prejudice was reduced via deep and shallow routes of contact, but for G/C a deeper route was required. Another study using a

telephone survey in a sample of 271 G/C and T/C indicated that the quality of contact was associated with enhanced intentions for future contact and positive evaluations towards the outgroup that was mediated by intergroup trust (McKeown & Psaltis, 2017). In general, prejudice seems to work opposite in the two communities, meaning that older T/C are more prejudiced towards G/C, but younger G/C seem to be more prejudiced towards T/C. Generally, research is limited regarding the effects of different types of contact in younger populations, thus the implementation of contact interventions targeting these ages is important (Psaltis et al., 2019).

The first study in Cyprus investigating three forms of contact (direct, extended and vicarious) in children on attitudes and behavioural intentions was conducted by Husnu et al. (2018). In study 1, results indicated that prior positive direct and extended contact (via family storytelling) correlated with improving attitudes. In study 2, the researchers implemented a vicarious intervention in a sample of 6-11-year-old T/C children to investigate whether positive storytelling of friendships between T/C (ingroup members) and G/C (outgroup members) would reduce prejudice. The vicarious contact intervention via positive storytelling enhanced positive attitudes, behavioural intentions and increased outgroup trust. Therefore, showing that vicarious contact could yield positive outcomes in post-conflict areas with low opportunity of contact and geographical isolation such as Cyprus. However, there have been limited attempts to test direct, extended and vicarious contact in Cyprus and the aforementioned studies are methodically different from each other and have used different age samples. There is no replication or reliability for the effectiveness of interventions regarding inter-ethnic conflict in Cyprus. Most of the studies have investigated direct and indirect contact either on a T/C or a G/C sample, thus there is an issue of generalization of interventions on their effectiveness on the other community.

The role of intergroup anxiety

According to the integrative threat theory, intergroup anxiety is an affective mechanism that could arise from having negative expectations during cross-group interactions with outgroup members such fear, rejection and discrimination (Stephan & Stephan, 2000). Based on the most recent theoretical model, Stephan (2014) conceptualized intergroup anxiety as a mechanism mediating the effectiveness of contact through cognition (negative attitudes, stereotypes, affect (anger, fear) and behaviour (avoidance, discrimination). However, when the person has come in contact (direct or indirect) with an outgroup member the anxiety of certain negative expectations is likely to decrease (Stephan & Stephan, 2000). Studies showed that intergroup anxiety mediated the relationships between the positive effectiveness of direct and indirect contact interventions and the reduction of prejudice towards outgroup members (Paolini et al., 2004; Turner et al., 2007; Turner et al., 2013; Vezzali et al., 2014). Moreover, current research identified other potential mediators alongside intergroup anxiety such as inclusion of the other in the self, perceived outgroup norms and empathy (Turner et al., 2008). However, intergroup anxiety, especially in the context of post-conflict areas seems particularly important in mediating the effectiveness of contact regarding outgroup attitudes, perceived outgroup variability and behavioural intentions (Islam & Hewstone, 1993; Mazziotta et al., 2011; Paolini et al., 2004).

In the case of Cyprus where the two communities have been divided with low opportunity of contact there is an increasing likelihood of intergroup anxiety (Stephan & Stephan, 1985). Despite the opening of the checkpoints, social, political pressures and media biased information increase intergroup anxiety. Therefore, ingroup members might decrease behavioural intentions and future encounters. Moreover, indirect contact via cross-group friendships whilst making the outgroup salient would promote generalization towards

outgroup members, in turn reducing intergroup anxiety (Wright et al.,1997. However, by making the outgroup identity salient, this might increase feelings of anxiety, especially in post-conflict situations (Bar-Tal, 2008; Hewstone and Brown,1986). Wölfer et al. (2019) suggested that the high levels of intergroup anxiety might even block the benefits of other mediators. Therefore, the current study focused on intergroup anxiety as a potential mechanism which might indirectly influence the vicarious contact intervention effectiveness on outgroup attitudes, behavioural intentions and prejudice towards T/C.

The current research

The goal of the research was to test a vicarious contact intervention in the other community filling a gap in the literature. Previous research investigating direct and indirect contact between G/C and T/C showed future contact intentions and willingness to interact with the outgroup was higher for the T/C (Yucel & Psaltis, 2020). Therefore, the rationale of the current study was to test whether the vicarious intervention would be equally effective on a G/C sample. The methodology and procedure were similar to Husnu et al. (2018) to investigate whether the vicarious contact intervention via positive storytelling would enhance attitudes, behavioural intentions and outgroup trust of G/C towards T/C. This study included an older sample of children 9-12 years of age. The reason was that after the age of 7, children develop their cognitive capacities and might have a better understanding of the post-conflict situation and be able to use critical thinking skills (Aboud, 2003). However, during that time children are more likely to be influenced by the social context of family, teachers and school curriculum giving rise to prejudice (Nesdale, 2001). Moreover, the current study addressed some of the limitations of Husnu et al. (2018) by including a control group to ensure that any changes in attitudes, behavioural intentions and outgroup trust would be due to the vicarious intervention and no other confounding variables. Additionally, the current study included the role of intergroup anxiety as a mediator and secondary transfer effects. Therefore, this was

the first study linking vicarious contact intervention via positive storytelling in children with secondary transfer effects in Cyprus.

As part of the research, 9-12 year old children were randomly assigned to either the intervention or the control group to avoid selection bias. During the pre-intervention phase a questionnaire was given to each child to complete taking approximately 20-30 minutes. The questionnaire measured prior positive direct and extended contact (via family story telling), ingroup and outgroup attitudes, behavioural intentions, outgroup trust, intergroup anxiety towards T/C and secondary transfer effects. One week after the questionnaire phase, participants were randomly assigned into the intervention and control group. The participants in the intervention group were divided into groups of 8-10 and heard positive stories about cross-group friendship interactions between G/C and T/C children such as making a kite together or saving a lost puppy for 3 weeks. The positive stories read by the researchers were followed by discussions to reinforce the content. Children in the control group did not hear any stories during that time. One week after the intervention, children from both groups completed the same questionnaire that was given in the pre-intervention phase to measure prejudice towards T/C after the intervention. According to the extended and vicarious contact theories (Bandura, 1986; Wright et al., 1997) and previous findings on positive story telling (Cameron et al., 2006; Husnu et al., 2018; Liebkind & McAlister, 1999; Paolini et al., 2004) it was hypothesized that the vicarious intervention via positive storytelling would significantly increase positive attitudes, behavioural intentions and outgroup trust of G/C children towards T/C children. Moreover, it was hypothesized that there would be significant differences in attitudes, behavioural intentions and outgroup trust between the intervention and the control group during the post-test interviews. Lastly, it was hypothesized that in the intervention group the reduction of prejudice would generalize to the second outgroup (secondary transfer effect).

Method

Participants

The initial sample was 145 participants which was more than the number suggested by the power analysis which was 125. However, there was attrition due to the COVID-19 outbreak. Thus, the sample included approximately 112 native Greek-Cypriot children (44 male, 68 female) aged between 9-12 years ($M=10.38$, $SD=0.98$). Children were recruited from public elementary schools in the Nicosia district. After that approval was given by the school leaders, parental consent was given, and children were tested in their school environment. The 112 children were randomly assigned into two groups. Fifty-seven children were randomly assigned to the intervention condition (positive storytelling) and 55 children were assigned to the control condition.

