
Gimme6 Summative Evaluation Summary, May 2002

Purpose:

The summative evaluation project sought to gain insight into the overall impact of *Gimme6*, a television series broadcast in Cyprus beginning in December 2001. More specifically, it aimed to gather information about:

- The **lifestyles** of Greek Cypriot and Turkish Cypriot children;
- The series' **reach**;
- The series' **appeal** and children's general reactions to the program; and
- Greek Cypriot and Turkish Cypriot children's **perceptions of each other** and the extent to which *Gimme6* **promoted changes** in children's attitudes, awareness and knowledge.

Method:

The evaluation combined quantitative and qualitative methodologies. Five hundred eighty-three (583) Greek Cypriot children and five hundred sixty-eight (568) Turkish Cypriot children between the ages of 8 and 12 participated in a quantitative study. The pre-broadcast portion of this study examined children's attitudes about their own and the "other" community. In addition, the post-broadcast follow-up assessed the program's reach and children's reactions to the series. 19 Greek Cypriot and 25 Turkish Cypriot boys and girls participated in in-depth qualitative interviews designed to deepen our overall understanding of children's reactions to the series.

Findings:

- **Lifestyles:** The content of *Gimme6* (with its multi-national setting and focus on sports and music) provides a relevant viewing experience for Cypriot children.
- **Reach:** The reach of the series was limited. Less than one-tenth (10%) of the Greek Cypriot sample and only one-twentieth (5%) of the Turkish Cypriot respondents watched any of the *Gimme6* episodes.
- **Appeal:** Various assessments of the appeal of the program revealed that children overwhelmingly provide high overall ratings for the series, find the characters and settings appealing, and enjoy the program's multi-cultural and multi-linguistic elements.
- **Perception of Other:** The ability to assess changes in attitude related to viewing *Gimme6* was limited by the small numbers of children who had viewed. However, a comparison of the attitudes and perceptions of children who had seen the series to those who had not¹, revealed that *Gimme6* has potential to help weaken negative cultural stereotypes and help the children in each Cypriot community perceive greater commonality between themselves and other children. The series appears to have had the greatest impact on

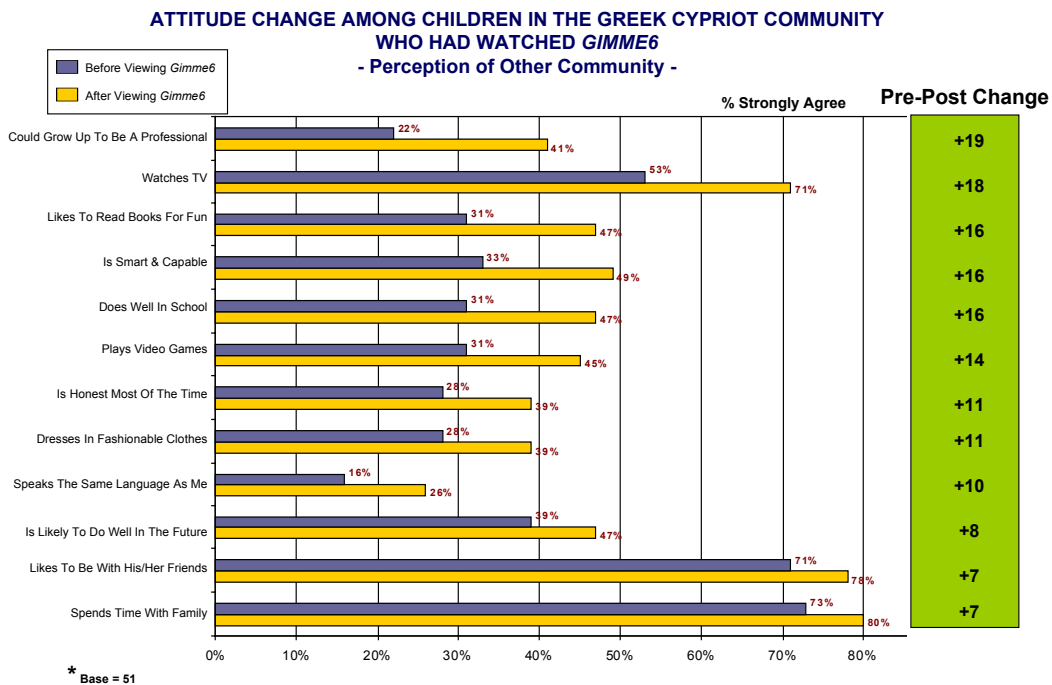
¹ Changes in perception were evaluated in the Greek Cypriot community. The base of Turkish Cypriot viewers was too small to permit an assessment in that community.

attitudes related to intelligence/competence/future prospects and shared interests. (See graph on the other side of this page.)

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Conclusion and Recommendations:

Researchers concluded that *Gimme6* has potential to impact the attitudes and perceptions of Greek Cypriot and Turkish Cypriot children if access to the series were increased. Those who had viewed it enjoyed watching the series and apparently internalized some of its basic educational messages. *Gimme6's* high appeal ratings, coupled with evidence from both the quantitative and qualitative assessments, indicate that the project warrants further attention as an educational platform. For the value of the project to be fully realized, it is recommended that an active and ambitious promotional campaign be designed and executed to increase awareness of a re-broadcast of the series. Supplemental educational activities (such as activity books, comics or novellas, an in-school educational program and a teacher-training program) could enhance the series' educational impact and broaden its reach.





The Impact of *Gimme6*
Overview
May 2002

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Summative Evaluation Reports

This document provides an overview of three reports evaluating the impact of *Gimme6*:

1. The Impact of *Gimme6*: A Quantitative Analysis of Turkish Cypriot and Greek Cypriot Children's Reactions to the Series (*Hypothesis Group*)
2. Post-Broadcast Qualitative Study Report with Greek Cypriot Children who Viewed *Gimme6* (*Spyros Spyrou*)
3. Post-Broadcast Qualitative Study Report with Turkish Cypriot Children who Viewed *Gimme6* (*Mubarrem Faiz*)

Project Overview

The *Gimme6* television project aimed to build mutual respect and understanding among children living in Cyprus' Turkish Cypriot and Greek Cypriot communities. Grounded in the belief that children hold a key to a more peaceful future, the television series was designed to provide viewers with positive images of the two communities, and help to demystify and break down negative stereotypes.

By introducing Turkish Cypriot and Greek Cypriot viewers to the shared aspects of their daily lives, the series aimed to help children respect their own and each other's culture. The project was also intended to foster an appreciation for differences (those that exist among members of their own communities, as well as differences between the two wider communities). Authentic contemporary portrayals of the two communities – presenting traditions, customs and values in believable situations that neither glorify nor demean – were at the heart of the series. In modeling the positive aspects of human relationships, the series' characters exposed children to productive social interactions and provided a venue for learning about oneself and others.

The absence of direct interethnic contact between Greek Cypriot and Turkish Cypriot children allows children to form impressions (reinforced by school and home settings, the mass media and other information sources) about those who live on “the other side.” These notions are often negative or misinformed. *Gimme6* attempted to counter these perceptions by helping children learn about and become aware of “others,” and grow to appreciate and respect their country's diversity. The series strove to play a role in teaching children about tolerance and conflict resolution, skills they can apply in their everyday lives to deal with the problems they face. Challenging an “us” versus “them” ethos, *Gimme6* worked to build a positive change in Cyprus' new generation of children.

The Development of the Series

Gimme6 is a production of Common Ground Productions in association with Sesame Workshop. This series was created using the Sesame Workshop Model² of production, a process that involves a dynamic collaboration among production professionals, educational specialists and researchers who work together throughout the course of a given project. Beginning with the development of a curriculum, that is, an education plan that served as the foundation for *Gimme6*, the project proceeded through several stages. These included: 1) script development and review, 2) formative research to test appeal and comprehension of educational messages as material was being produced for the program, and 3) summative evaluation to assess the series' impact.

The Educational Content of *Gimme6*

The curriculum for the series included a wide-array of goals related to promoting respect and understanding among Greek Cypriot and Turkish Cypriot children. Because this was only the first season of the series and only eight half-hour episodes were developed, the production team designed material that addressed only a portion of the educational objectives outlined in the curriculum. For this reason, the summative evaluation began with a review of the content of the series to determine what educational objectives had been represented. A more complete analysis of the educational content is presented in a summary document developed by the research team. Very briefly, though, the analysis revealed that the series covered the general themes outlined in Table 1 (next page).

² See Cole, C. F., Richman, B. A. & McCann Brown, S. A. (2001). *The World of Sesame Street Research*. In Fisch & Truglio, Editors, (2001). *G is for Growing*. Mahwah, New Jersey: Erlbaum.

Table 1: *Educational Objectives Presented in Gimme6's Eight Episodes*

Episode	Primary Objective	Sub-themes
1	Prejudice (prejudging people) leads to biased behaviour based on assumptions about groups not individuals.	<ul style="list-style-type: none"> - Gender-stereotyping - Conflict resolution
2	Individuals have personal responsibility for actions leading to conflict situations.	<ul style="list-style-type: none"> - Independent thought and action - Some conflicts arise from people's emotional need for acceptance, fear of rejection, or desire to please
3	It is important to prevent the escalation of conflict	<ul style="list-style-type: none"> - Basic needs - Language acquisition - Reading - Cyprus culture
4	One must actively resist social pressures (e.g., take a principled stand, exercise choice in behavior/company, use selected verbal expressions).	<ul style="list-style-type: none"> - Conflict resolution - Common foods - Reading
5	Conflicts in everyday life can be opportunities for cooperation, understanding and (re-)establishing desired relationships"	<ul style="list-style-type: none"> - Teamwork
6	People in multicultural societies depend on each other for their mutual well-being.	<ul style="list-style-type: none"> - Common words - Culture
7	There are constructive ways to confront people who lie, cheat or steal; constructive confrontation is preferable to letting injustices stand.	<ul style="list-style-type: none"> - Gender stereotyping - Teamwork - Creative thinking
8	<ul style="list-style-type: none"> - Constructive confrontation is preferable to letting injustices stand - Independent thought and action is preferable to behavior dictated by social pressure" 	<ul style="list-style-type: none"> - Creative thinking

Description of the *Gimme6* Series

Gimme6 tells the story of a multicultural group of five children living in London for the summer. Stavros, age 11, is a Greek Cypriot boy who has come to London to play in an international football tournament; Deniz, age 12, is a Turkish Cypriot girl who has won a spot in a summer music program; Mia, age 10, is a UK-born girl of Sri Lankan descent also participating in the football tournament; eleven year old Tanaka is a Zimbabwean boy of mixed race parentage who moved to the UK a few years ago and attends the summer music program with Deniz; and Joe, age 14, is a British boy who has skipped out of a summer "refresher" course to search for his older brother who left home some months back. Circumstances draw all of the children to an old, abandoned children's theatre; there, they discover each other, along with a creative world of imagination and mystery.

Football rivalries, musical discoveries, the missing brother, the threat of losing the old theatre to developers' bulldozers... stories like these lead the characters – along with Deniz's 8-year old cousin Soner – on a roller coaster ride of moral challenges, cultural awakening, conflict resolution and, ultimately, community mobilization for a common cause. The drama compels the characters to question stereotypes, accept personal responsibility, and cultivate open minds.

The series title "*Gimme6*" (a play on "gimme 5") comes from the final episode when the friends are saying goodbye to one another and promising to get together again the following summer. Soner vows the others by suggesting that they set up a website to keep in touch while they're apart; "*Gimme6*" signals young Soner's acceptance into the initial core group of five friends.

Method

Researchers used both quantitative and qualitative methods to evaluate the impact of the series.

The Quantitative Study:

Five hundred eighty-three (583) Greek Cypriot children and five hundred sixty-eight (568) Turkish Cypriot children participated in a two-wave, quantitative study of the series. The pre-broadcast portion examined children's attitudes about their own and the "other" community. In addition, the post-broadcast follow-up assessed the program's reach and children's reactions to the series. The boys and girls who participated were between the ages of 8 to 12 years old with both samples roughly evenly distributed by age and gender. Researchers conducted face-to-face interviews with children in November 2001 (prior to the series' broadcast which began in December 2001) and again after the eight episodes had aired.

The pre-test sampling procedure utilized a combination of convenience sampling and multi-stage random sampling. Researchers divided each city into major areas and assigned an approximate number of interviews to each. Interviewers contacted every 4th house seeking eligible respondents. In cases of non-availability, the interviewers contacted the next closest residence. In rural areas, large villages were selected around each city and a specific number of interviews was assigned to each. Quotas were applied by respondent age and region of residence (district and area). Distribution by socioeconomic class was monitored on a daily basis.

The post-test sampling procedure consisted of re-contacting the pre-test respondents by telephone and scheduling an appointment for a 2nd phase personal interview.

Due to the complexities of executing a research study simultaneously in the Greek Cypriot and Turkish Cypriot communities, the *Gimme6* Research Team, an international team of researchers and educational specialists, put together a consortium of individuals and groups who conducted various components of the study. The *Gimme6* Research team developed and piloted the interview questionnaire, provided the framework for the study, and oversaw its

implementation. Greek Cypriot data were collected by ACNielsen (Nicosia) and Turkish Cypriot data were collected by KADEM (Lefkosa-Kuzey Kıbrıs). The data were analyzed by Hypothesis Group (New York).

The Qualitative Study

In total, 19 one-on-one interviews were conducted with Greek Cypriot children and 25 were conducted with Turkish Cypriot children. Ranging in age from 9 to 12 in the Greek Cypriot sample and 8 to 12 in the Turkish Cypriot sample, roughly equal numbers of boys and girls participated in the Turkish Cypriot community, although there were slightly more Greek Cypriot girls than boys interviewed (13 versus 6).

The children included in the samples were selected through the application of non-probability sampling, the typical approach used for selecting samples in qualitative research. More precisely, given the small percentage of children who watched the series, researchers used a combination of quota sampling and convenience sampling to identify the samples. To the extent possible, an effort was made to ensure that certain variables such as age, gender, ethnicity, and attendance in public vs. private school, would be adequately represented (i.e., quota sampling), but children were identified within these categories through contacts the researchers had (i.e., convenience sampling).

The children were asked a series of questions about *Gimme6* that were designed to solicit information about how frequently they viewed the series, the appeal of the program and their comprehension of its educational messages. As the series aimed to increase understanding and promote respect between Greek Cypriot and Turkish Cypriot children, the interview also included an extensive series of questions geared towards uncovering Greek Cypriot children's perceptions of their Turkish Cypriot peers and vice versa.

The qualitative research instrument was developed by the *Gimme6* research team. KADEM conducted the one-on-one interviews in the Turkish Cypriot community and analyzed the data; Dr. Spyros Spyrou did the same for the Greek Cypriot participants.

Purpose

The quantitative and qualitative evaluations of the series aimed to provide as complete a picture as possible of the series' educational impact by addressing key components related to children's reactions to the series. Because the project was geared toward providing meaningful representations of Cypriot children's daily life activities, gaining information about children's **lifestyles** and standard of living was one primary element of the research. The **reach** of *Gimme6* was a second. *Gimme6's* **appeal** and children's general reactions to the program was another. The fourth component examined children's **perceptions of "other"** and, to the degree possible, the extent to which *Gimme6* promoted changes in children's attitudes awareness and knowledge. More specifically, the research sought to:

- Evaluate the underlying **assumptions regarding children's daily lives** on which the television project was based and confirm that the project focused on relevant experiences and activities;
- Examine children's **access to the series**;
- Evaluate children's **reactions to the television series**; and
- Measure the impact of the series on Greek Cypriot and Turkish Cypriot children's **attitudes and opinions of each other**.