Measures

Direct and extended contact measures. To measure direct contact participants indicated the amount of positive prior contact with Turkish Cypriots via a questionnaire (Husnu et al., 2018; Islam & Hewstone, 1993, e.g. “How often do positive events occur between you and Turkish Cypriots in your daily life?” 1=never, 4= very often). To measure extended contact participants answered items measuring positive family storytelling regarding the outgroup (Husnu et al., 2018; Paolini et al., 2014, e.g. “Do any family members say positive things about Turkish Cypriot people?” and cross-group friendships between family members with the outgroup, e.g. “Thinking of family members how many have Turkish Cypriot friends?” 1= none, 2=1, 3=2-5, 4= 5-10, 5= more than 10, numbers represent the number of family members telling stories and having cross-group friendships.

Intergroup Attitude measure. To measure intergroup attitudes an adapted version of the Multiple-Response Racial Attitude Scale was included in the questionnaire (Aboud, 2003; Husnu et al., 2018). Six positive traits e.g. clean, clever, honest, friendly, hardworking and happy and six negative traits e.g. dirty, stupid, dishonest, hostile, lazy and unhappy were presented to the children. Participants chose which traits they thought best described Greek Cypriots and Turkish Cypriots and assigned them to each human drawing (see Appendix A). The participants had the choice to attribute each trait to both groups so that there was not a forced choice that might measure ingroup favouritism rather than outgroup prejudice (Tredoux, 2009). An ingroup (Greek Cypriots) and an outgroup (Turkish Cypriots) attitude score was obtained through the subtraction of negative trait scores from the positive trait scores. The ingroup and outgroup attitude scores ranged from -6 (most negative) to +6 (most positive).

Intended behaviour measure. The children were given hypothetical situations of interactions with children from the outgroup and they were asked how they would intent to behave in that situation (Cameron et al., 2006; Husnu et al., 2018, e.g. “While playing alone in the park, I want you to imagine a Turkish Cypriot girl your age approaching you”). This was followed by questions such as how much they would like the child, how much they like to play with child, if they would go to the cinema together or invite the child to stay overnight. Children responded to the questions on a Likert-point scale ranging from 1 (I would not like to at all) to 5 (I would love to). The Cronbach’s α scores from previous studies was 0.82 indicating good internal consistency and reliability (Husnu et al., 2018).

Outgroup trust. One item was used to assess trust towards the outgroup (Husnu et al., 2018, Vezzali et al., 2012, e.g. “Do you trust enough to give your favorite toy to a Turkish Cypriot child?”). The response ranged on a 5-point Liker scale from 1 (I would not like to at all) to 5 (I would love to).

Intergroup Anxiety. To measure intergroup anxiety participants a scenario was given to the participants which was to imagine that they were meeting with a Turkish Cypriot. Then, in the questionnaire they were asked to rate the degree to which they felt six emotions. This questionnaire was adapted by Paolini et al. (2004) and Stephan and Stephan (1985) “I want you to think that you are meeting a Turkish Cypriot. To what degree would you feel Happy/Awkward/Self-conscious/Defensive/Relaxed/Confident”, 1=Not at all, 5= A lot).

Positive Storytelling. Three stories were used in a previous vicarious contact intervention and were adapted and translated in the Greek version based on previous research techniques (Cameron & Rutland, 2006; Husnu et al., 2018). The stories included friendships and adventures between members of the ingroup (Greek Cypriots) and members of the outgroup (Turkish Cypriots). Examples of the stories included creating a kite together, saving a lost puppy and painting toys together.

Secondary Transfer effects. To measure secondary transfer effects participants were asked about attitudes and prior contact with immigrant children, an outgroup not involved in the contact intervention. To measure attitudes the feeling thermometer was used (Converse & Presser, 1986; Lolliot et al., 2015; “This is the feeling thermometer which measures your feelings towards other outgroups” ranging from 0 (cold, negative feelings) to 100 (hot, positive feelings). “How do you feel towards immigrants?”). To measure prior contact, children answered a single item question (Schmid et al., 2014; “How often do you or your parents talk with immigrants?”, 1=Never, 5=Every day).

Design

The study followed a 2 (intervention, control) x 2 (pre, post-intervention) mixed ANCOVA design. The independent variables were the intervention and the control group which were operationalized by randomly assigning participants to each condition. The group

in the intervention condition listened to three positive stories about friendships between Greek and Turkish Cypriots for three weeks (one story per week). The stories included friendship interactions between Greek Cypriot ingroup members and Turkish Cypriot outgroup members. The control group did not listen to any stories. Another independent variable was the within subjects pre- and post-interview phase. Participants from both groups completed the same questionnaire one week prior to the intervention and one week after the intervention. Prior positive direct and extended contact between Greek and Turkish Cypriots was measured during the pre-intervention interview phase for both groups. Regarding the dependent measures participants from both groups were assessed on intergroup and outgroup attitudes, behavioural intentions, intergroup anxiety, outgroup trust and secondary transfer effects in the pre- and post-intervention intervention phase. Intergroup attitudes were measured by assigning 12 traits (6 positive and 6 negative) to members of the ingroup and the outgroup. Behavioural intentions and trust were assessed through questions ranging on a 5-point Likert scale. Secondary transfer effects were measured using a feeling thermometer ranging from 0 (cold, negative feelings) to 100 (hot, positive feelings).

Procedure

After obtaining parental consent from the parents, children were tested in their school environment and were randomly assigned into the intervention or the control condition.

During the pre-intervention phase the research assistant used a map of Cyprus to explain the differences between a Greek-Cypriot, a Turkish-Cypriot and a Turk in both the experimental and control group. Then, after questions were clarified a questionnaire was given to both groups taking approximately 20-30 minutes to complete. The children were asked about prior positive direct contact with Turkish Cypriots and extended contact with Turkish Cypriots via family storytelling. Intergroup attitudes, behavioural intentions, intergroup anxiety, outgroup

trust were also measured on a 5-point Likert scale. Children pointed out their opinions through Likert scales ranging from 1 to 5. Secondary transfer effects were measured using a feeling thermometer ranging from 1-100. One week after the pre-intervention phase children assigned in the intervention took part in a 3-week vicarious contact intervention. Children were divided into groups of 8-10 children and the intervention consisted of a 30-minute session once per week for three consecutive weeks. During each session the researcher read positive stories including friendships between ingroup members (Greek Cypriots) and outgroup members (Turkish Cypriots) such as making a kite together or saving a lost puppy (see Appendix B). Based on the integrative intergroup contact theory, throughout the stories the Turkish Cypriot identity was emphasized to aid generalization of positive contact towards all outgroup members (Brown & Hewstone, 2005). After each session there was a discussion between the researcher and the children to reinforce the story content. The control group did not hear any stories and was not assessed during the 3-week period. After one week, in the post-intervention phase the researcher gave the same questionnaire measuring prejudice to both groups which took approximately 20 minutes to complete. The researcher assessed attitudes towards the outgroup, behavioural intentions, intergroup anxiety, outgroup trust towards T/C and feelings towards migrants (secondary transfer effects) using the same procedures conducted during the pre-interview phase. Prior direct and extended contact via family storytelling were not measured during the post-intervention phase. Lastly, children would be debriefed.

Results

The total scores for the dependent variables measuring prejudice were calculated for each participant and were collated into an excel sheet. Then, tests for assessing normality were carried out (histograms, Levene's test and Welch test) to decide the appropriate test for

statistical analysis. Normality tests were carried out and assumed and there were no significant differences between pre-test variables amongst the two groups, thus mixed design ANCOVA tests were conducted. Descriptive statistics among variables at pretest and post-tests are shown in Table 1.