A summary of findings associated with these components is presented in this overview. More in-depth descriptions are provided in the several documents that accompany this report.

Lifestyle

The researchers sought information about Cypriot children's lifestyles and daily living in order to evaluate the degree to which the *Gimme6* series presented a believable representation of children's lifestyles.

The researchers learned:

- Recreational opportunities appear more limited for Turkish Cypriot children than their Greek Cypriot counterparts. Technologies such as television, computer and video games are more popular among Greek Cypriot children than among Turkish Cypriots.
- Involvement in athletic activities is the strongest common bond between the two communities.
- Within both communities, recreational preferences vary significantly by gender. Such differences are especially pronounced among Turkish Cypriots. While Greek Cypriot boys and girls are united by a love of television, Turkish Cypriots prefer other more gender-specific activities (such as sports for boys, and reading & socializing with friends for girls).

Based on the findings, the researchers concluded that the use of **sports** and **music** as themes in which to embed the lessons and messages of the *Gimme6* project is on target. Furthermore, as is mentioned in the presentation of children's reactions to the series, data from both the quantitative and qualitative studies revealed that children appreciated the **multi-national setting** of the program and its relevant **mixture of languages**.

A note of caution that emerges with respect to the sports messages on the series concerns the fact that care should be taken with regard to the promotion of sports activities on the series given that they are less appealing to girls, particularly in the Turkish Cypriot Community. Given the project's aims with respect to gender stereotyping and general messages about prejudice and bias, using sports activities as a focus of the show offers suitable learning opportunities. Yet, as future material is developed for the series, it is critical that the producers continue to maintain vigilance and sensitivity toward these

messages to ensure that there is a balance with respect to drawing in an audience of girls. Some girls may find these activities less engaging, which could result in countering, rather than furthering the goal of positive gender modeling on the series.

Reach and Access to *Gimme6*

Limited Reach

Among the most important findings directly related to the *Gimme6* television series is that it had extremely limited reach. Less than one-tenth (10%) of the Greek Cypriot sample and one-twentieth (5%) of the Turkish Cypriot respondents had watched any of the *Gimme6* episodes. Moreover, only about one-quarter (25%) of those Greek Cypriots who watched reported viewing most or all of the episodes, and an almost equal number reported viewing only one episode.

The Relationship between Age, Socioeconomic Levels and Program Viewing

Likelihood of viewing the shows was positively correlated with age and socioeconomic level. Researchers speculated two possible reasons for these tendencies: older children and those from higher socioeconomic levels may have been more curious about and open to stories about children from other cultures, but these groups may also have had greater access to television or control over what they watch.

Subtitles

Related to the reach of the broadcast is the information gained about its accessibility to viewers particularly with regard to the use of **subtitles**. Because the program was multi-lingual, subtitles were used in the Greek Cypriot broadcast when the language spoken was something other than Greek. Similarly, subtitles were used in the Turkish Cypriot broadcast when the language spoken was something other than Turkish. In addition, the Turkish Cypriots also had access to a **dubbed** version of the series.

The interviews in the Greek Cypriot community revealed that many of the older children apparently had little difficulty reading the subtitles although some children expressed a desire for the subtitles to be slower and shorter. Many children were, however, concerned that younger children would have difficulty reading the subtitles.

Turkish Cypriots, who had access to both a dubbed version and a subtitled version of the program, echoed their Greek Cypriot counterparts regarding their opinions of the subtitles and added an additional dimension. Although younger children tended to favor the dubbed version, older children voiced strong opinions against the dubbed version. Those children who had watched the episodes with subtitles were aware of the authentic Turkish Cypriot accent used. They noted that they liked to see representations of their own language characterized on the show which they viewed as a distinct experience for them and a source of cultural pride. Furthermore, many children pointed out that the Turkish Cypriot accent was not successfully executed in the dubbed version and voiced anger at the unsuccessful result.

Thus, it seems that the subtitled versions are successful but might be bolstered by adapting techniques in which the subtitles are simplified so that they can appear on the screen at a slower pace and become more readable.

***Gimme6* Internet Site**

The qualitative interview included a question about children's use of the Internet site. Since only a small number of children who participated in the study had accessed the web site, there is insufficient information to assess its appeal and educational impact. Although they had not viewed it, many of the children were aware of the site from the announcement at the end of the program; some reported either not having access to an account or problems managing the technology associated with using the Web. The results suggest that if the educational potential of the Internet is to be viably harnessed for the project, there is a need to devise a means for increasing children's access to, and facility in using, the web site.

Behind the Scenes Documentary

Only a few of the Greek Cypriot children interviewed in the qualitative study had seen the documentary; none of the Turkish Cypriot children had, although some had watched some of the scenes that had been broadcast on Osman Aklaç's show, "*Torba*." The children who had watched the documentary found it of great interest. They were drawn to its realism and intrigued by some of the incidents that took place as the project was filmed.

Appeal

Appeal Ratings

Children overwhelmingly gave the series high marks. When children who participated in the qualitative interviews were asked to rate *Gimme6* on a five-point appeal scale (“great,” “good,” “okay,” “not-so-good,” or “terrible”) most children rated it as “good” or “great.” Only a few children rated the series as “okay” and none provided negative ratings of “not-so-good” or “terrible.” The quantitative data corroborated these findings in the Greek Cypriot³ community indicating that nearly 1/3 of viewers rated the show as “great” and most of the remaining audience thought *Gimme6* was “good.” The researchers also learned that boys were relatively more enamored with the series than girls, with 36% rating the shows “great” (versus 28% of girls) and virtually all the boys giving the show at least a rating of good (95% versus 83% of girls).

Reasons for Liking the Series

Reasons for liking the series included the **activities** featured (particularly football), inclusion of children from **various countries** and the **several languages** used. Given the series’ educational aims, it is noteworthy that so many children both in the quantitative and qualitative interviews noted that the **multi-cultural setting** of the program and the **mixture of languages** used were a source of appeal.

Characters

Regarding the characters, the studies revealed that the two most well-liked were **Stavros**, the Greek Cypriot character who emerged as a favorite for both boys and girls and **Deniz**, the Turkish Cypriot character who was well-liked, although by more girls than boys. Given the series’ primary educational goal of promoting humanization and awareness of “other,” the fact that the characters from the two different communities were appealing to members of both communities is an indication that the series did a good job of portraying

³ Since only 5% of Turkish Cypriots viewed *Gimme6*, the base size was insufficient for subgroup comparisons and diagnostic analyses of this group’s post-viewing reactions.

relevant appealing characters. One might expect that children would relate best to the characters who are most similar to themselves. The research suggests that Stavros' charisma and physical appeal and Deniz's personality, intelligence and interests/talents (piano) were more important factors in children's attraction to them than was ethnic origin.

Most of the children in both communities knew that Stavros was from the Greek Cypriot community, although the origin of Deniz was less clear, particularly for Greek Cypriot children. This suggests that although the series has done a good job of highlighting Stavros' ethnic identity, more could be done to make Deniz's more apparent.

Stories

During the qualitative interviews children were asked to describe memorable stories from the show. No clear pattern emerged in terms of particular stories or plot-lines that were most salient to a majority of viewers. The "saving-the-theater" and the "violin" stories were mentioned by many of the Greek Cypriot children interviewed and the "demolition protest" was noted by many of the Turkish Cypriot children. However, the variation in children's access to the group of shows as a whole and the fact that relatively few of the children who participated in the qualitative study in the Greek Cypriot Community had seen a majority of the episodes, limit the conclusions we can draw about the appeal of individual episodes.

Yet, children did provide enthusiastic descriptions of what they had seen and noted memorable aspects of the series. The focus on football was particularly appealing (especially for boys) and the collaborative nature of the group – their problem solving abilities – was valued by many of the study participants

In all, children seemingly enjoyed the series. They appreciated its multi-cultural setting and the language mix. *Gimme6* has apparently done a good job of offering stories and characters that children find relevant to their daily lives.

Perceptions of Other

Because the series was designed to change children's perceptions, a critical element of the study was to gain insight into Turkish Cypriot and Greek Cypriot children's attitudes and opinions about their own and the other community.

“Own” Community

Children in both communities tend to have very positive attitudes about other children in their own community. There is strong consensus that other children in their group are good members of the community: they speak the same language, have loving parents, like to spend time with family and friends, are smart and capable and do well in school. To a somewhat lesser extent, they also believe that peers in their community share the same interests and tastes as they do - they watch TV, play sports, listen to popular music and dress fashionably. Very few ascribe any anti-social behaviors, such as smoking, using drugs or getting into trouble, to children in their own community.

The study also revealed that children believe that intelligence, competence and good performance in school do not guarantee a successful future or desirable career opportunities. The quantitative study indicated, for example, that while over two-thirds believe that children in their own community do well in school and are smart and capable, somewhat fewer believe that these peers are likely to do well in the future and can grow up to be anything they want to be. Far fewer children, especially Greek Cypriots, believe that their peers can grow up to be professionals.

Compared to Greek Cypriots, Turkish Cypriots are more likely to believe that children in their own community listen to all types of music and spend time reading. Turkish Cypriots are also somewhat more willing to acknowledge certain weaknesses among children in their own community, especially on dimensions relating to anti-social behaviors and economic hardship, such as:

- “uses drugs sometimes” (14% vs. 3%);
- “will live a tough life” (15% vs. 4%); and
- “may grow up to be unemployed”(12% vs. 5%).

Although there is little to suggest that these children are aware of much diversity within their own community, they do acknowledge that not all of their neighbors eat similar foods to them.

“Other” Community

The level of knowledge that Greek Cypriot and Turkish Cypriot children have about each other varied considerably. While some children had limited knowledge of the “other”, many forwarded perceptions of each other that were stereotypical and undifferentiated.

Many Greek Cypriot children commented on a lower standard of living and differences in rights and freedoms as dimensions of difference. Although the Turkish Cypriot children were less inclined to draw dramatic distinctions between their daily lives and the lives of Greek Cypriots, many held what one researcher suggests are “contradictory thoughts about Greek Cypriot children,” categorizing Greek Cypriots on the one hand as having lives that are similar to their own and in other ways regarding them as the “enemy.”

These contradictory elements are reflective of the undifferentiated attitudes and perceptions that both groups of children hold, many of which indicate a lack of true knowledge about daily life in the two communities. This in mind, the findings suggests that there is a good basis on which to enhance inter-communal understanding by better informing children about each other’s daily lives and by helping children see their similarities and value their differences.

Change in Perception

Although a small base size of viewers limits the generalizations that can be made about changes in perceptions that resulted from exposure to *Gimme6*, a comparison of changes in the attitudes of children who had seen the program versus those who had not, suggests that the *Gimme6* series has potential to weaken negative cultural stereotypes and help Cypriot children better understand one another. While the number of Turkish Cypriot viewers in the post-broadcast wave was too small to meaningfully analyze, information gained from the Greek Cypriot sample reveals that the series appears to have had the

greatest impact on Greek Cypriot children's attitudes toward their Turkish Cypriot counterparts in the following areas:

- intelligence/competence/ future prospects - "could grow up to be a professional"(up 19%), "is smart and capable" (up 16%), "does well in school" (up 16%), and "is likely to do well in the future" (up 8%); and
- shared interests - "watches TV" (up 18%), "reads for fun" (up 16%), "plays video games" (up 14%).

Additionally, the series seems to have strengthened Greek Cypriot children's connections to their own community and widened their scope of knowledge about different groups in their own society. After exposure to the series, viewers were more likely to rate their peers higher on all recreational interests. Most notably, ratings for interest in classical music doubled, clearly a direct influence of learning about a girl studying piano. The show also may have made children somewhat more realistic about some weaknesses in their community. For example, ratings for "knows how to use a computer" declined by 8% between pre and post tests.

The *Gimme6* television series also seems to have encouraged children to place higher values on cooperation, non-aggressive tactics for settling arguments, accepting girls in traditionally male activities (football) and standing up for one's beliefs regardless of peer pressure.

Recommendations and Conclusions

The *Gimme6* project is clearly on target in terms of its overall goals and core objectives. The television series features appealing characters engaged in activities and interests to which many children in both Cypriot communities can relate. Strongly appealing characters and intriguing story lines can amuse and engage the audience. Despite the small base of viewers, pre- to post-viewing attitude change among this limited sample suggests that the series has potential to have substantial impact on the perceptions and beliefs which contribute to mutual respect, understanding and cooperation between the two communities.

Unfortunately, broadcast reach was disappointing. It is unclear to what extent the low viewership in both the Greek Cypriot and Turkish Cypriot communities was a function of broadcast decisions, lack of promotion for the show, community resistance, or other factors. Nevertheless, the findings suggest that the project directly targets issues relevant to the children of Cyprus and can contribute to an improved sense of self and appreciation of the similarities and differences of other children and cultures.

However, reliance on television as the sole platform may not do justice to the project and other strategies must be considered for widening the audience in the future. The property certainly warrants consideration of a relatively ambitious promotional strategy that frames the benefits of the series in the context of a politically neutral positioning. Given each community's attraction to domestic and imported soap operas, promotion may position the show as a children's soap opera or mini-series with a continuing and engaging story line.

Any campaign should be designed to help maximize the target audience's attention to the series, working even to bring non-television watchers to the show. In order to do this, off-air as well as on-air campaigns should be considered. Moreover, while the series itself may effectively communicate valuable messages and reach viewers on a critical emotional level, there is a danger that only concrete information will be imparted without the broader and deeper concepts and skills necessary to change thinking and behavior. Therefore, it is recommended that a broad-based outreach strategy be considered.

Such an effort could begin with a look at how children spend their day, the places where they are, and how they can be reached in those settings. Then, suitable materials, possibly including workshops for parents, teachers, and community-based caregivers, could be developed. For example, materials and workshops could be designed to encourage and support teachers' use of the series in the classroom, utilizing the full curriculum to reinforce learning and practice techniques for effective social interaction, conflict resolution, cooperation, and appreciation of others.

Because children are unlikely to seek explicitly educational literature, the *Gimme6* project may wish to consider publishing novellas or comic books that continue the adventures of the series characters and subtly present and reinforce the general concepts underlying the project. “*Gimme6* What if?” games and challenges might be incorporated into informal after-school settings to help children think about and modify their behaviors in a group setting.

The purpose of both the promotional and outreach strategies would be to bring *Gimme6* to all the children of Cyprus.

Closing

This study attempted to evaluate the *Gimme6* project on two primary dimensions: the reach of the series and the degree to which it served to change Turkish Cypriot and Greek Cypriot children's attitudes about each other. One strength of the study was the size of the sample. With over 1150 children participating in the quantitative interviews, the researchers had a good base on which to draw conclusions about basic aspects of children's lives. Yet, although the size of the quantitative study was reasonable and the researchers made every effort possible to randomly select participants, there were some limits in the sampling technique that restrict the study's generalizability.