Table 1. Shows the means and standard deviations between the two groups in the preintervention and postintervention conditions.

	Preintervention M (SD)	Postintervention M (SD)
Intervention group		
Ingroup Attitudes	2.70 (1.97)	2.48 (1.86)
Outgroup Attitudes	0.46 (2.4)	0.83 (2.65)
Behavioural Intentions	2.79 (1.03)	3.01 (1.00)
Intergroup Anxiety	3.12 (0.89)	2.81 (0.95)
Outgroup Trust	2.93 (1.10)	2.85 (1.20)
Secondary transfer effects	68.29 (20.76)	64.15 (22.72)
Control group		
Ingroup Attitudes	2.89 (2.35)	2.62 (2.42)
Outgroup Attitudes	1.02 (3.88)	0.73 (3.29)
Behavioural Intentions	2.83 (0.99)	2.78 (1.08)
Intergroup Anxiety	2.99 (0.84)	2.99 (0.83)
Outgroup Trust	2.68 (1.19)	2.48 (1.15)
Secondary transfer effects	63.18 (20.66)	64.66 (24.40)

Note: ingroup and outgroup attitudes may range from +6 to -6; behavioral intentions, intergroup anxiety and outgroup trust may range from 1 to 5; secondary transfer effects may range from 0 to 100.

Age comparisons

ANOVA tests were conducted to assess if there were differences in the pre-test scores of attitudes, behavioral intentions, outgroup trust and intergroup anxiety between the ages.

There was no significant main effect between the age group and ingroup attitudes $F(3, 108)=170, p=0.916$. There was a significant main effect of the age group on outgroup

attitudes $F(3,108)=3.664$, $p=0.015$. Post-hoc Bonferroni analysis revealed that this was significant only between 9-year olds and 12-year olds $p=0.016$. There was a significant main effect of the age group on outgroup trust $F(3,100)=5.493$, $p=0.002$. Post-hoc Bonferroni analysis revealed that this was significant between 9-year olds with 10-year olds ($p=0.036$), 11-year olds ($p=0.020$) and 12-year olds ($p=0.01$). There was a significant main effect of the age group on behavioral intentions $F(3,105)=0.023$. Post-hoc Bonferroni analysis revealed that this was significant only between 9-year olds and 12-year olds $p=0.020$. There was a significant main effect of the age group on intergroup anxiety $F(3, 108)=2.681$, $p=0.05$. Post-hoc Bonferroni analysis revealed that this was significant only between 9-year olds and 12-year olds $p=0.039$. The findings suggest that 9-year olds have higher levels of prejudice compared to 12-year olds.

Main analysis

Pre and post-intervention comparison scores

Ingroup attitudes

A mixed design 2 (treatment: intervention vs control) x 2 (time: pre ingroup vs post-intervention attitudes) repeated measures ANCOVA on ingroup attitude was conducted while controlling for prior contact. The covariate (prior contact) was not significantly related to ingroup attitudes $F(1,106)=1.901$, $p=0.171$, $\eta_p^2=0.018$. There was no significant main effect of time $F(1,106)=3.385$, $p=0.069$, $\eta_p^2=0.031$. Moreover, there was no significant main effect of the treatment on ingroup attitudes $F(1,106)=0.273$, $p=0.603$, $\eta_p^2=0.003$. Also, there was no significant interaction between treatment and time $F(1, 106)=0.037$, $p=0.847$, $\eta_p^2=0.000$.

Outgroup Attitudes

A mixed design 2 (treatment: intervention vs control) x 2 (time: questionnaire phase: pre vs post-questionnaire on outgroup attitudes) repeated measures ANCOVA on outgroup attitudes was conducted while controlling for prior contact. The covariate (prior contact) was not significantly related to outgroup attitudes $F(1,106)=1.021, p=0.315, \eta_p^2=0.010$. There was no significant main effect of time $F(1,106)=0.978, p=0.325, \eta_p^2=0.009$. Regarding the between subjects variable there was no significant main effect of the treatment on outgroup attitudes $F(1,106)=0.128, P=0.722, \eta_p^2=0.001$. There was no significant interaction between treatment and time on outgroup attitudes $F(1,106)=2.198, p=0.141, \eta_p^2=0.020$.

Behavioural Intentions

A mixed design 2 (treatment: intervention vs control) x 2 (time: pre vs post-questionnaire on behavioural intentions) repeated measures ANCOVA on behavioral intentions was conducted while controlling for prior contact. The covariate (prior contact) was significantly related to behavioral intentions $F(1, 102)=1.718, p=0.011, \eta_p^2 =0.061$. Regarding the within subjects variable, there was a significant main effect of time on behavioural intentions $F(1,102)=7.95, p=0.006, \eta_p^2=0.072$. Regarding the between subjects variable there was no significant main effect of treatment on behavioral intentions $F(1,102)=0.393, p= 0.532, \eta_p^2= 0.004$. There was no significant interaction between treatment and time on behavioural intentions $F(1,102)=3.25, p=0.074, \eta_p^2=0.031$.

Intergroup Anxiety

A mixed design 2 (treatment: intervention vs control) x 2 (time: pre vs post-questionnaire on intergroup attitudes) repeated measures ANCOVA on intergroup anxiety

was conducted while controlling for prior contact. The covariate (prior contact) was not significantly related to intergroup anxiety $F(1,106)=0.106$, $p=0.746$, $\eta_p^2=0.001$. Regarding the within subjects variable, there was no-significant main effect of time on intergroup anxiety $F(1,106)=0.682$, $p=0.411$, $\eta_p^2=0.006$. Also, there was no significant main effect of the treatment on intergroup anxiety $F(1, 106)=0.097$, $p=0.756$, $\eta_p^2=0.001$.

However, there was a significant interaction between intergroup anxiety pre and post-questionnaire scores $F(1, 106)=6.265$, $p=0.014$, $\eta_p^2=0.056$. A post-hoc Tukey test showed a significant difference between level 1 (pre-test) and level 2 (post-test) for the intervention group $p=0.003$, but not for the control group $p=1.00$.

Outgroup Trust

A mixed design 2 (treatment: intervention vs control) x 2 (time: pre vs post-questionnaire on outgroup trust) repeated measures ANCOVA on outgroup trust was conducted while controlling for prior contact. The covariate (prior contact) was not significantly related to outgroup trust $F(1,88)=1.069$, $p=0.304$, $\eta_p^2=0.012$. Regarding the within subjects variable, there was non-significant main effect of time on outgroup trust $F(1,88) =0.137$, $p=0.712$, $\eta_p^2=0.002$. Also, regarding the between subjects variable there was no significant main effect of treatment on outgroup trust $F(1,88)=1.885$, $p=0.173$, $\eta_p^2=0.021$. There was no interaction effect between treatment and time on outgroup trust $(1,88) =0.394$, $p=0.532$, $\eta_p^2=0.004$.

Secondary Transfer Effects

A mediation analysis was conducted in PROCESS to investigate the relationship between the intervention and secondary transfer effects via outgroup attitudes using the

bootstrapping method (Preacher & Hayes, 2004). There was no significant direct relationship between intervention group and secondary transfer effects $b=-4.32$, $p=0.35$. The point estimates and 95% confidence intervals obtained using bootstrapping 5000 indicated no indirect effect via outgroup attitudes ($b=0.33$, 95% C.I. (-2.54, 2.12)).