Furthermore, there are important limitations regarding one of the crucial elements of the study: the evaluation of changes in children's attitudes. At best, this study provides insight into *Gimme6*'s potential. Conclusive statements about what the series can and cannot do, simply cannot be drawn from the data we were able to collect. The limited reach of the series also limited researchers' access to children who had viewed the series. Thus, the information we have about changes in attitudes is based on only a small

number of children (51) in only one of the Cypriot communities. Testing with a larger base number would be required to ensure that findings are reliable and generalize to the population studied. In addition, the research instrument used, while designed to address the aspects of the *Gimme6* curriculum represented in its eight episodes, cannot be viewed as a comprehensive evaluation of all aspects related to attitude change.

These points aside, the study does reveal some important factors about the success of series. Clearly, *Gimme6* is a project worthy of enhancing and further pursuit. Even small changes in attitudes are important in the realm of demystifying and humanizing the “other.” The fact that the study has indicated some measurable changes in children’s perceptions, albeit only in one community, is no small achievement.

In closing, we end with the words of one Greek Cypriot child who aptly provided evidence that the series had at least reached her on an important level. When asked which of the characters she might like to be friends with, she replied with a statement that illustrated her internalization of some of the series’ important educational messages:

“I would prefer to play with the Turkish-Cypriot girl, because she is a girl just like me and the fact that she is a Turkish-Cypriot means that she is from Turkey and from Cyprus”... “Because we would play and we could also discuss about several problems that we face here in Cyprus. She lives in the Turkish-occupied areas of the island and so she could tell me how it is like over there and I could do the same by telling her how it’s like over here.”

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May 2002

The Impact of *Gimme6*:
A Quantitative Analysis of Turkish Cypriot and Greek Cypriot
Children's Reactions to the Series

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Background and Objectives

Background and Objectives

Project Overview

Common Ground Productions in association with Sesame Workshop produced *Gimme6*, a television project intended to help improve future relations between Cyprus' Greek Cypriot and Turkish Cypriot communities. The project curriculum describes the mission and understanding of the current situation as follows:

- The Cyprus television project aims to build mutual respect and understanding among children living in Cyprus' Turkish Cypriot and Greek Cypriot communities. Grounded in the belief that children hold a key to a more peaceful future, the television series and companion educational promotion components are designed to provide positive images of the two communities, and help to demystify and break down negative stereotypes.
- The television project, entitled *Gimme6*, aims to engender respect for one's own culture and that of others by introducing Turkish Cypriot and Greek Cypriot viewers to shared aspects of their daily lives. The project is also intended to help children gain an appreciation for their differences (those that exist among members of their own communities, as well as differences between the two wider communities). Authentic contemporary portrayals of the two communities – presenting traditions, customs and values in believable situations that neither glorify nor demean - will be at the heart of the series. In modeling the positive aspects of human relationships, the series' characters will expose children to productive social interactions and provide a venue for learning about oneself and others.
- The curriculum for the *Gimme6* project is intended to support and deepen learning from the television series by providing instruction and creative thinking exercises appropriate to the developmental stage of the children in question.

Background and Objectives

Description of the *Gimme6* Series*

- *Gimme6* tells the story of a multicultural group of 5 children living in London for the summer. Stavros, age 11, is a Greek Cypriot boy who has come to London to play in an international football tournament; Deniz, age 12, is a Turkish Cypriot girl who has won a spot in a summer music program; Mia, age 10, is a UK-born girl of Sri Lankan descent also participating in the football tournament; eleven year old Tanaka is a Zimbabwean boy of mixed race parentage who moved to the UK a few years ago and attends the summer music program with Deniz; and Joe, age 14, is a British boy who has skipped out of a summer “refresher” course to search for his older brother who left home some months back. Circumstances draw all of the children to an old disused children's theatre; there, they discover each other, along with a creative world of imagination and mystery.
- Football rivalries, musical discoveries, the missing brother, the threat of losing the old theatre to developers’ bulldozers... stories like these lead the characters – along with Deniz’s 8-year old cousin Soner – on a roller coaster ride of moral challenges, cultural awakening, conflict resolution and, ultimately, community mobilization for a common cause. The drama compels the characters and hopefully the audience to question stereotypes, accept personal responsibility, and cultivate open minds.
- The series’ title “*Gimme6*” (a play on "gimme 5") comes up at the end of the final season 1 episode when the friends are saying goodbye to one another and promising to get together again the following summer. Soner wows the others by suggesting that they set up a website to keep in touch while they're apart; “*Gimme6*” signals young Soner's acceptance into the initial core group of five friends.

* Project description written by Sesame Workshop

Background and Objectives

Research Objectives

This research was intended to help:

- Evaluate some of the underlying assumptions on which the television project is based.
- Better understand the attitudes, beliefs and behaviors of children in each community.
- Confirm that the project is focusing on attitudes and opinions which most need enlightenment.
- Examine reactions to the television series.
- Measure the project's reach
- Evaluate the impact of the series on key attitudes and opinions.

Methodology

Methodology

Sample Composition

- Personal interviews were conducted in Cyprus among boys and girls aged 8 to 12 years, living in private households in urban and rural areas. The sample included 583 Greek Cypriot children and 568 Turkish Cypriot children and was roughly evenly distributed by age and gender.
- Greek Cypriot data were collected by ACNielsen (Nicosia); Turkish Cypriot data were collected by KADEM (Lefkosa-Kuzey Kýbrıs).

Sampling Procedure

- The pre-test sampling procedure utilized a combination of convenience sampling and the multi-stage random sampling method. Each city was divided into major areas and an approximate number of interviews was assigned to each. Interviewers contacted every 4th house seeking eligible respondents. In cases of non-availability the interviewer contacted the immediately next residence. In rural areas, large villages were selected around each city and a specific number of interviews was assigned to each. Quotas were applied by respondent age and region of residence (district and area). Distribution by socioeconomic class was monitored on a daily basis.
- The post-test sampling procedure consisted of re-contacting the pre-test respondents by telephone and scheduling an appointment for a 2nd phase personal interview.

Methodology

Timing

- Pre-test interviews were conducted in November of 2001 (prior to the airing of the *Gimme6* television series) and post-test interviews were conducted in January and February of 2002 (subsequent to the broadcast of the final episode of *Gimme6*).

Questionnaire Content

- Questionnaires were developed and pilot-tested by the *Gimme6* Research Team and Sesame Workshop.
- Pre-test interviews collected information regarding favorite recreational activities; daily television consumption; favorite television programs; attitudes toward children in the Greek Cypriot community; attitudes toward children in the Turkish Cypriot community; opinions about strategies for conflict resolution, approval of coed sports, and importance of independent thinking in peer pressure situations; and household demographics.
- Post-test interviews covered the same topics and also collected information regarding viewing of the *Gimme6* series and reactions to the programs and characters among children who had watched any of the episodes.

Executive Summary

Executive Summary

Lifestyle

Due to relatively poorer economic conditions and educational systems, recreational opportunities appear more limited for Turkish Cypriot children than their Greek Cypriot counterparts.

- Involvement in athletic activities is the strongest common bond between the two communities but the most popular sport, football, typically excludes girls.
- Television and computer/video games are far more popular among Greek Cypriot children than they are among Turkish Cypriots, perhaps accountable for, at least in part, by lesser access to the technology and products in the more impoverished Turkish Cypriot community and possibly fewer resources available for teaching computer skills in those schools.
 - Greek Cypriots are 3 times more likely to spend their spare time watching TV (33% vs 11%), while...
 - Turkish Cypriots are more involved in sports and other athletic activities.

Within both communities, recreational preferences vary significantly by gender. Such differences are especially pronounced among Turkish Cypriots. While Greek Cypriot boys and girls are united by a love of television, Turkish Cypriots divide into more gender-specific activities.

- boys play football, girls may read and socialize with friends.

Without additional information, it is unclear why television watching is less popular among Turkish Cypriot children than it is among Greek Cypriots. Possible explanatory factors may include lower ownership of televisions, poorer reception on key channels, or greater parental or religious constraints.

Executive Summary

Lifestyle (continued)

- Greek Cypriot boys and girls share an attraction to television shows (about 1/3 of each sex) but:
 - Boys are far more drawn to sports/athletics (41% vs. 11% of girls) and somewhat more attached to the computer (13% vs. 9%);
 - Girls claim to be relatively more involved in sedentary and non-competitive activities such as listening to music (11% vs. 2% of boys), playing with toys (15% vs. 7%) and reading (16% vs. 9%).

- Similarly, among Turkish Cypriots, boys lean toward sports whereas girls are relatively less physically active:
 - Football is virtually an exclusive boy's club (favored by 41% of boys vs. 1% of girls) although both sexes share an interest in other athletic activities (14% vs. 16%).
 - Girls are relatively much more likely to mention reading (19% vs. 2% of boys), socializing with friends (20% vs. 12%), and watching TV (15% vs. 7%) as favorite activities.

- Although Turkish Cypriots are less likely than Greek Cypriots to count television watching among their favorite leisure activities, children who do watch television tend to watch the same amount in both communities (2.4 hours on average):
 - The largest number watch only 1-2 hours per day but...
 - Over 25% watch 3-4 hours.

Executive Summary

Lifestyle (continued)

Among children who do watch TV, program preferences suggest that Greek Cypriots may be more curious about/open to other cultures or more frequently exposed to other cultures as a result of broadcast offerings available to them than are Turkish Cypriot children.

- In the Greek Cypriot community, imported shows tend to be more popular than those produced in Greece or Cyprus. Brazilian and Mexican series (32%) and cartoons (30%) reach the widest audience with...
 - The former relatively more appealing to girls (47% vs. 17% of boys) and children in lower socioeconomic classes (35% vs. 21 % of higher levels);
 - The latter drawing more boys (37% vs. 26% of girls) and children in rural areas (37% vs. 26% of urban children).

- In the Turkish Cypriot community, cartoons are also very popular (21%) but Turkish soap operas (19%) attract far more viewers than all imported shows.

These findings suggest that the use of sports and music as themes in which to embed the lessons and messages of the *Gimme6* project is on target. The multicultural setting is also likely to appeal to these children, especially those in the Greek Cypriot community. Since football tends to exclude girls, this is an especially good activity to focus on if the context in which it is presented is designed to promote inclusivity of all groups, non-sexist attitudes and cooperation between the sexes and among different types of children.

Executive Summary

Attitudes and Opinions

“Own” Community

Children in both communities tend to have very positive attitudes about other children in their own community. There is strong consensus that other children in their group are good members of the community and family - they speak the same language, have loving parents, like to spend time with family and friends, are smart and capable and do well in school. To a somewhat lesser extent, they also believe that peers in their community share the same interests and tastes as they do - they watch TV, play sports, listen to popular music and dress fashionably. Very few ascribe any anti-social behaviors to children in their own community – they don't smoke, use drugs or get into trouble very often.

Given the economic hardships endured by many families in the region, it is not surprising that children believe that intelligence, competence and good performance in school do not guarantee a successful future or desirable career opportunities. While over two-thirds believe that children in their own community do well in school and are smart and capable, somewhat fewer believe that these peers are likely to do well in the future and can grow up to be anything they want to be. Far fewer children, especially Greek Cypriots, believe that their peers can grow up to be professionals.

Executive Summary

Attitudes and Opinions (continued)

“Own” Community (continued)

Although some differences between self-perceptions in the Greek Cypriot and Turkish Cypriot communities appear to reflect actual behavioral differences, others suggest that on some level the Turkish Cypriot children may be aware of the negative stereotypes ascribed to their group and have bolstered their self-image in especially vulnerable areas in an effort to deny those negative associations and protect themselves from feelings of inferiority. For example, relative to Greek Cypriots, Turkish Cypriots are more likely to believe that children in their community...

- Play sports (74% vs. 58%) which reflects actual behavioral differences between the two groups;
- Are honest (70% vs. 54%), like popular music (67% vs. 56%), dress fashionably (66% vs. 61%) and are likely to do well in the future (67% vs. 61%), which may be an expression of denial of stereotypes and their own fears about prospects for a successful future.

Executive Summary

Attitudes and Opinions (continued)

“Own” Community (continued)

Compared to Greek Cypriots, Turkish Cypriots are also more likely to believe that children in their own community listen to all types of music and spend time reading.

Turkish Cypriots are also somewhat more willing to acknowledge certain weaknesses among children in their own community, especially on dimensions relating to anti-social behaviors and economic hardship, such as: “frequently gets into trouble” (18% vs. 11% of Greek Cypriots), “uses drugs sometimes” (14% vs. 3%), “will live a tough life” (15% vs. 4%) and “may grow up to be unemployed”(12% vs. 5%).

Although there is little to suggest that these children are aware of much diversity within their own community, they do acknowledge that not all of their neighbors eat similar foods to them.

Executive Summary

Attitudes and Opinions (continued)

“Other” Community

It is interesting to note that Greek Cypriot children tend to see their Turkish Cypriot counterparts as not quite as intelligent, cultured and contemporary than they see themselves. The widest perceptual gaps concern...

- language;
- dimensions relating to future success- school performance, intelligence, competence, computer skills, future prospects;
- contemporary interests and tastes in music and fashion.

In addition to seeing the “other” as generally not as intelligent and modern, Greek Cypriot children also doubt that Turkish Cypriots share the same interests and values that form the core of their identity as children in relation to the social group and family. They believe that Turkish Cypriots are not as involved in those recreational activities that are favorites for Greek Cypriot children - video games, TV, socializing, sports. Greek Cypriots are also not certain that the strength and support of the Turkish Cypriot family matches theirs. Compared to themselves, they think that these other children are less likely to have loving parents and spend time with their families. Not surprisingly, the “other” community is also considered foreign in terms of food preferences.

Executive Summary

Attitudes and Opinions (continued)

“Other” Community (continued)

While the Greek Cypriot children see considerable differences between themselves and Turkish Cypriot children, their perceptions are not marked by strongly negative expectations. They give their own community the advantage on performance and future prospects but they do not see the other community as especially more likely to engage in anti-social behaviors (trouble-making, drug-use...) or as lacking in basic intelligence.

Comparisons between the Greek Cypriot and Turkish Cypriot data suggest that Greek Cypriot children may be exposed to unflattering stereotypes of the “other” community, Turkish Cypriot children appear relatively unaware and/or unconcerned about the presence of cultures other than their own and draw fewer and less dramatic distinctions between themselves and others. With the exception of language, Turkish Cypriot children put far less distance between themselves and the Greek Cypriots than vice versa, though the differences that do emerge follow a similar pattern:

- The primary dimension used to differentiate the two communities is potential for future success, with Turkish Cypriots rating themselves more positively on school performance, intelligence/competence, likelihood of future success and opportunity to pursue any career.
- Unlike Greek Cypriot children, Turkish Cypriots include greater honesty among the top characteristics setting themselves apart from the other community.

Executive Summary

Attitudes and Opinions (continued)

“Other” Community (continued)

Greek Cypriot children perceive vast differences between themselves and Turkish Cypriots and clearly think of themselves far more positively than they do of the others on dimensions relating to intelligence, competence and contemporary tastes and interests. Turkish Cypriot children see far fewer differences in interests and tastes (recreational activities, music, fashion), everyday life, and family strength between the two communities. Not only do the Turkish Cypriots perceive the communities as far more similar but acknowledge their “technical/modern convenience” disadvantages relative to the Greek Cypriot children. They rate themselves lower than the Greek Cypriots on several dimensions:

- Knows how to use a computer
- Plays video games
- Watches TV

Turkish Cypriots also see themselves as relatively more likely to get into trouble and live a tough life. Greater impoverishment and vulnerability may in part account for these findings.

Executive Summary

Opinions About Social Interactions

When it comes to social interactions, both groups seem to value cooperation, problem-solving, diplomacy and independent thinking. However the Turkish Cypriot group is relatively more likely to express opinions that suggest greater tolerance of negative behaviors, sexist attitudes and conformity/peer pressure.

- In situations when “someone makes you really mad,”
 - over two-thirds of each group favor talking and trying to work things out;
 - Greek Cypriots are next most likely to “ignore it” (48%) and least likely to try to get back at the offender (18%);
 - Turkish Cypriots are more likely to seek revenge (45%) than to let the matter drop (38%).

- Both groups are likely to stick up for what they believe in, even if...
 - their friends disagree (62% Greek Cypriot, 55% Turkish Cypriot); or
 - it makes them unpopular (53% Greek Cypriot, 49% Turkish Cypriot).

- While neither group will always follow the crowd, Turkish Cypriots are relatively more likely to give in to peer pressure, believing that it is important to do what friends do...
 - “even when you don’t agree with them” (18% vs. 11% Greek Cypriots);
 - “so they’ll like you.” (19% vs. 10%)

- Both groups are only modestly accepting of coed sports (about 2/5 believe boy/girl football is okay), but Turkish Cypriots are relatively more likely to oppose football for girls (39% vs. 28% Greek Cypriots).

Executive Summary

Opinions About Social Interactions (continued)

Greek Cypriot boys and girls tend to agree on most opinions related to social interactions but girls are somewhat more likely to favor non-aggressive strategies for conflict resolution, support coed sports, and shy away from confrontations both negative and positive (seek revenge, stick up for beliefs when friends disagree).

Similarly, opinions among Turkish Cypriots vary little by gender. Most notably, girls are more likely to support coed football (46% vs. 34% of boys). Surprisingly, both sexes are more likely than their Greek Cypriot counterparts to seek revenge when someone angers them:

- Boys (43% vs. 22% Greek Cypriots);
- Girls (47% vs. 14% Greek Cypriots).

While both samples were intentionally evenly distributed by age and gender it should be noted that the Greek Cypriot sample skews higher in terms of socio-economic level. Although this may reflect actual differences between the two communities, some findings may be confounded or partially explained by this variable. For example, greater tendencies toward aggressive or anti-social behaviors among the Turkish Cypriot children may have more to do with a complex and subtle interaction between economic, social and cultural factors.

Executive Summary

Opinions About Social Interactions (continued)

Findings suggest that the *Gimme6* project has defined meaningful objectives that address core factors hindering mutual understanding and respect between the Greek Cypriot and Turkish Cypriot communities. The program can promote understanding in the Greek Cypriot community that children in the other community have interests, values and daily lives which parallel their own. Exposure to characters in the television show may be critical in convincing these children that their “enemies” are also like them on an emotional and intellectual level. Turkish Cypriots can benefit from exposure to diversity of all kinds, and especially demonstrations of the inherent similarities among all children as well as the unique personalities and preferences that make each child a special and interesting individual.

Although both groups tend to favor effective strategies for conflict resolution, many children may need the courage and skills to confront problems rather than ignore them or seek revenge. The Turkish Cypriot community seems especially vulnerable to aggressive retaliations. In order to promote cooperation within and between the communities, both groups can benefit from positive examples of conflict resolution and training in effective methods for facing and positively, productively working through disputes.

Executive Summary

Impact of the *Gimme6* Television Series

Among the most important findings directly related to the *Gimme6* television series is that it had extremely limited reach. Less than one-tenth of the Greek Cypriot sample and only one-twentieth of the Turkish Cypriot respondents watched any of the *Gimme6* episodes. Moreover, only about one-quarter of those Greek Cypriots who watched reported viewing most or all of the episodes, and an almost equal number reported viewing only one episode.*

Likelihood of viewing the shows is positively correlated with age and socioeconomic level. Older children and those from higher socioeconomic levels may be more curious about and open to stories about children from other cultures, but these groups may also have greater access to television or control over what they may watch.

Since the base of Turkish Cypriot viewers was extremely small, this sample was not included in any analyses of reach or impact of the series. However, reactions of the Greek Cypriot children who viewed *Gimme6* are overwhelmingly positive, with boys responding even more favorably than girls. Nearly one-third of viewers rate *Gimme6* as “great” (36% of boys vs. 28% of girls). Most of the remaining audience rates it “good” (59% of boys vs. 55% of girls).

Executive Summary

Impact of the *Gimme6* Television Series (continued)

Reasons for liking the series included general appeal/amusement and statements suggesting that the exposure to other cultures was especially enticing:

- “Includes children from various countries” (24%)
- “Several languages being used”(16%)

Not surprisingly Greek Cypriot viewers favor the Greek Cypriot character, Stavros, over characters from other cultures. Although the children may relate best to a character who is most like themselves, responses also suggest that the character’s charisma and physical appeal are equally important factors in explaining appeal of the character. While both sexes prefer Stavros to all other characters, girls are relatively more intrigued by the Turkish Cypriot female character, Deniz, than are boys (18% vs. 6%). In this case, the character’s personality, intelligence, interests and talent (piano) may help girls overcome, to some degree, the potential predisposition to dismiss a character from the “other” community.

Executive Summary

Impact of the *Gimme6* Television Series (continued)

Although the small sample base of viewers limits the conclusions that can be drawn about the educational impact of the series, Greek Cypriot attitude change between pre-viewing and post-viewing phases of the research suggest that the *Gimme6* series has potential to weaken negative cultural stereotypes and help the children in each Cypriot community perceive greater commonality between themselves and other children. The series appears to have had the greatest impact on attitudes related to...

- intelligence/competence/ future prospects - “could grow up to be a professional”(up 19%), “is smart and capable” (up 16%), “does well in school” (up 16%), and “is likely to do well in the future” (up 8%); and
- shared interests - “watches TV” (up 18%), “reads for fun” (up 16%), “plays video games” (up 14%).

The series seems to have strengthened Greek Cypriots’ connections to their own community and widened their scope of different groups in their own society:

- Following the shows, viewers are more likely to rate their peers higher on all recreational interests. Most notably, ratings for interest in classical music doubles, suggesting that featuring a girl studying classical piano may have a strong influence.

The *Gimme6* television series also seems to have encouraged children to place higher values on cooperation, non-aggressive tactics for settling arguments, accepting girls in traditionally male activities (football) and standing up for one’s beliefs regardless of peer pressure.

Executive Summary

Conclusion

The *Gimme6* project is clearly on target in terms of its overall goals and core objectives. The television series features appealing characters engaged in activities and interests that many children in both Cypriot communities can relate to. Strongly appealing characters and intriguing storylines can amuse and engage the audience. Despite the small base of viewers, pre to post-viewing attitude change among this limited sample suggests that the series can have substantial impact on the perceptions, beliefs and behaviors which contribute to mutual respect, understanding and cooperation between the two communities.

Unfortunately, broadcast reach was disappointing. It is unclear to what extent the low viewership in both the Greek Cypriot and Turkish Cypriot communities was a function of broadcast decisions, lack of promotion for the show, community resistance, lack of access to television or other factors. Nevertheless, the findings strongly suggest that the project directly targets issues relevant to the children of Cyprus, can contribute to improved sense of self and appreciation of the similarities and differences of other children and cultures, and is therefore worthy of continued support.

However, given access issues and recreational behavior patterns, reliance on television as the sole platform may not do justice to the project and other strategies must be considered for widening the audience in the future.

Executive Summary

Conclusion (continued)

The property certainly warrants consideration of a relatively ambitious promotional strategy that frames the benefits of the series in the context of a politically neutral positioning. Given each community's attraction to domestic and imported soap operas, promotion may position the show as a children's soap opera or mini-series with a continuing and engaging story line.

Any campaign should be designed to help maximize the target audience's attention to the series, working even to bring non-television watchers to the show. In order to do this, off-air as well as on-air campaigns should be considered. Moreover, because access to television itself may be limited, and while the series itself may effectively communicate valuable messages and reach viewers on a critical emotional level, there is a danger that only concrete information will be imparted without the broader and deeper concepts and skills necessary to change thinking and behavior. Therefore, a broad-based outreach strategy must be considered.

Such an effort could begin with a look at how children spend their day, the places where they are, and how they can be reached in those settings. Then, suitable materials, possibly including workshops for parents, teachers, and community-based caregivers, could be developed. For example, materials and workshops could be designed to encourage and support teachers' use of the series in the classroom, utilizing the full curriculum to reinforce learning and practice techniques for effective social interaction, conflict resolution, cooperation, and appreciation of others.

Executive Summary

Conclusion (continued)

Because children are unlikely to seek explicitly educational literature, the *Gimme6* Project may wish to consider publishing novellas or comic books that continue the adventures of the series characters and subtly present and reinforce the general concepts underlying the project. “*Gimme6* What if” games and challenges might be incorporated into informal after-school settings to help children think about and modify their behaviors in a group setting.

The purpose of both the promotional and outreach strategies would be to bring *Gimme6* to all the children of Cyprus.

Findings

Findings

Note On Significance Testing

For the between group comparisons made in this report differences of 6% or more are generally significant at the .05 level. This means that there is a 95% probability that there are real differences in the populations represented by these samples.

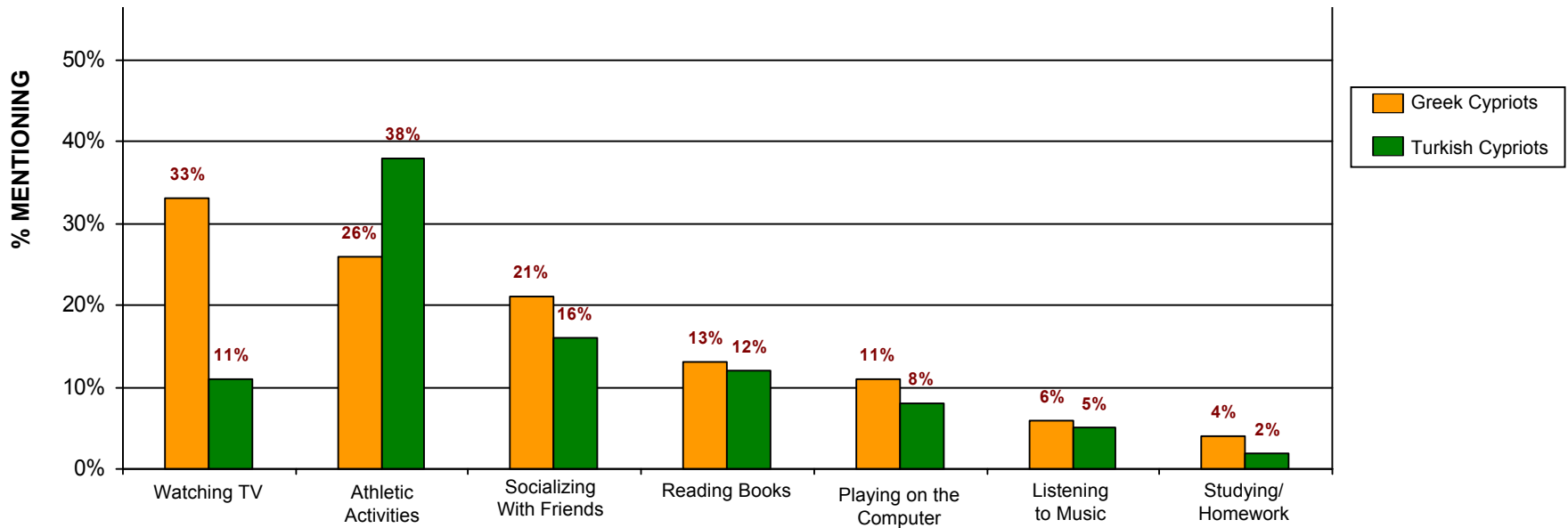
Recreational Activities

Findings: Recreational Activities

FAVORITE ACTIVITIES OUTSIDE OF SCHOOL - Greek Cypriots vs. Turkish Cypriots -

Children in the Greek Cypriot and Turkish Cypriot communities share many of the same interests but:

- Greek Cypriots are 3 times more likely to spend their spare time watching TV (33% vs. 11%), while
- Turkish Cypriots are more involved in sports and other athletic activities

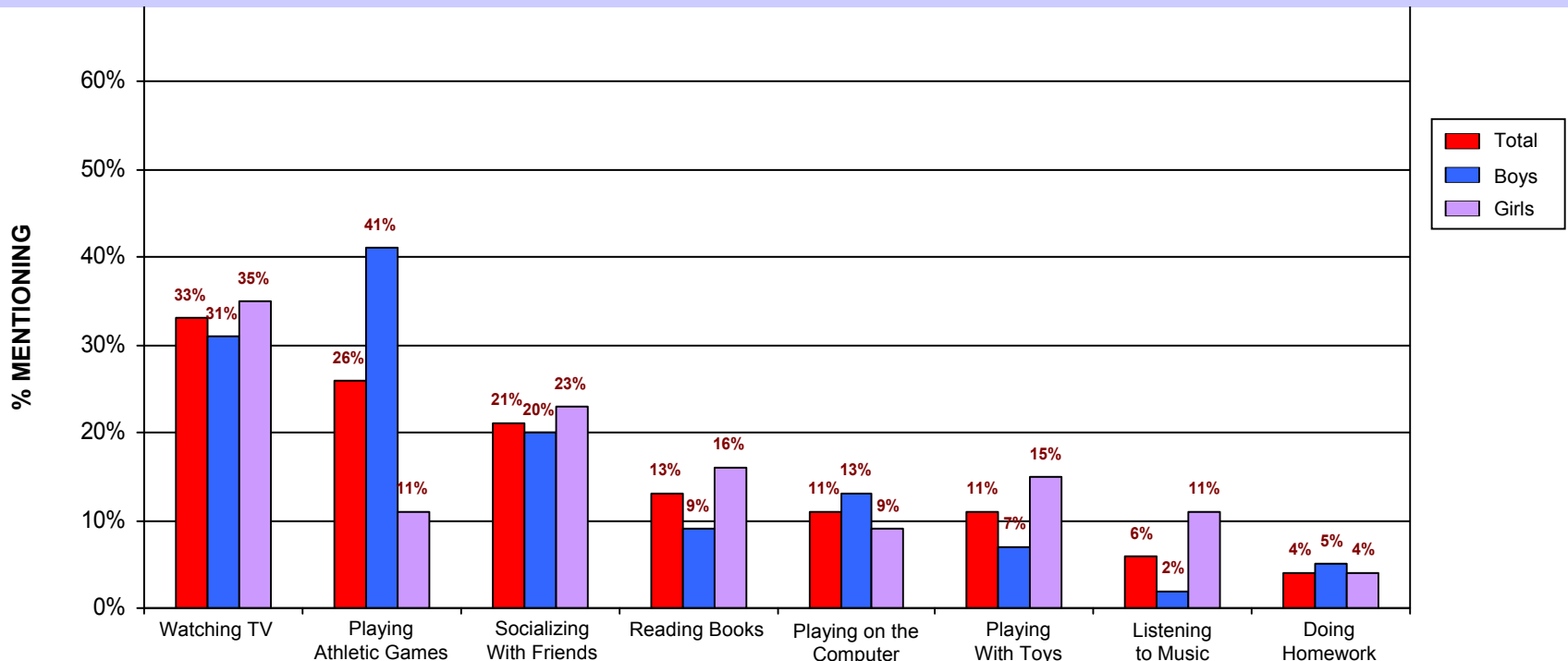


Findings: Recreational Activities

FAVORITE ACTIVITIES OUTSIDE OF SCHOOL (Greek Cypriots) - By Gender -

Among Greek Cypriots, recreational preferences vary significantly by gender. Although the two groups are united by an attraction to television shows (about 1/3 of each sex):