Discussion

The aim of the study was to investigate the effectiveness of a vicarious contact intervention via positive storytelling to reduce prejudice in Greek Cypriot children aged 9-12 towards Turkish Cypriot children.

According to the theories of prejudice (Aboud, 1988; Nesdale, 2001) attitudes are shaped in middle childhood and tend to remain in later life. This study was the first to replicate the effectiveness of an extended contact intervention using positive storytelling (Husnu et al., 2018) in a G/C sample of children. There was a significant difference in outgroup attitudes, outgroup trust, behavioral intentions and intergroup anxiety between younger and older students. Therefore, the findings seem to support Aboud's socio-cognitive theory (Aboud, 1988) indicating that younger children are more prone to prejudice due to cognitive maturity. Also, perceptual biases towards the outgroup are higher in younger ages (Tropp et al., 2022). Another study in T/C community using drawings to conceptualize G/C children indicated that older children had more positive representations and abstract thinking compared to younger children, thus results about age come in line with our findings (Mertan & Husnu, 2014). Generally, in contrast to our study there is support that vicarious interventions are effective across different ages, ethnicities and group status (Brown & Paterson, 2018), but the components of each intervention, cultural factors and intergroup conflict should be taken into account as potential limits to the effectiveness of such interventions in a particular context.

The results did not support the notion that the vicarious contact intervention would significantly increase positive outgroup attitudes and trust towards T/C children. Beside these findings, the vicarious contact intervention had some effects enhancing behavioural intentions in the intervention group, but the results did not reach significant level between the control and treatment groups. There were also no secondary transfer effects in the reduction of prejudice towards immigrants. This suggests that findings were not consistent with previous research regarding the effectiveness of indirect contact interventions in reducing prejudice and increasing intergroup attitudes (Cameron et al., 2006; Liebkind & McAllister, 1999; Zhou et al., 2019; Vezzali et al., 2019). Most importantly, the effectiveness of the vicarious intervention was not replicated for Greek Cypriots even after controlling for prior contact. However, there was a significant difference in the reduction of intergroup anxiety only for the intervention group.

The current findings do not support the vast amount of research indicating that vicarious contact interventions via positive storytelling reduce prejudice towards minority groups (Zhou et al., 2019). Moreover, the results did not replicate the effectiveness of the extended contact intervention in reducing prejudice in a Greek Cypriot sample. In contrast, to our findings Husnu et al. (2018) found a significant increase in the positive attitudes, behavioural intentions and outgroup trust in a sample of T/C children after reading positive stories about cross-group friendships. An important limitation of their study was the lack of the control group condition, thus there was no comparison group even if the results were significant between the pre-test and post-test condition within the T/C group. Due to this limitation, caution is due regarding the causal effects of the intervention in reducing prejudice. To address this limitation our study included a control group and the results indicated within subject differences regarding behavioural intentions similarly to the previous study, but there were not significant differences between the groups across all variables.

However, despite the similarities in the design there were no significant effects over time of the treatment group in the pre-test and post-test condition, except for intergroup anxiety which means that the findings are different in the G/C sample compared to T/C children irrespective of the design. Another study conducted in Cyprus indicated that even though vicarious contact interventions seem to reduce prejudice in a sample of G/C female adults, the effectiveness of enhancing positive attitudes was lost in the post-delayed test (Ioannou, 2013). Therefore, research regarding contact interventions in the context of Cyprus is limited and the findings are mixed as the current study does not support the effectiveness of vicarious intervention in a G/C sample of children.

The results do not replicate the effectiveness of the extended positive storytelling intervention conducted in T/C community. Research has shown that there is a difference in how children conceptualize the “enemy” between the two communities. A study found that T/C children view G/C as the “enemy”, because of the events occurring between the 1960’s. The children engaged in a free association task and a drawing representing G/C children. The results indicated that T/C children conceptualize the G/C as “violent” and “unfriendly” (Mertan & Husnu, 2014). On the other hand, G/C children drew Turkish children smaller and with darker shades highlighting ingroup favouritism and the notion “us” vs “them” (Karafylli et al., 2018; Spyrou, 2006). However, there is a difference as G/C children view “Turks” as the enemy after the was 1974 and not “Turkish Cypriots” which acts as a moderator regarding the prejudice towards T/C. Therefore, T/C children might have higher levels of prejudice compared to G/C in the representation of other as the “enemy” as G/C live in the same country, but Turks live in another country. Research has shown that extended contact interventions work for groups that have higher levels of prejudice (Donno et al., 2021), thus the intervention might have been effective for T/C children. This suggests that results might not generalize to countries with complex historical backgrounds and different political views.

In these societies there are deep sociopsychological barriers that might impede the effectiveness of extended contact interventions and the facilitation towards reconciliation (Bar-Tal et al., 2015). Therefore, there is no universal path for reducing prejudice as it differs for each context.

Moreover, research conducted in adults in the G/C community indicated that extended contact interventions by activating empathy or building a common identity were not effective for the G/C adult population but was effective for some subgroups (religious group and people less experienced with direct contact) (Donno et al., 2021). Another study found that the effects of direct and indirect contact varied between a sample of G/C and T/C (Yucel & Psaltis, 2020). The findings suggested that there were different ideologies between the two communities. According to the study, T/C were more open to the opportunity for crossing the checkpoints whilst G/C were more suspicious. Also, the study found that direct and extended friendships between the communities were significantly higher amongst T/C. This finding might have been due to a change in the history books during 2003 which also showed the perspective of G/C happening during the war (Papadakis, 2008). Moreover, the researchers found that in a G/C sample feelings of threat and anxiety were higher towards T/C. A potential explanation could have been that generally negative intergroup instances are given more emphasis in the news in the G/C community, which is a negative form of a vicarious contact, thus potentially influencing negative attitudes (Graf et al., 2020). A research found that negative contact was a stronger predictor for increasing prejudice compared to using positive contact for reducing prejudice (Barlow et al., 2013). Therefore, the negative representation of T/C through media and history books might impede the attempts to enhance positive attitudes and reduce prejudice via positive contact interventions. Another interesting finding from Yucel and Psaltis (2020) study was that for T/C contact quantity was enough in reducing prejudice suggesting a more superficial intervention path in reducing prejudice, but

for G/C quality was more important than quantity. Therefore, suggesting that a deeper route might be required to gain the trust of the G/C and reduce prejudice. These findings are also supported by the literature suggesting that sometimes contact quality might be more important than contact quantity (Voci & Hewstone, 2003; Voci et al., 2015). Therefore, due to the aforementioned reasons indirect contact via positive storytelling might not have been effective enough for changing attitudes and reducing prejudice.

The reduction of intergroup anxiety in the treatment group was nevertheless an important finding of the study as research suggests that intergroup anxiety is an important factor implicated in extended contact to reduce prejudice and aid future intergroup interactions (Plant & Devine 2003; Koc & Anderson 2018). These results are consistent with previous research as vicarious contact via positive storytelling improved intergroup anxiety towards outgroup minorities (Vezzali et al., 2015). As research indicates intergroup anxiety could impede future contact because of fear and anxiety related to the outgroup (Crisp & Turner, 2009). People might feel uncomfortable when anticipating direct contact with an outgroup member (Stephan & Stephan, 1985). Therefore, the reduction of intergroup anxiety might increase the positive attitudes and willingness of future interactions (Stephan, 2014).