- Boys are far more drawn to sports/athletics (41% vs. 11% of girls) and somewhat more attached to the computer (13% vs. 9%)
- Girls are relatively more involved in sedentary and non-competitive activities such as listening to music (11% vs. 2% of boys), playing with toys (15% vs. 7%) and reading (16% vs. 9%)

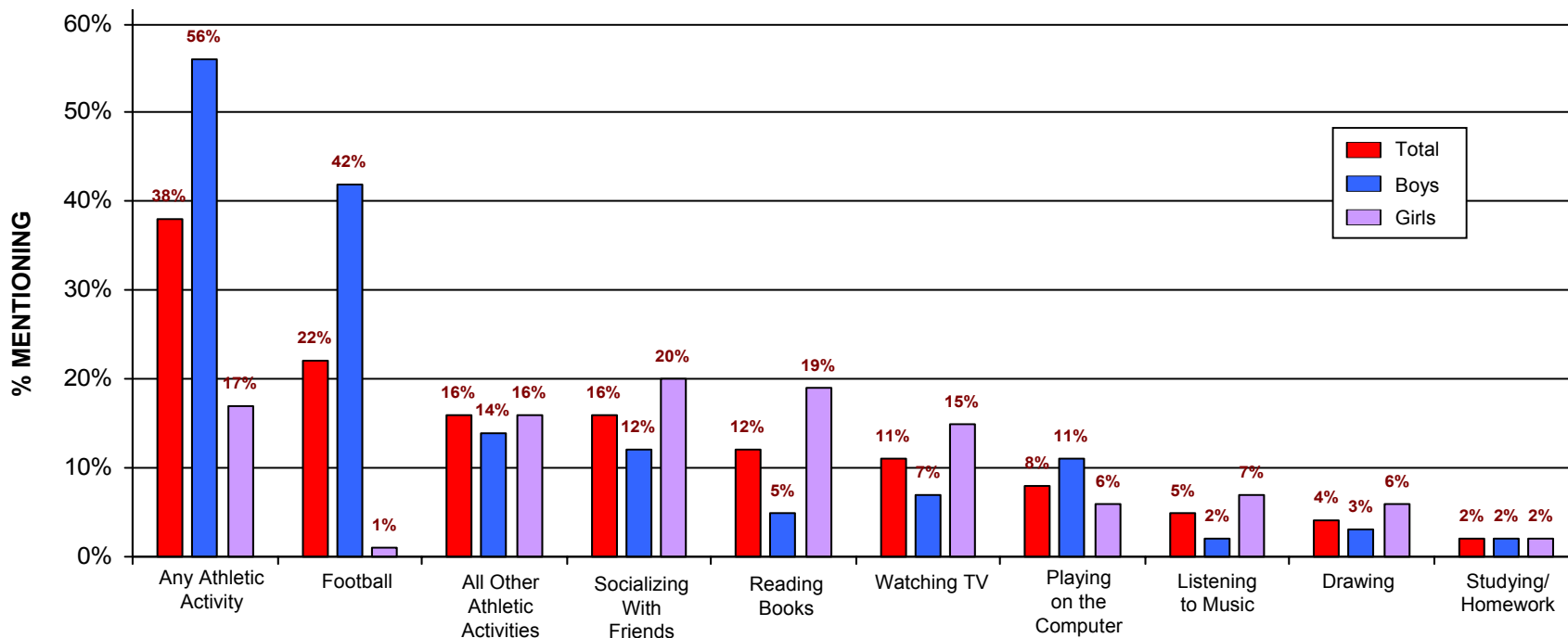


Findings: Recreational Activities

FAVORITE ACTIVITIES OUTSIDE OF SCHOOL (Turkish Cypriots) - By Gender -

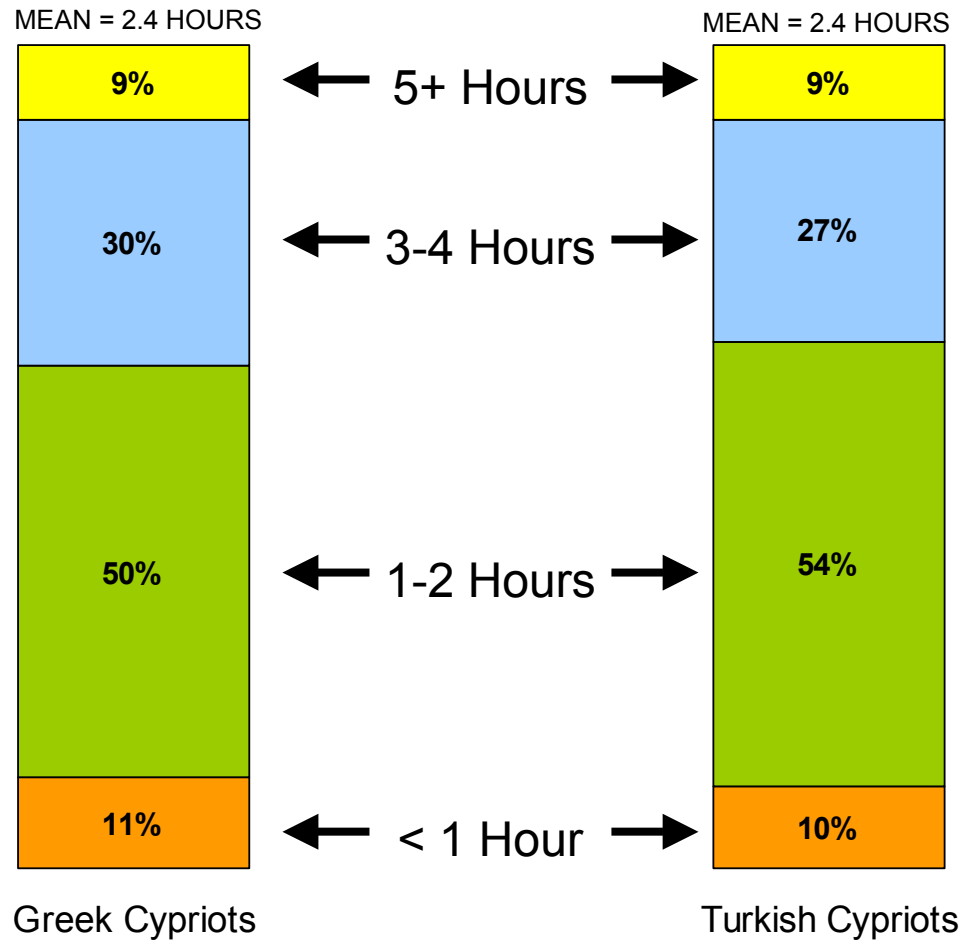
In terms of recreational pursuits, gender differences among Turkish Cypriots are similar but even more pronounced than those among Greek Cypriots:

- Football is virtually an exclusive boy's club (favored by 42% of boys vs. 1% of girls) although both sexes share an interest in other athletic activities (14% vs. 16%)
- Girls are relatively much more likely to claim a preference for reading (19% vs. 2% of boys), socializing with friends (20% vs. 12%), and watching TV (15% vs. 7%)



Findings: Recreational Activities

DAILY TV CONSUMPTION (Greek Cypriots vs. Turkish Cypriots)



Although Turkish Cypriots are less likely than Greek Cypriots to include television among their favorite activities, children who do watch television tend to watch the same amount in both communities (2.4 hours on average):

- The largest number watch only 1-2 hours per day but
- Over 1/4 watch 3-4 hours

Findings: Recreational Activities

FAVORITE TV SHOWS (Greek Cypriots)

	TOTAL	AREA		GENDER		SOCIAL CLASS	
Base:	(577)	Urban (376)	Rural (201)	Boys (299)	Girls (278)	A/B/C1 (133)	C2/D/E (444)
Brazilian/Mexican Series	32%	30%	35%	17%	47%	21%	35%
Cartoons	30	26	37	39	20	33	30
Greek Game Shows/ Comedies/Films	20	20	12	19	19	25	17
Cyprus Comedy Series	19	22	12	24	12	20	18

☐ = Significantly higher than counterpart at 5% risk level

Among Greek Cypriot children, imported shows tend to be more popular than those produced in Greece or Cyprus. Brazilian and Mexican series (32%) and cartoons (30%) reach the widest audience with:

- The former relatively more appealing to girls (47% vs. 17% of boys) and children in lower socioeconomic classes (35% vs. 21% of higher levels)
- The latter drawing more boys (39% vs. 20% of girls) and children in rural areas (37% vs. 26% of urban children)

Findings: Recreational Activities

FAVORITE TV SHOWS (Turkish Cypriots)

	TOTAL
Base:	(568)
Cartoons	21%
Turkish Soap Opera	19
Brazilian/Mexican Series	8

Like Greek Cypriot children, Turkish Cypriots are also drawn to cartoons. However “foreign” shows are much less popular than those produced in Turkey

Attitudes and Opinions

Attitudes and Opinions

Attitude and Opinion Evaluations

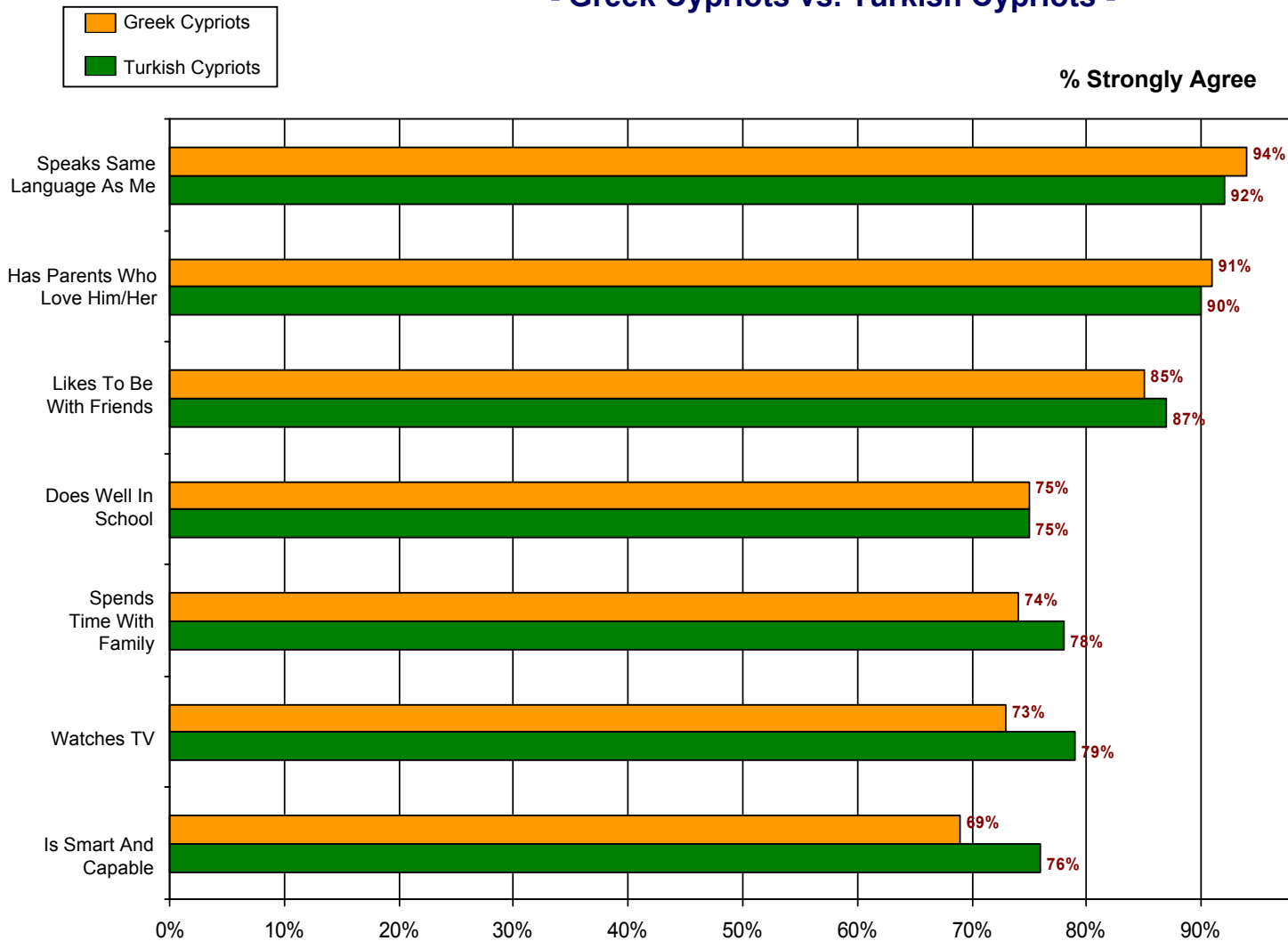
Respondents were asked to indicate whether they “Strongly Agree”, “Somewhat Agree”, “Somewhat Disagree”, or “Strongly Disagree” with each of:

- 29 statements about children in their own community
- the same 29 statements about children in the other community
- 9 statements about opinions regarding social interactions

Analyses focused on the percent rating a statement “Strongly Agree” since this is both the best indicator of true beliefs and the measure which best differentiated different sample groups and different attitude dimensions within each group.

Findings: Attitudes and Opinions

ATTITUDES TOWARD CHILDREN IN OWN COMMUNITY - Greek Cypriots vs. Turkish Cypriots -

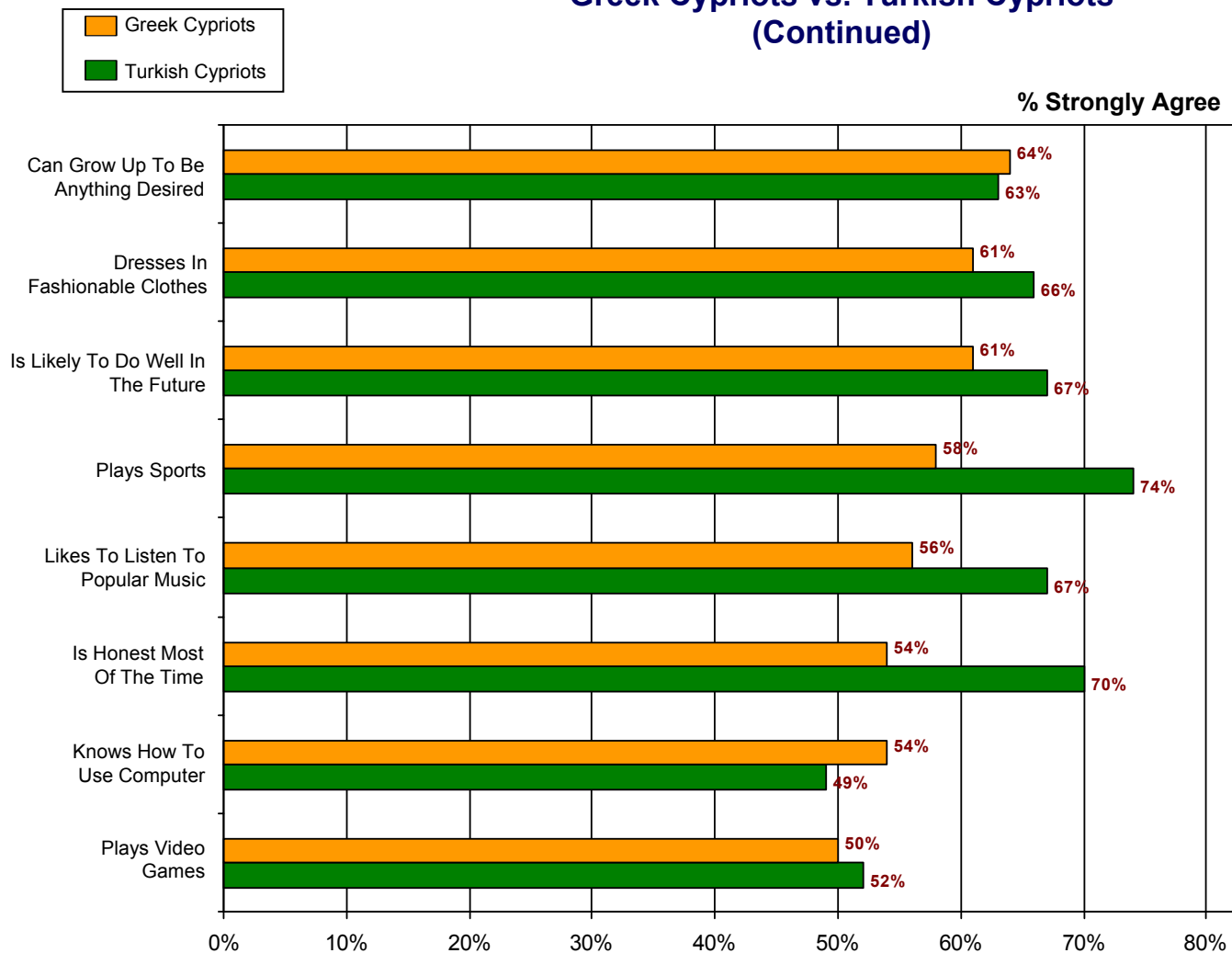


Children in both communities tend to give peers in their own community especially high ratings (over 2/3 strongly agree) on characteristics related to being a good member of the community and the family:

- Virtually all children believe that their peers speak the same language, have loving parents and like to be with friends.
- Two-thirds to three-quarters see their peers as family-oriented, smart/capable and good in school.
- Despite differences between the two communities on popularity of television, about three-quarters of children in each community think that their peers watch TV.

Findings: Attitudes and Opinions

ATTITUDES TOWARD CHILDREN IN OWN COMMUNITY - Greek Cypriots vs. Turkish Cypriots - (Continued)

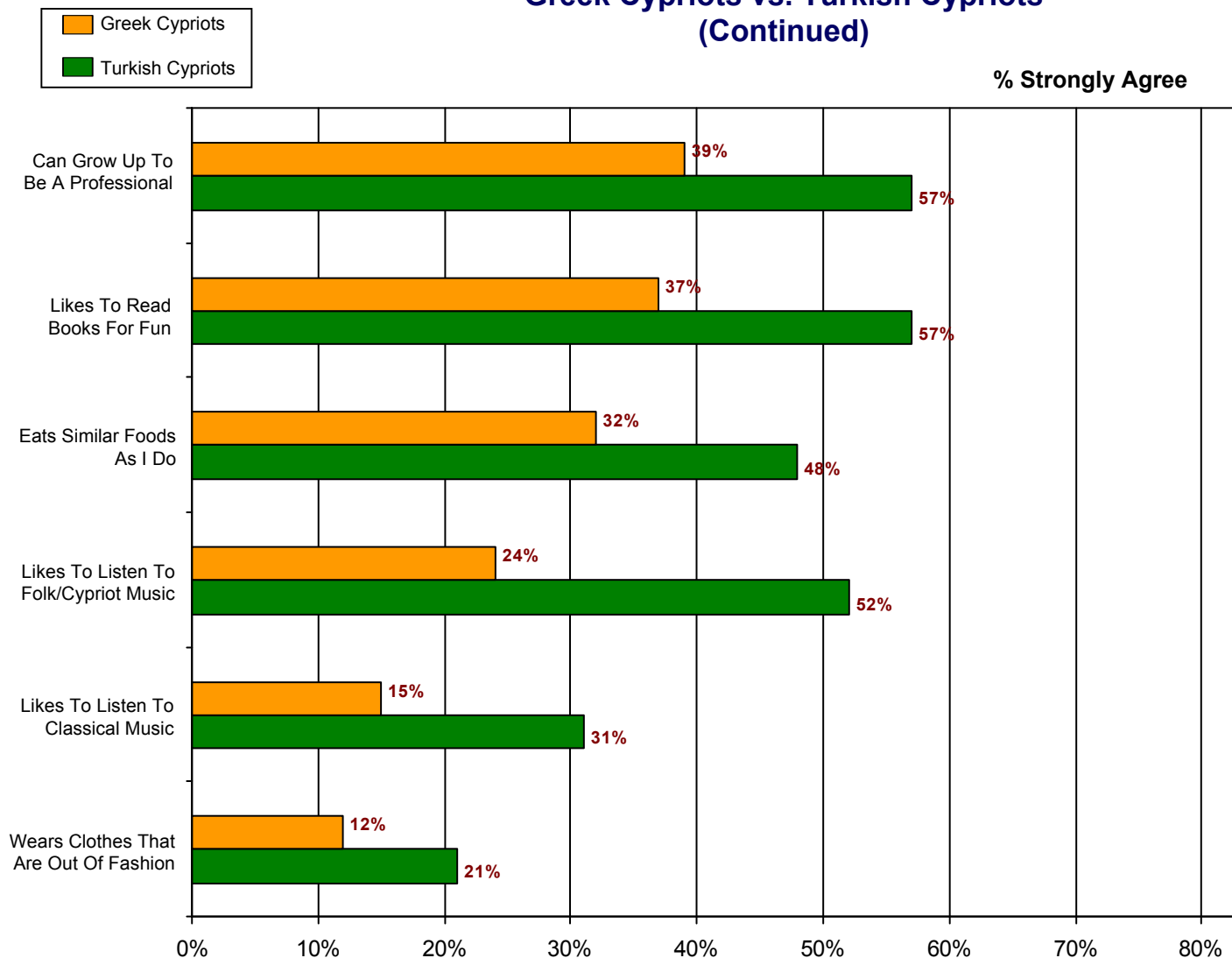


The majority of children in both communities believe that peers in their own community have bright prospects for the future and share their social tastes in terms of recreational activities, music and fashion. Compared to Greek Cypriots, Turkish Cypriots are more likely to believe that their peers:

- Play sports (74% vs. 58%) which reflects actual behavioral differences between the two groups
- Are honest (70% vs. 54%), like popular music (67% vs. 56%), dress fashionably (66% vs. 61%) and are likely to do well in the future (67% vs. 61%) which may reflect a maligned minority/less affluent group denying other's stereotypes of their community and their own fears about prospects for a successful future.

Findings: Attitudes and Opinions

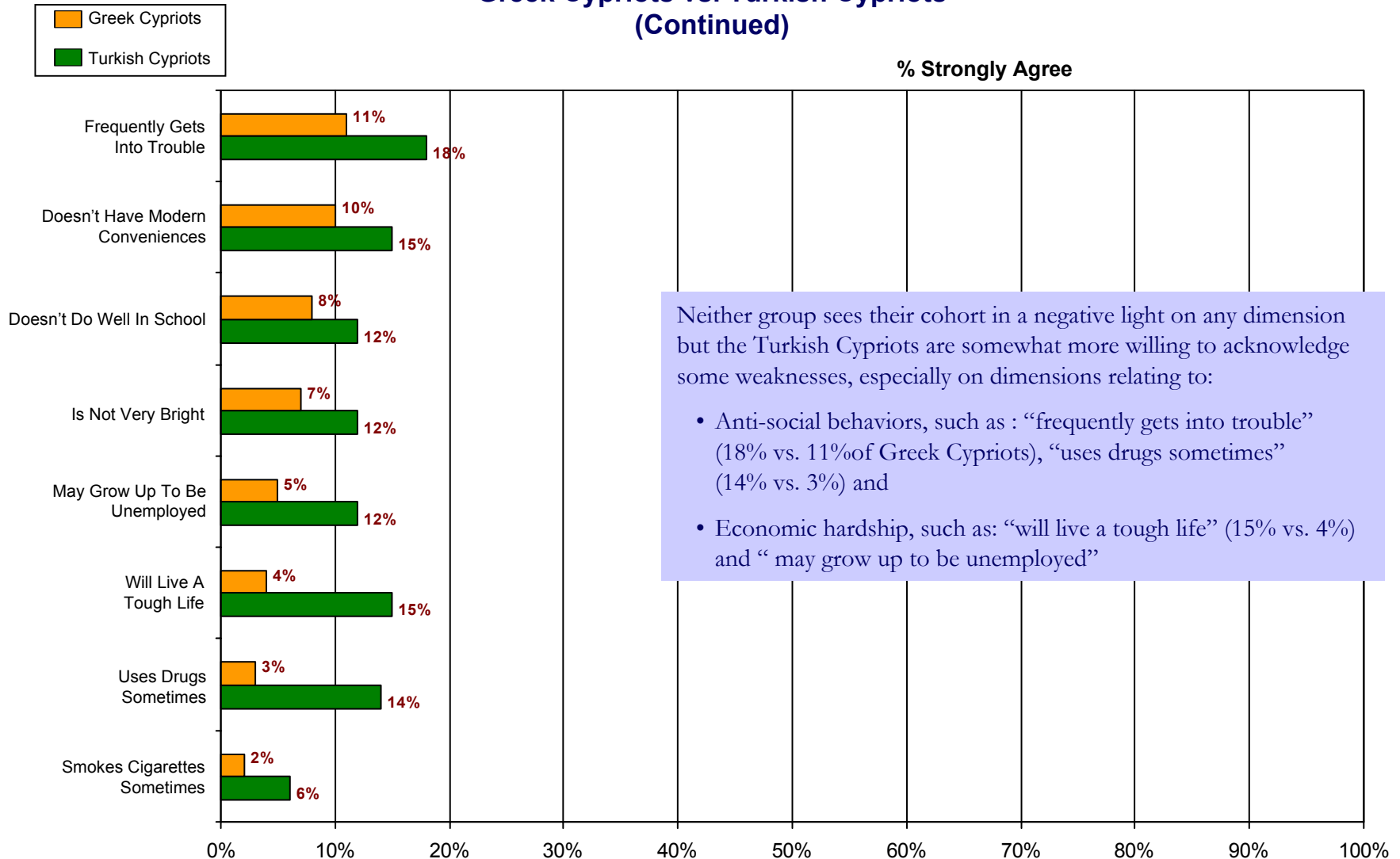
ATTITUDES TOWARD CHILDREN IN OWN COMMUNITY - Greek Cypriots vs. Turkish Cypriots - (Continued)



- Compared to Greek Cypriots, Turkish Cypriots are more likely to believe that peers in their community listen to all types of music and spend time reading. While these differences may reflect an exaggerated pride, they may also indicate that households which are less likely to watch TV may use a variety of alternative media for recreation.
- Less than half of both groups believe that their neighbors eat similar foods to them, demonstrating the diversity within each community.

Findings: Attitudes and Opinions

ATTITUDES TOWARD CHILDREN IN OWN COMMUNITY - Greek Cypriots vs. Turkish Cypriots - (Continued)



Findings: Attitudes and Opinions

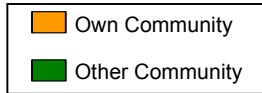
ATTITUDINAL GAPS (Greek Cypriots) - Own vs. Other Community -

Greek Cypriot children perceive a wide gap between themselves and the Turkish Cypriot community, especially on

- language
- dimensions relating to future success - school performance, intelligence, competence, computer skills, future prospects
- contemporary interests and tastes in music and fashion

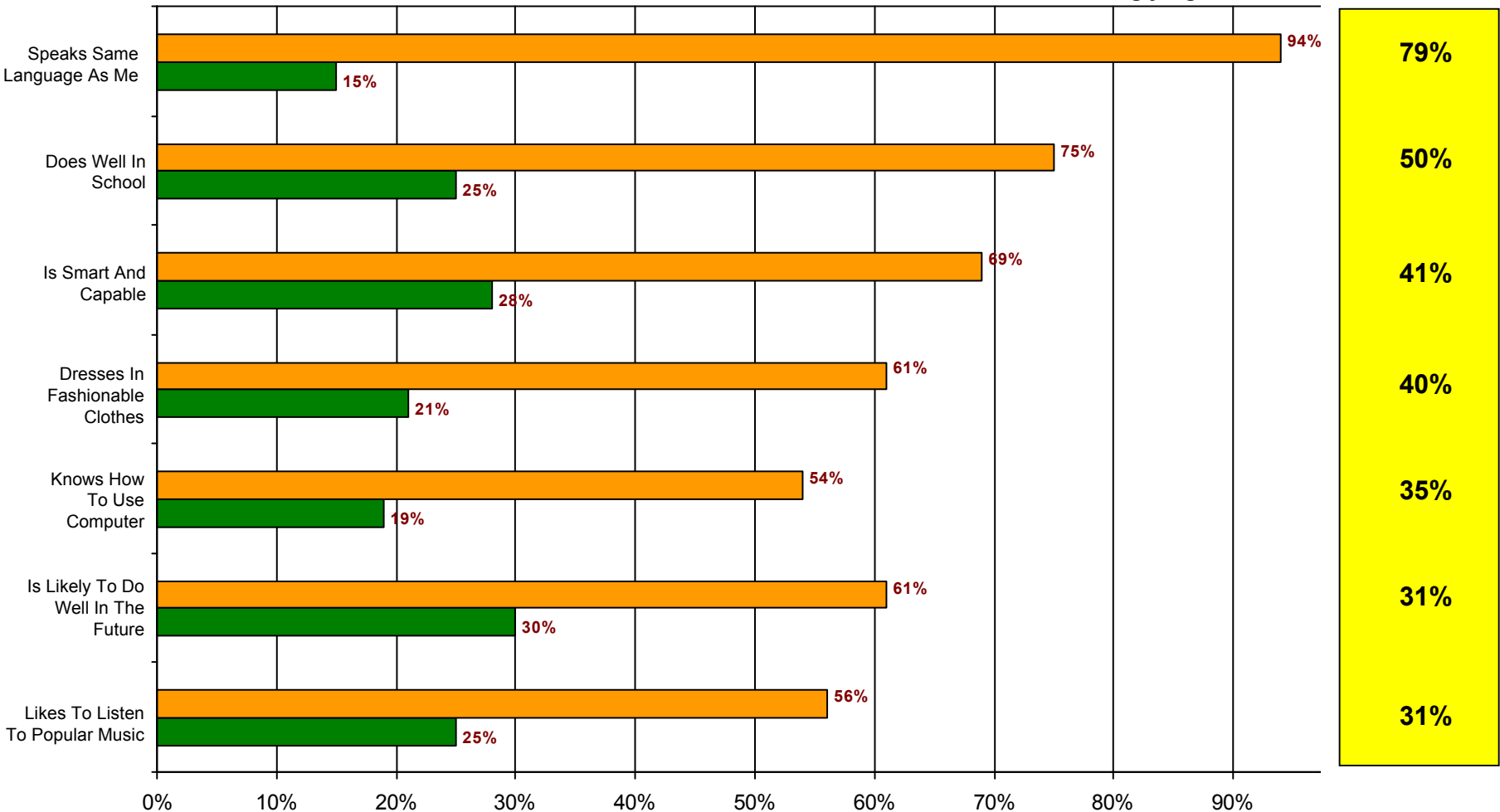
Findings: Attitudes and Opinions

ATTITUDINAL GAPS (Greek Cypriots) - Own vs. Other Community - (Continued)