A study in Cyprus showed that even though the checkpoints are open providing an opportunity for direct contact, about 50% of T/C and 25% of G/C cross regularly. One possible explanation might be the feelings of threat and anxiety towards the outgroup (Yucel & Psaltis, 2020). Therefore, intergroup anxiety in the context of Cyprus might influence future interrelationships due to avoiding contact which subsequently influences negative attitudes and prejudice (Plant, 2004). Also, it should be noted that ingroup favouritism was high amongst G/C. Research indicates that feelings of hostility and collective memories of family members could enhance the intensity of emotional reactions and strong ingroup identification of future generations even though they were not directly involved (Ramiah &

Hewstone, 2013). These findings have an important implication in conducting future research utilizing contact interventions. There should be focus on the reduction of threats such as intergroup anxiety as it could hinder other cognitive and affective processes such as empathy and perspective-taking towards the outgroup (Shih et al., 2013; Wang et al., 2014). These mechanisms might explain why the extended contact intervention was not effective in the G/C community as there might be other processes involved. Nevertheless, the reduction of intergroup anxiety in the study provides a key pathway in promoting cross-group interactions as there are attempts in Cyprus for direct contact via the “IMAGINE” project. The alleviation of anxiety could enable the participation and direct contact with T/C children which in turn could promote positive attitudes and decrease prejudice.

Generally, in contrast to our study there is support that vicarious interventions are effective in reducing prejudice across different ages, ethnicities and in countries with post-conflict situations (Paolini et al., 2004; Pettigrew & Troop, 2006). Even though there is a lot of literature supporting the effectiveness of indirect contact interventions via positive storytelling in different areas facing conflict, each country has a different historical background. The meta-analysis of Pettigrew and Tropp (2006) was reconducted by Kende, 2018 who replicated the findings. However, the meta-analysis showed that correlations were weaker when cultural factors such as egalitarianism and hierarchical societies were taken into account. Therefore, the components of each intervention, cultural factors and intergroup conflict should be taken into account as potential limits to the effectiveness of such interventions in a particular context. Moreover, a limitation to the contact hypothesis suggested by researchers is that it is not universal to all ethnicities as there are different ideologies and representations of the events (Yucel & Psaltis, 2020).

Regarding the importance of this study this was the first investigation examining the effect of indirect contact intervention conducted previously to a T/C in the G/C to show if

results generalize to both communities. The inter-ethnic context of Cyprus was suitable for conducting an indirect contact intervention via positive story telling as opportunity for direct contact is low and there is a historical background. Previous studies have investigated different types of groups such as homosexuals, religion groups, disabled people and immigrants (Cameron et al., 2006; Cameron & Rutland, 2006; Vezzali et al., 2012; Vezzali et al., 2014). This study had the element of conflict and historical background which might have influenced the effectiveness of the intervention due to the complexity of the situation. Even though the indirect contact intervention was effective for T/C, the intervention was not effective for G/C highlighting that there are differences between the two communities and that different components might work for each situation. However, the intervention was effective in reducing intergroup anxiety which was an important factor implicated in future intentions for contact (Paolini et al., 2004; Ramiah & Hewstone, 2013; Stephan & Stephan, 2000).

Limitations and future directions

A limitation of the study is the high attrition rate due to the COVID-19 outbreak pandemic and the regulations at the time, thus influencing the statistical power of the study. Moreover, our sample was limited to ages 9-12. Therefore, future studies could compare different developmental stages to identify what kind of intervention might be most appropriate for middle childhood, younger and older adolescents. Another limitation of the study was that children were confused about who was considered a G/C, a T/C and a Turk. However, an introduction was made using the map of Cyprus and this issue was addressed by answering questions (Husnu et al., 2018). Lastly, even though there was a goal to assess attitudes 5 weeks after the intervention, this was not possible due to practical implications.

Therefore, post-delayed test could be used to ensure the long-term effectiveness of the study as we were not able to conduct a post-delayed test for practical reasons.

Another limitation of the study was the content of the stories, as they were too simple and might have followed a shallow route of cross-group friendship contact in the stories. For that age range 9-12, the stories were simple to grasp, but deeper questions could have been added as children were more cognitively capable to critically think. Therefore, future research could focus on deeper cognitive routes supported by the literature such as reducing prejudice by adding an empathy or a perspective-taking component into the vicarious contact intervention (Beelmann & Heinemann, 2014). Also, prejudice tends to be high in segregated areas in which opportunity for contact is low (Laurence et al., 2019), thus it is essential to investigate alternative methods such as indirect contact to reduce stereotypes and attitudes. Moreover, research indicated that there is variability in prejudice within the two communities as prejudice varies with age and works in opposite directions between the two communities. Therefore, the implications of the current research suggest that there might not be a universal extended contact intervention for each age group and community, thus different factors should be taking into account before designing an intervention (Raabe & Beelmann, 2011). As research suggested G/C tend to prefer contact quality rather than quantity, thus future research could focus on investigating the mechanisms of what works and why in each context.

Lastly, the reduction of intergroup anxiety was an important finding as it could prepare students for direct interventions such as the “IMAGINE” project. The reduction of intergroup anxiety enhances the willingness of people for future interactions, thus could increase the possibility of taking part in real life interactions and subsequently reduce prejudice.

Therefore, storytelling could be used as a component of the “IMAGINE” project. Future research could implement and investigate the effectiveness of other mechanisms supported by

literature in the stories such as cultivating empathy and perspective-taking in the stories via videos or drawings (Freeman et al., 2015; Shi, 2021) or via other forms of indirect contact such as imagined contact or friendships via social media (Crisp et al., 2012; Miles et al., 2014).

Conclusion

In conclusion, this was the first study to investigate whether an intervention conducted in the T/C context could be equally effective for reducing prejudice in G/C children. There was no study so far conducted in children using similar methodology to allow comparison of the results between the two inter-ethnic communities. Even though there is vast amount of research supporting extended contact via cross-group friendships research in the context of Cyprus is still at its infancy regarding which mechanisms are important to implement an effective contact intervention in the educational context. Therefore, the findings of this research have important implications in the context of Cyprus as interventions might not be appropriate for both communities and research in this domain is important in order to identify appropriate interventions that could inform policies.

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Appendix A

ΕΡΩΤΗΜΑΤΟΛΟΓΙΟ

Προσωπικές Πληροφορίες

Ηλικία: []

Αριθμός Συμμετέχοντα []

Ημερομηνία Γεννήσεως: _/_/_

Φύλο: Άντρας [1] Γυναίκα [2]

Καταγωγή: _____

Ημερομηνία της έρευνας: _/_/_

ΜΕΡΟΣ Α: ΑΠΟΔΟΣΗ ΧΑΡΑΚΤΗΡΙΣΤΙΚΩΝ

Οδηγία

Ακολουθούν μερικές λέξεις/επίθετα που περιγράφουν ανθρώπους. Μπορούμε να πούμε ότι μερικοί άνθρωποι είναι φιλικοί, μερικοί άνθρωποι είναι λυπημένοι, μερικοί άνθρωποι είναι εργατικοί. Σωστά;

Πρώτο Έργο

Τώρα, θέλω να δεις αυτές τις λέξεις μια προς μια και να αντιστοιχήσεις στο ανθρωπάκι ποιες λέξεις πιστεύεις ότι περιγράφουν τους Ελληνοκύπριους.

Θετικά Χαρακτηριστικά

Καθαροί

Φιλικοί

Έξυπνοι

Χαρούμενοι



Αρνητικά χαρακτηριστικά

Βρόμικοι

Μη Φιλικοί

Χαζοί

Λυπημένοι

Ψεύτες

Ειλικρινείς

Εργατικοί

Τεμπέληδες

Ελληνοκύπριος

Τώρα, θέλω να δεις αυτές τις λέξεις μια προς μια και να αντιστοιχήσεις στο ανθρωπάκι ποιες λέξεις πιστεύεις ότι περιγράφουν τους Τουρκοκύπριους.