% Strongly Agree

GAP



Findings: Attitudes and Opinions

ATTITUDINAL GAPS (Greek Cypriots) - Own vs. Other Community - (Continued)

Greek Cypriot children see moderate gaps between themselves and Turkish Cypriots on dimensions relating to:

- Recreational activities - video games, TV, socializing, sports
- Family Strength - loving parents, spending time together
- Career opportunities - “can grow up to be anything he/she wants to be; a professional”
- Food preferences

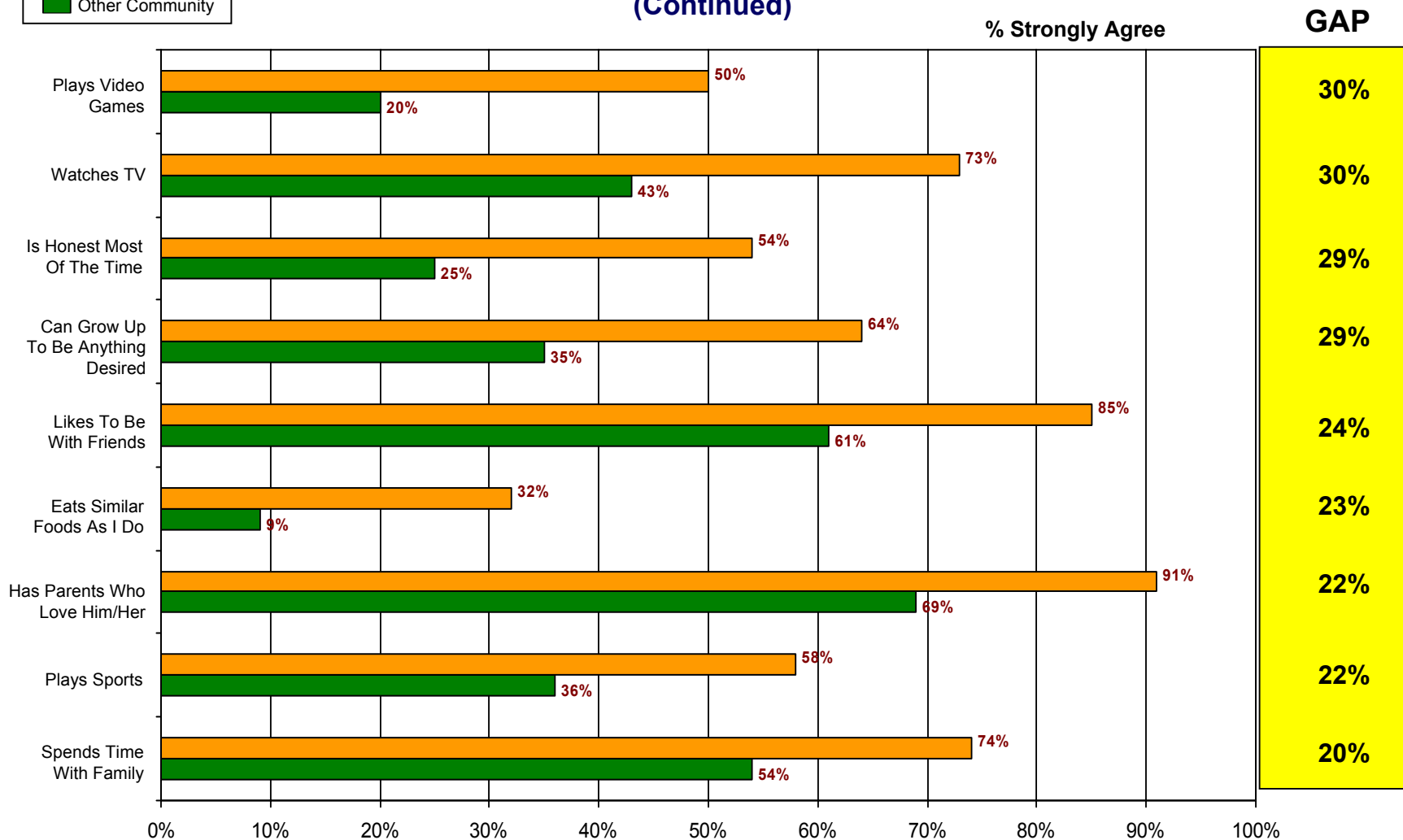
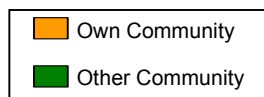
Findings: Attitudes and Opinions

ATTITUDINAL GAPS

(Greek Cypriots)

- Own vs. Other Community -

(Continued)



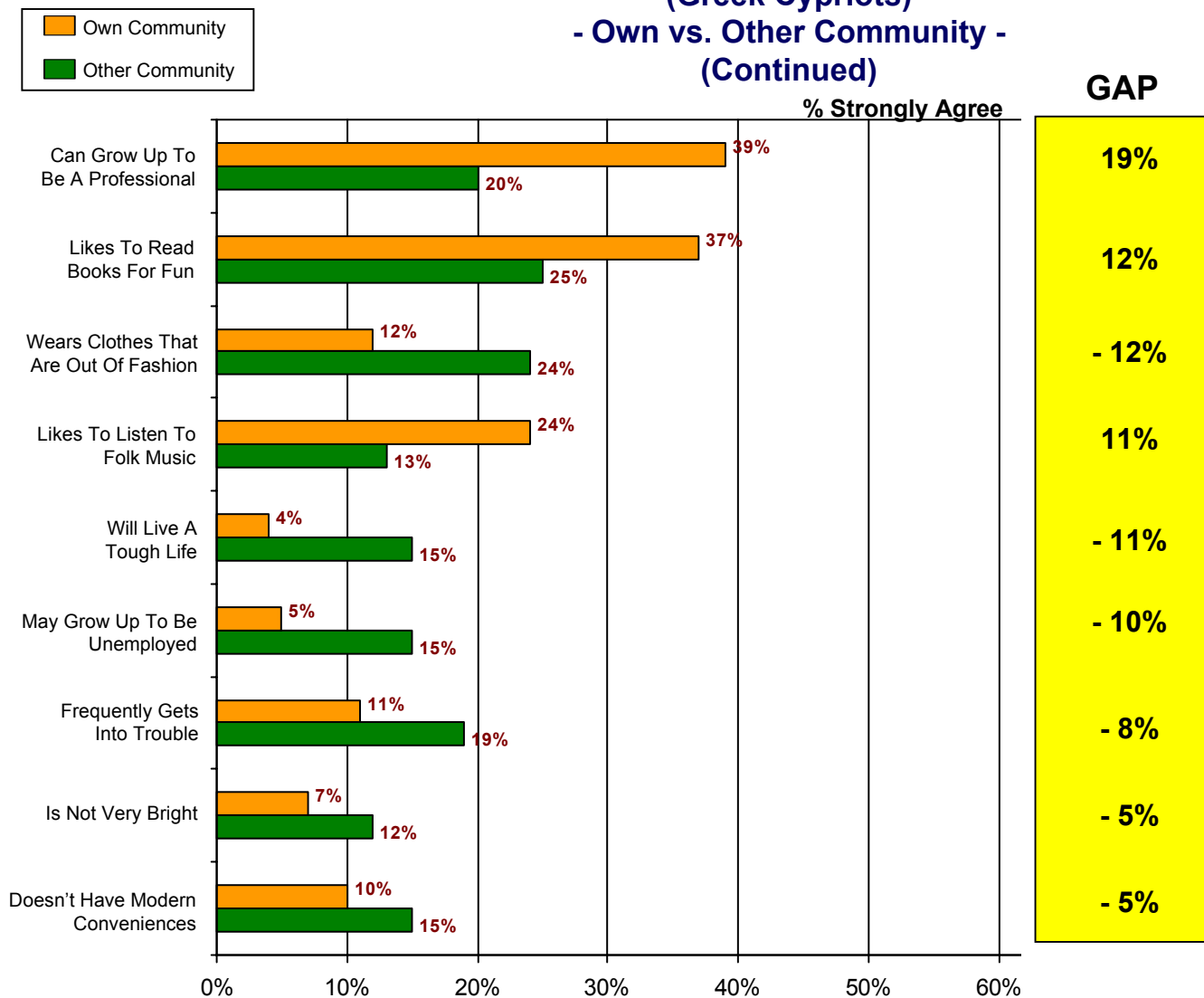
Findings: Attitudes and Opinions

ATTITUDINAL GAPS

(Greek Cypriots)

- Own vs. Other Community -

(Continued)



While the Greek Cypriots see the Turkish Cypriots as a very different culture they do not seem to consider them inherently bad or inferior. They give their own community the advantage on performance and future prospects but they do not see the other community as especially more likely to engage in anti-social behaviors (trouble-making, drug-use...) or as lacking in basic intelligence (not very bright).

Findings: Attitudes and Opinions

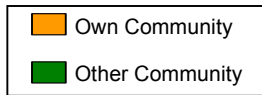
ATTITUDINAL GAPS (Turkish Cypriots) - Own vs. Other Community -

With the exception of language, Turkish Cypriot children put far less distance between themselves and the Greek Cypriots than vice versa. Still patterns of perceived differences are similar:

- The primary dimension used to differentiate the two communities is potential for future success with Turkish Cypriots rating themselves more positively on school performance, intelligence/competence, likelihood of future success and opportunity to pursue any career
- Unlike Greek Cypriot children, Turkish Cypriots include greater honesty among the top characteristics setting themselves apart from the other community