Θετικά Χαρακτηριστικά

Καθαροί

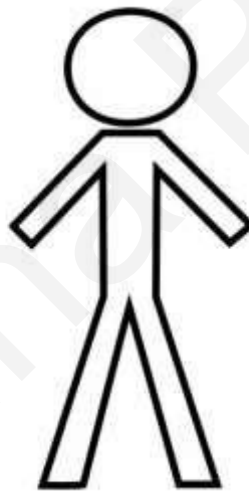
Φιλικοί

Εξυπνοι

Χαρούμενοι

Ειλικρινείς

Εργατικοί



Αρνητικά χαρακτηριστικά

Βρόμικοι

Μη Φιλικοί

Χαζοί

Λυπημένοι

Ψεύτες

Τεμπέληδες

Τουρκοκύπριος

ΜΕΡΟΣ Β: ΕΜΠΙΣΤΟΣΥΝΗ ΠΡΟΣ ΤΗΝ ΕΞΩ ΟΜΑΔΑ

Πόσο πολύ θα εμπιστευόσουν ένα Τουρκοκύπριο παιδί να δανειστεί το αγαπημένο σου παιχνίδι;

Καθόλου [1] Λίγο [2] Ουδέτερο (Ούτε λίγο, ούτε πολύ) [3] Πολύ [4] Πάρα πολύ [5]

Δεν ξέρω [6]

ΜΕΡΟΣ Γ: ΣΥΜΠΕΡΙΦΟΡΙΚΕΣ ΠΡΟΘΕΣΕΙΣ

Τώρα θέλω να φανταστείς ένα σενάριο. Την ώρα που παίζεις μόνος σου στο πάρκο, θέλω να φανταστείς μια Τουρκοκύπρια κοπέλα της ηλικίας σου να σε πλησιάζει.

Θα σου άρεσε να έπαιζες μαζί της;

Δεν θα μου άρεσε καθόλου [1] Δεν θα μου άρεσε [2] Ουδέτερο (Ούτε δεν θα μου άρεσε, ούτε θα μου άρεσε) [3] Θα μου άρεσε [4] Θα το λάτρευα [5] Δεν ξέρω [6]

Πόσο πολύ θα την συμπαθούσες;

Δεν θα την συμπαθούσα καθόλου [1] Δεν θα την συμπαθούσα [2] Ουδέτερο (Ούτε δεν θα τη συμπαθούσα, ούτε θα τη συμπαθούσα) [3] Θα την συμπαθούσα κάπως [4] Θα την συμπαθούσα πολύ [5] Δεν ξέρω [6]

Θα ήθελες να πας στο σινεμά ή στον φούρνο μαζί της;

Δεν θα ήθελα καθόλου [1] Δεν θα ήθελα [2] Ουδέτερο (Ούτε δεν θα ήθελα, ούτε θα ήθελα) [3] Θα ήθελα [4] Θα ήθελα πολύ [5] Δεν ξέρω [6]

Θα ήθελες να την καλέσεις στο σπίτι σου για να μείνει το βράδυ;

Δεν θα ήθελα καθόλου [1] Δεν θα ήθελα [2] Ουδέτερο (Ούτε δεν θα ήθελα, ούτε θα ήθελα) [3] Θα ήθελα [4] Θα ήθελα πολύ [5] Δεν ξέρω [6]

ΜΕΡΟΣ Ε- ΔΙΟΜΑΔΙΚΟ ΑΓΧΟΣ

Θέλω να σκεφτείς ότι συναντάς ένα Τουρκοκύπριο.

Σε τι βαθμό θα ένιωθες χαρά;

Καθόλου [1] Λίγο [2] Ουδέτερο [3] Πολύ [4] Πάρα πολύ [5] Δεν ξέρω [6]

Σε τι βαθμό θα ένιωθες άβολα;

Καθόλου [1] Λίγο [2] Ουδέτερο [3] Πολύ [4] Πάρα πολύ [5] Δεν ξέρω [6]

Σε τι βαθμό θα ένιωθες προσεχτικός/ή;

Καθόλου [1] Λίγο [2] Ουδέτερο [3] Πολύ [4] Πάρα πολύ [5] Δεν ξέρω [6]

Σε τι βαθμό θα ένιωθες χαλαρός/ή;

Καθόλου [1] Λίγο [2] Ουδέτερο [3] Πολύ [4] Πάρα πολύ [5] Δεν ξέρω [6]

Σε τι βαθμό θα ένιωθες αμυντικός/ή;

Καθόλου [1] Λίγο [2] Ουδέτερο [3] Πολύ [4] Πάρα πολύ [5] Δεν ξέρω [6]

Σε τι βαθμό θα ένιωθες αυτοπεποίθηση;

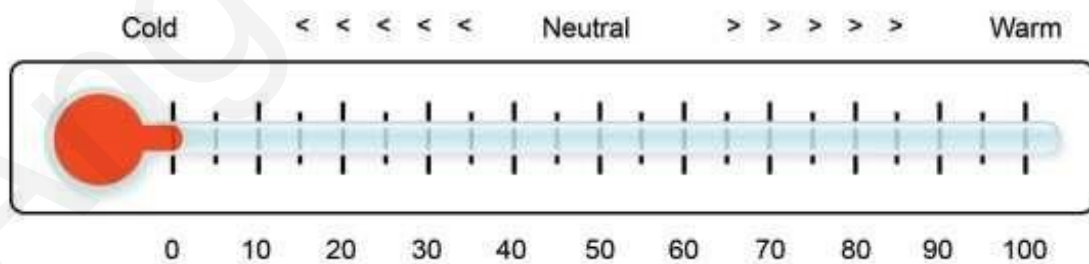
Καθόλου [1] Λίγο [2] Ουδέτερο [3] Πολύ [4] Πάρα πολύ [5] Δεν ξέρω [6]

ΜΕΡΟΣ Ζ- SECONDARY TRANSFER EFFECTS (ΜΕΤΑΝΑΣΤΕΣ)

1. ΣΤΑΣΕΙΣ

Μπροστά σου υπάρχει ένα θερμόμετρο. Το ονομάζουμε “θερμόμετρο συναισθημάτων” γιατί μετράει τα συναισθήματα σου προς άλλες ομάδες. Ξεκινά από τους 0 βαθμούς και φτάνει μέχρι τους 100. Το 0 είναι το κρύο, δηλαδή τα αρνητικά συναισθήματα σου, ενώ το 100 είναι η ζέστη, δηλαδή τα θετικά συναισθήματα σου.

Πως νιώθεις απέναντι στους Μετανάστες;



2. ΠΡΟΗΓΟΥΜΕΝΗ ΕΠΑΦΗ

Πόσο συχνά μιλάς με άτομα που οι ίδιοι ή οι γονείς τους είναι τους μετανάστες;

Ποτέ [1] Λιγότερο από μια φορά τον μήνα [2] Τουλάχιστον μια φορά τον μήνα[3]

Τουλάχιστον μια φορά την εβδομάδα [4] Κάθε μέρα [5] Δεν ξέρω [6]

Appendix B- Ιστορίες

Τα παιδιά μαζεύονται για το Φεστιβάλ Χαρταετού την Κυριακή. Τα παιδιά όλων των ηλικιών που έρχονται για να δουν τους χαρταετούς που ομορφαίνουν τα όνειρα κάθε παιδιού, αρχίζουν να παρακολουθούν τα παιδιά που αρχίζουν να κατασκευάζουν χαρταετούς με μεγάλο ενθουσιασμό.

Η Ελληνοκύπρια Άντρεα ξεκινά να κατασκευάζει χαρταετούς με τον Τουρκοκύπριο φίλο της τον Αλί. Αρχικά, διαλέγουν τα απαραίτητα υλικά όπως χαρτί, ψαλίδι, σανίδα από το σταντ υλικών. Η Άντρεα και ο Τουρκοκύπριος φίλος της Αλί αποφασίζουν να φτιάξουν τους χαρταετούς τους πολύχρωμους και να διαλέξουν το πιο πολύχρωμο χαρτί. Αρχικά, οι δύο φίλοι χωρίζουν την μπάρα στα χέρια τους σε τρία μέρη, μήκους 70 εκατοστών. Η Άντρεα τοποθετεί τρεις μπάρες την μία πάνω στην άλλη και τις κρατά σε εξάγωνο σχήμα και ο Αλί καρφώνει ένα καρφί στη μέση. Αργότερα η Άντρεα τεντώνει τις άκρες το σχοινού και ο Αλί συνδέει τα σχοινιά για να σχηματίσουν την δομή του χαρταετού μαζί. Καλύπτουν τις μπάρες με πολύχρωμο χαρτί που πήραν από το σταντ και φοράνε στον χαρταετό μια ουρά 30 εκατοστών με χαρούμενα χρώματα. Η Άντρεα και ο Τουρκοκύπριος φίλος της Αλί αποφασίζουν να βάλουν ένα σύμβολο στον χαρταετό που έφτιαξαν. Μετά από λίγη σκέψη και συζήτηση, αποφασίζουν μαζί να βάλουν ένα χαμογελαστό πρόσωπο στον χαρταετό. Η Άντρεα ζωγραφίζει τα μεγάλα μάτια του χαμογελαστού προσώπου και ο Αλί σχεδιάζει το τεράστιο στόμα, και οι δύο μαζί γράφουν ένα μεγάλο γράμμα «Α» και υπογράφουν με τα ονόματά τους Άντρεα και Αλί.

Κουβαλούν μαζί τους, τους τεράστιους χαρταετούς με την μακριά ουρά μέχρι την κορυφή του λόφου. Και άλλα παιδιά στο φεστιβάλ προσπαθούν να τελειώσουν τους χαρταετούς τους με μεγάλο ενθουσιασμό. Ξαφνικά η σφυρίχτρα φυσά και ο αρχηγός του Φεστιβάλ Χαρταετού καλεί όλα τα παιδιά στην κορυφή του λόφου για να πετάξουν τους χαρταετούς τους. Οι δύο φίλοι αρχίζουν να τρέχουν μαζί, κρατώντας την κάθε άκρη του χαρταετού. Σιγά σιγά ο χαρταετός απογειώνεται και τα δύο παιδιά είναι πολύ χαρούμενα που τον βλέπουν. Ο πιο ψηλός, αστραφτερός, χαμογελαστός χαρταετός στο Φεστιβάλ Χαρταετού εκτιμάται από όλα τα παιδιά που παρακολουθούν. Ο χαρταετός της Ελληνοκύπριας Άντρεας και του Τουρκοκύπριου φίλου της Αλί παρακολουθείτε από τα υπόλοιπα παιδιά στο φεστιβάλ με μεγάλο θαυμασμό, τα οποία δείχνουν τον ενθουσιασμό τους με ένα τεράστιο χειροκρότημα.

Ερωτήσεις για συζήτηση

1. Θα θέλατε να παρακολουθήσετε το φεστιβάλ χαρταετού όπως στην ιστορία;

2. Φανταστείτε τον εαυτό σας στη θέση της Ελληνοκύπριας Άντρεας και του Τουρκοκύπριου Αλί στο φεστιβάλ χαρταετού. Ποια χρώματα θα διαλέγατε για τον πολύχρωμο χαρταετό που θα φτιάξετε;
3. Αν ήσασταν η Ελληνοκύπρια Άντρεα και ο Τουρκοκύπριος Αλί, ποιο σύμβολο θα διαλέγατε για τον χαρταετό σας; (Το σύμβολο της Άντρεας και του Αλί ήταν το χαμογελαστό πρόσωπο). Θα αποφασίζατε το σύμβολο μαζί με τον Αλί;
4. Αν ήσουν η Άντρεα θα φτιάχνατε χαρταετό με τον Αλί; Ή θα θέλατε να φτιάξετε έναν χαρταετό με τον Αλί στο φεστιβάλ που παρακολουθήσατε;
5. Πώς θα ήταν ο χαρταετός που θα φτιάχνατε μαζί;
6. Θα πετούσατε μαζί τον χαρταετό εσείς και ο Αλί;

Ιστορία 2

Η Ελληνοκύπρια Άντρεα και ο Τουρκοκύπριος φίλος της Αλί παίζουν μια μέρα στο πάρκο και βλέπουν ένα μικροσκοπικό, τραυματισμένο κουτάβι να κρύβεται στον φράχτη. Ρωτούν τα παιδιά στο πάρκο αν γνωρίζουν τον ιδιοκτήτη του σκύλου. Κανείς δεν γνωρίζει τον ιδιοκτήτη του σκύλου. Η Άντρεα και ο Τουρκοκύπριος φίλος της Αλί αποφασίζουν να μην αφήσουν το σκυλί μόνο του και να το πάνε στο σπίτι της Άντρεας. Η Άντρεα και ο Τουρκοκύπριος φίλος της Αλί πλένουν πρώτα τον σκύλο με σαπούνι, έτσι ώστε το σκυλάκι να είναι καθαρό. Ενώ η Άντρεα στεγνώνει το σκυλί, ο Αλί καθαρίζει τις πληγές του με φάρμακο. Η Άντρεα βάζει γάλα σε ένα μπολ, ο Αλί κόβει λίγο ψωμί και δίνει στον σκύλο το φαΐ που έχουν ετοιμάσει. Ο σκύλος κοιτάζει και τους δύο και κουνάει την ουρά του όταν είναι χορτασμένος και χαλαρός. Η Άντρεα και ο Τουρκοκύπριος φίλος της Αλί αποφασίζουν να βρουν τον ιδιοκτήτη του σκύλου. Δεν υπάρχει διεύθυνση στο κολλάρο του. Ο Αλί βγάζει φωτογραφία του σκύλου με το κινητό του και η Άντρεα γράφει «Το σκυλί που χάθηκε ψάχνει τον ιδιοκτήτη του» και ετοιμάζουν μαζί μια όμορφη αφίσα. Αρχίζουν να σκέφτονται που μπορούν να βρουν τον ιδιοκτήτη του σκύλου. Ο Αλί λέει «βρήκαμε αυτό το σκυλί στην παιδική χαρά». Η Άντρεα λέει χαρούμενα «ναι», μετά σκέφτονται ότι μπορούμε να βρούμε τον ιδιοκτήτη του σκύλου κοντά στην παιδική χαρά. Οι δύο φίλοι κρεμάνε την αφίσα που ετοίμασαν σε όλα τα δέντρα στην άκρη του δρόμου που οδηγεί στην παιδική χαρά. Μια ώρα αργότερα το τηλέφωνο αρχίζει να χτυπάει. Το άτομο που τηλεφώνησε είναι ο ιδιοκτήτης του χαμένου σκύλου. Η ιδιοκτήτρια του μικρού σκύλου ρωτά με ενθουσιασμένη φωνή που είναι ο σκύλος της. Η Άντρεα και ο Τουρκοκύπριος φίλος της Αλί πηγαίνουν στην παιδική χαρά, που είναι το σημείο συνάντησης, με το σκυλάκι. Ο ιδιοκτήτης του σκύλου έρχεται στην παιδική χαρά μαζί με άλλα παιδιά της γειτονιάς. Ενώ το σκυλάκι, πήδηξε στην αγκαλιά του ιδιοκτήτη με μεγάλο ενθουσιασμό, τα παιδιά της γειτονιάς φωνάζουν «Ζήτω Άντρεα!», «Ζήτω Αλί!» με ενθουσιασμό. Ο ιδιοκτήτης του σκύλου αγκαλιάζει χαρούμενος το σκυλάκι. Στην συνέχεια ο ιδιοκτήτης του σκύλου ευχαριστεί την Άντρεα και τον Τουρκοκύπριο φίλο της Αλί. Η Άντρεα και ο Αλί λένε ότι θα τους λείπει ο σκύλος, αλλά ότι είναι πολύ χαρούμενοι που το κουτάβι επανενώθηκε με τον ιδιοκτήτη του.

Ερωτήσεις για συζήτηση

1. Φανταστείτε ότι αντί για την Άντρεα, είστε φίλος του Αλί, τι θα κάνατε όταν θα βρίσκατε το χαμένο τραυματισμένο σκυλάκι; Θα προσπαθούσατε να βρείτε τον ιδιοκτήτη μετά που θα το παίρνατε σπίτι όπως η Άντρεα και ο Αλί; Ή θα βρίσκατε

- διαφορετικές λύσεις; Μπορείτε να μοιραστείτε τις ιδέες σας με εμένα και τους φίλους σας;
2. Θα θέλατε να σας βοηθήσει ο Αλί; Γιατί;
 3. Τι θα κάνατε για να βοηθήσετε το κουτάβι να αναρρώσει;
 4. Θα ζητούσατε βοήθεια από τον Αλί για να βρει τον ιδιοκτήτη του χαμένου σκύλου;
 5. Όταν βρέθηκε ο ιδιοκτήτης του χαμένου σκύλου, θα επιστρέφατε τον σκύλο στον ιδιοκτήτη του μαζί ή θα το παίρνατε μόνοι σας; Γιατί

Ιστορία 3

Η Ελληνοκύπρια Άντρεα και ο Τουρκοκύπριος φίλος της Αλί παίζουν στην παιδική χαρά. Η παιδική χαρά είναι αρκετά μεγάλη. Είναι ένα όμορφο μέρος με όλων των ειδών δέντρα και παιχνίδια. Κάθε μέρα, παιδιά όλων των ηλικιών έρχονται σε αυτή την παιδική χαρά για ατέλειωτες ώρες κούνιας, αναρρίχησης, τσουλήθρας και ποδηλασίας. Η Άντρεα και ο Τουρκοκύπριος φίλος της Αλί βλέπουν ότι μερικά παιχνίδια, όπως η τσουλήθρα, τα οποία είναι πολύ δημοφιλή και χρησιμοποιούνται από τα παιδιά, σκουριάζουν και χρειάζονται βάψιμο. Οι δυο φίλοι αποφασίζουν να ζωγραφίσουν τα παιχνίδια στην παιδική χαρά. Για να μπορέσουν όμως να ζωγραφίσουν και να ομορφύνουν το πάρκο χρειάζονται χρήματα. Ο Αλί έχει μια ιδέα: Να χρησιμοποιήσουν τα χρήματα που έχουν φυλαγμένα στον κουμπαρά τους! Η ιδέα αρέσει και στην Άντρεα. Οι δύο φίλοι πηγαίνουν στα σπίτια τους, παίρνουν τα χρήματα από τον κουμπαρά τους και συναντιούνται για να πάνε στην αγορά. Ψάχνουν για ένα μαγαζί στην αγορά που να πουλάει μπογιές. «Θεία, θέλουμε να αγοράσουμε μπογιές, ξέρεις κανένα μέρος που να πουλά;» ρωτούν μια ηλικιωμένη γυναίκα που περπατά στον δρόμο. Η γυναίκα ρωτάει με περιέργεια, «Τι θα κάνετε με τις μπογιές;». Οι δύο φίλοι λένε ότι θα ζωγραφίσουν τα φθαρμένα παιχνίδια στο πάρκο και θα τα κάνουν όμορφα. Η ηλικιωμένη γυναίκα τους πηγαίνει στο κατάστημα με τις μπογιές και τους συγχαίρει για τις καλές τους σκέψεις. Ο καταστηματάρχης αναρωτιέται γιατί θέλουν τις μπογιές τα παιδιά. Τα παιδιά λένε στον καταστηματάρχη ότι είπαν και στην ηλικιωμένη γυναίκα. Ο καταστηματάρχης υπολογίζει το κόστος των μπογιών που επιλέγουν τα παιδιά. Η Άντρεα και ο Αλί έχουν αρκετά χρήματα για να αγοράσουν τις μπογιές, αλλά δεν έχουν χρήματα για να αγοράσουν πινέλα. Ο καταστηματάρχης κοιτάζει τα λυπημένα πρόσωπα των παιδιών και λέει: «Ας είναι τα πινέλα ένα δώρο από εμένα σε εσάς». Η Άντρεα και ο Αλί είναι πολύ χαρούμενοι και ευχαριστούν τον καταστηματάρχη. Το Σαββατοκύριακο, από νωρίς το πρωί βρίσκονται ξανά στο πάρκο με τις μπογιές και τα πινέλα τους και ξεκινούν την δουλειά. Ενώ ο Αλί ζωγραφίζει την κούνια, η Άντρεα ζωγραφίζει την τσουλήθρα. Η Άντρεα και ο Τουρκοκύπριος φίλος της Αλί ζωγράφισαν όλα τα παιχνίδια της παιδικής χαράς μέχρι το μεσημέρι. Τα παιδιά που έρχονται στο πάρκο για να παίξουν μετά το μεσημεριανό τους γεύμα δείχνουν μεγάλη ευχαρίστηση. Είναι πολύ χαρούμενοι. Όλα τα παιχνίδια είναι καθαρά και πολύχρωμα. Τα υπόλοιπα παιδιά ευχαριστούν την Άντρεα και τον Τουρκοκύπριο φίλο της Αλί.

Ερωτήσεις για συζήτηση

1. Αν σε αυτή την ιστορία παίζατε στο πάρκο με τον Αλί αντί για την Άντρεα, τι θα κάνατε για να ξαναβάψετε τα σκουριασμένα παιχνίδια στο πάρκο που χρειάζονταν βάψιμο;
2. Ποια θα ήταν η απάντησή σας αν ο Αλί σας έλεγε να ενώσετε τα χρήματά που έχετε στον κουμπαρά και να τα χρησιμοποιήσετε για να ανακαινίσετε μαζί το πάρκο μαζί; Γιατί;
3. Θα διασκεδάζατε αν ζωγραφίζατε μαζί τα σκουριασμένα παιχνίδια στο πάρκο;
4. Θα χαιρόσασταν αν συνεργαζόσασταν με τον Αλί για να ξαναβάψετε το πάρκο;
5. Τι χρώμα θα βάφατε τα παιχνίδια στο πάρκο;

Angelina Peratiti