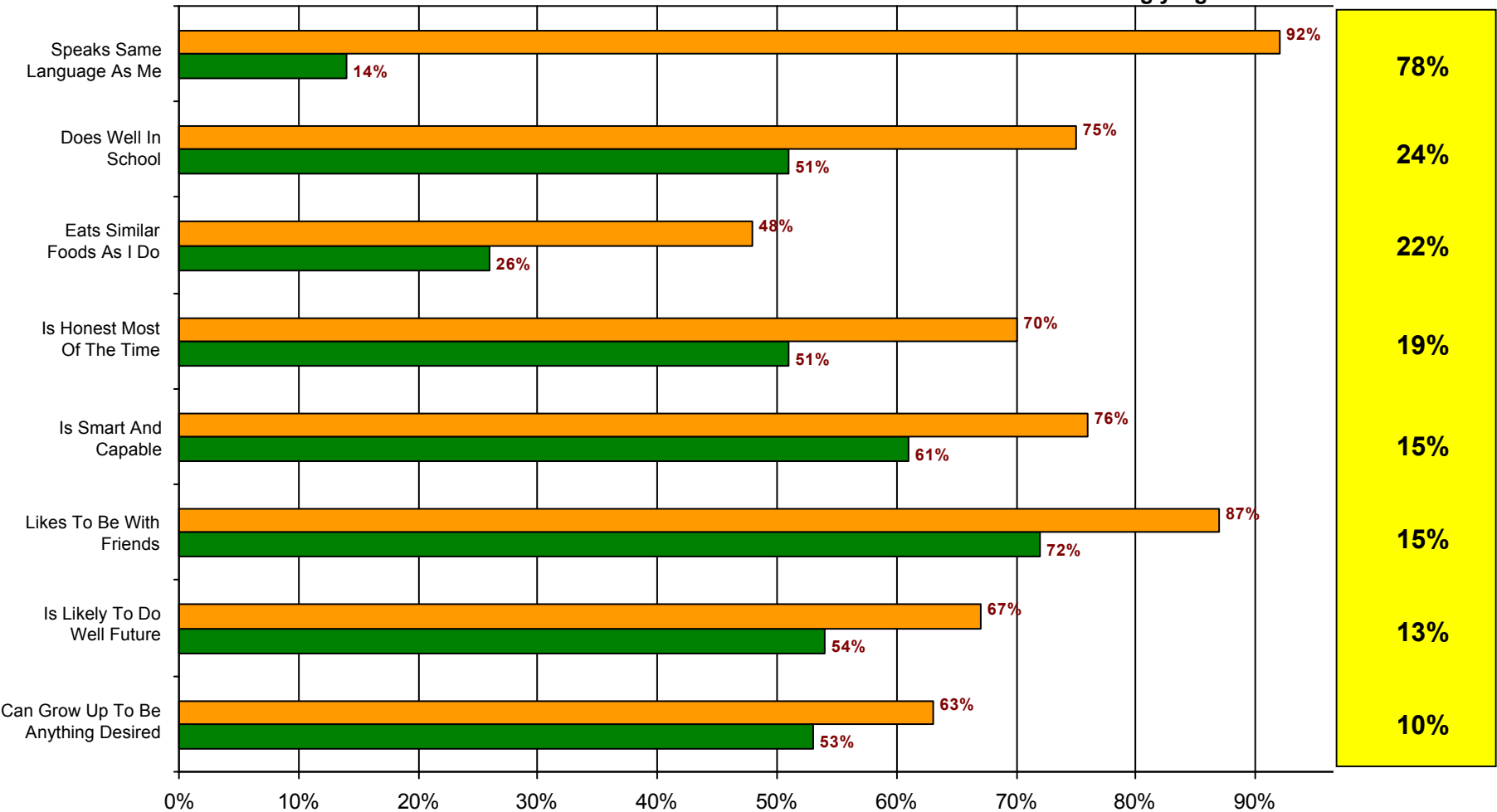
Findings: Attitudes and Opinions

ATTITUDINAL GAPS (Turkish Cypriots) - Own vs. Other Community -



% Strongly Agree

GAP

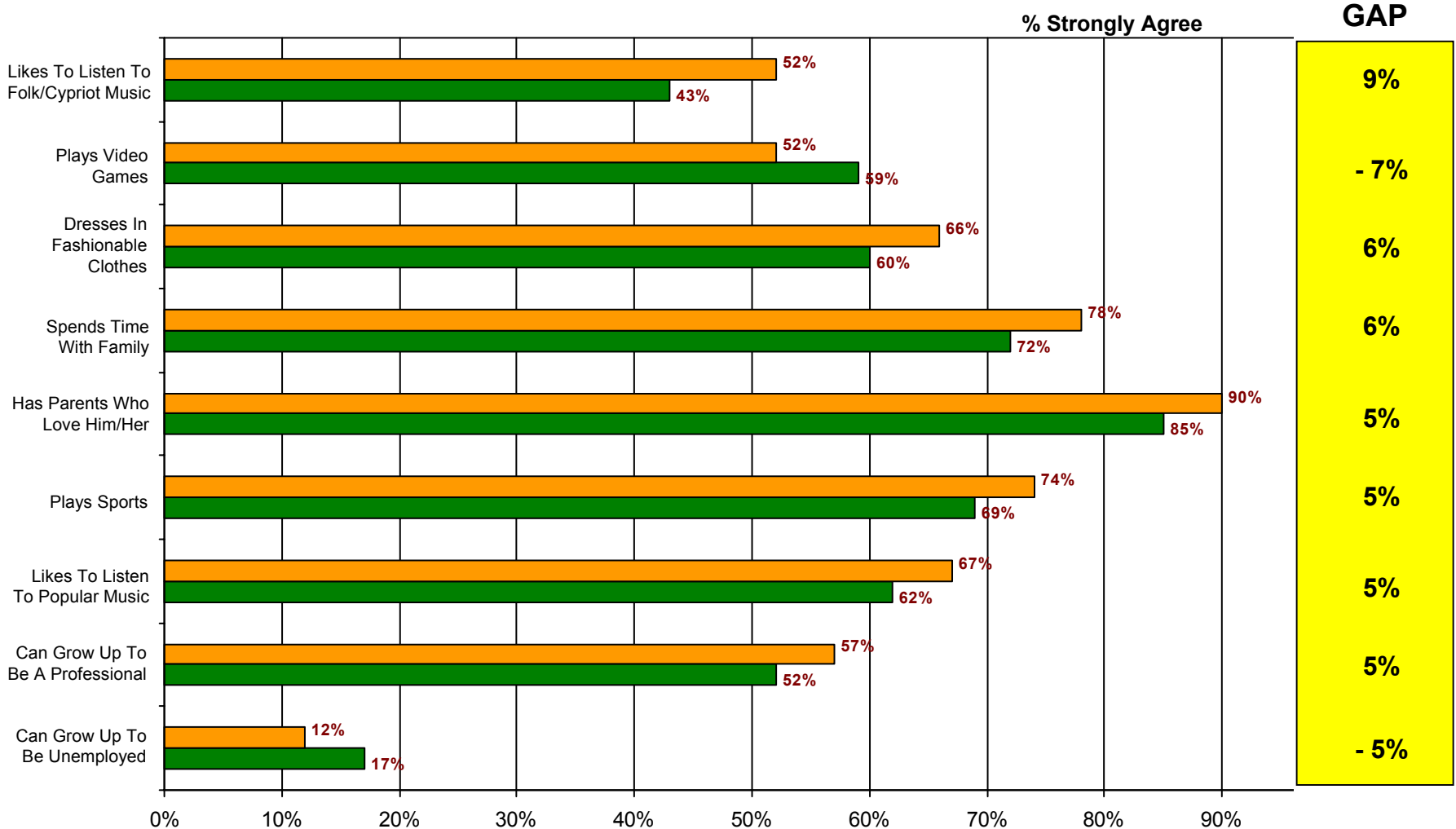
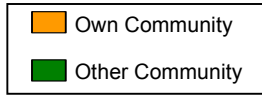


Findings: Attitudes and Opinions

Compared to Greek Cypriot children, Turkish Cypriots are far less likely to believe that the two communities differ in terms of:

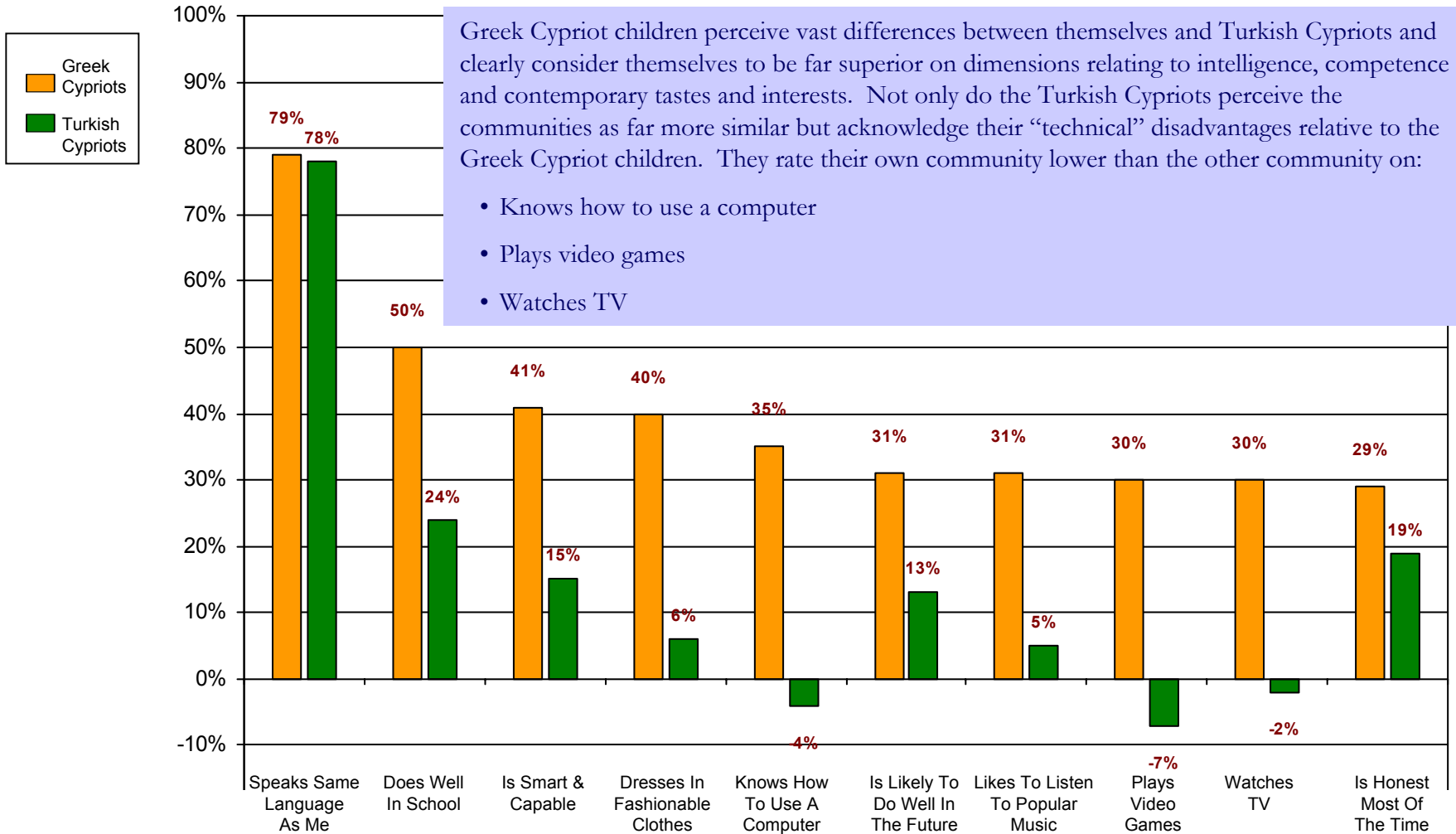
- Recreational preferences
- Taste in music and fashion
- Family strength

ATTITUDINAL GAPS (Turkish Cypriots) - Own vs. Other Community -



Findings: Attitudes and Opinions

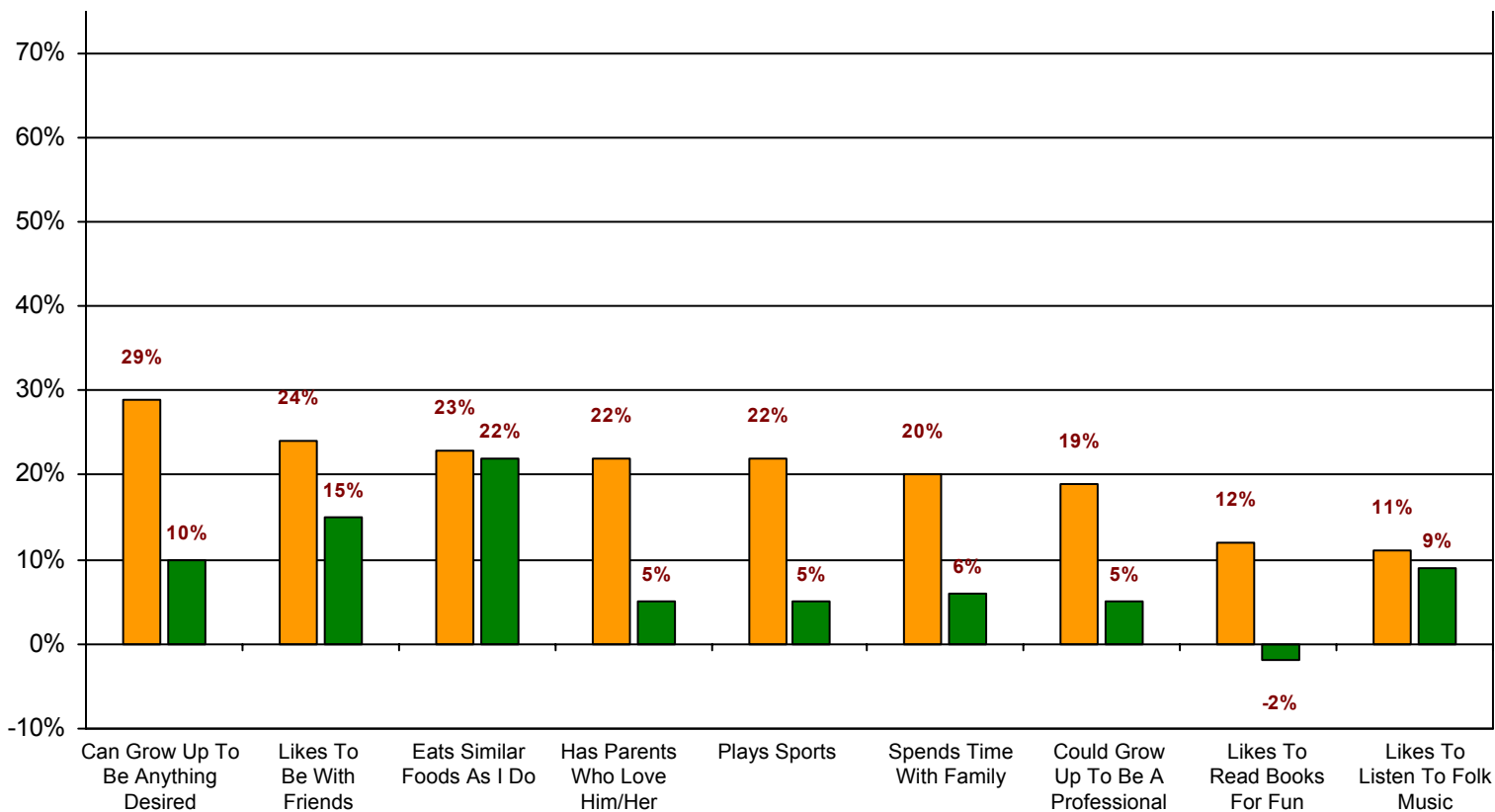
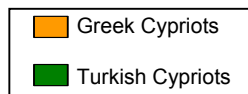
PERCEIVED DISTANCE BETWEEN OWN AND OTHER COMMUNITY - Greek Cypriots vs. Turkish Cypriots -



* Positive percentages indicate that the given group rated their own community higher than the other community on the given attributes. Negative percentages indicate that the given group rated their own community lower than the other community on the given attributes.

Findings: Attitudes and Opinions

PERCEIVED DISTANCE BETWEEN OWN AND OTHER COMMUNITY - Greek Cypriots vs. Turkish Cypriots - (Continued)

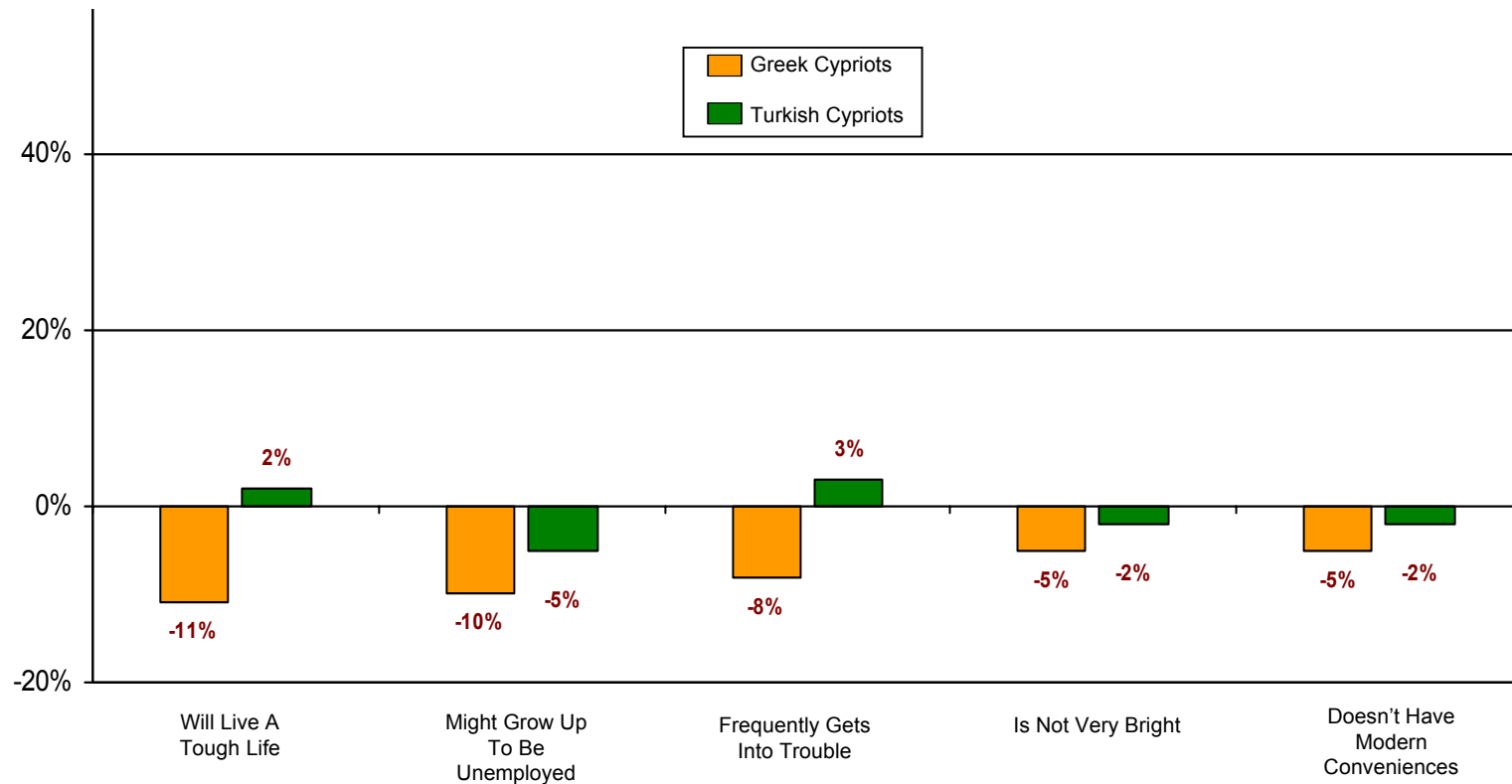


* Positive percentages indicate that the given group rated their own community higher than the other community on the given attributes. Negative percentages indicate that the given group rated their own community lower than the other community on the given attributes.

Findings: Attitudes and Opinions

PERCEIVED DISTANCE BETWEEN OWN AND OTHER COMMUNITY - Greek Cypriots vs. Turkish Cypriots - (Continued)

While both groups are unlikely to ascribe negative characteristics to either community, Turkish Cypriots see themselves as relatively more likely to get into trouble and live a tough life.



* Positive percentages indicate that the given group rated their own community higher than the other community on the given attributes. Negative percentages indicate that the given group rated their own community lower than the other community on the given attributes.

Findings: Attitudes and Opinions

PERSONAL OPINIONS (Greek Cypriots vs. Turkish Cypriots)

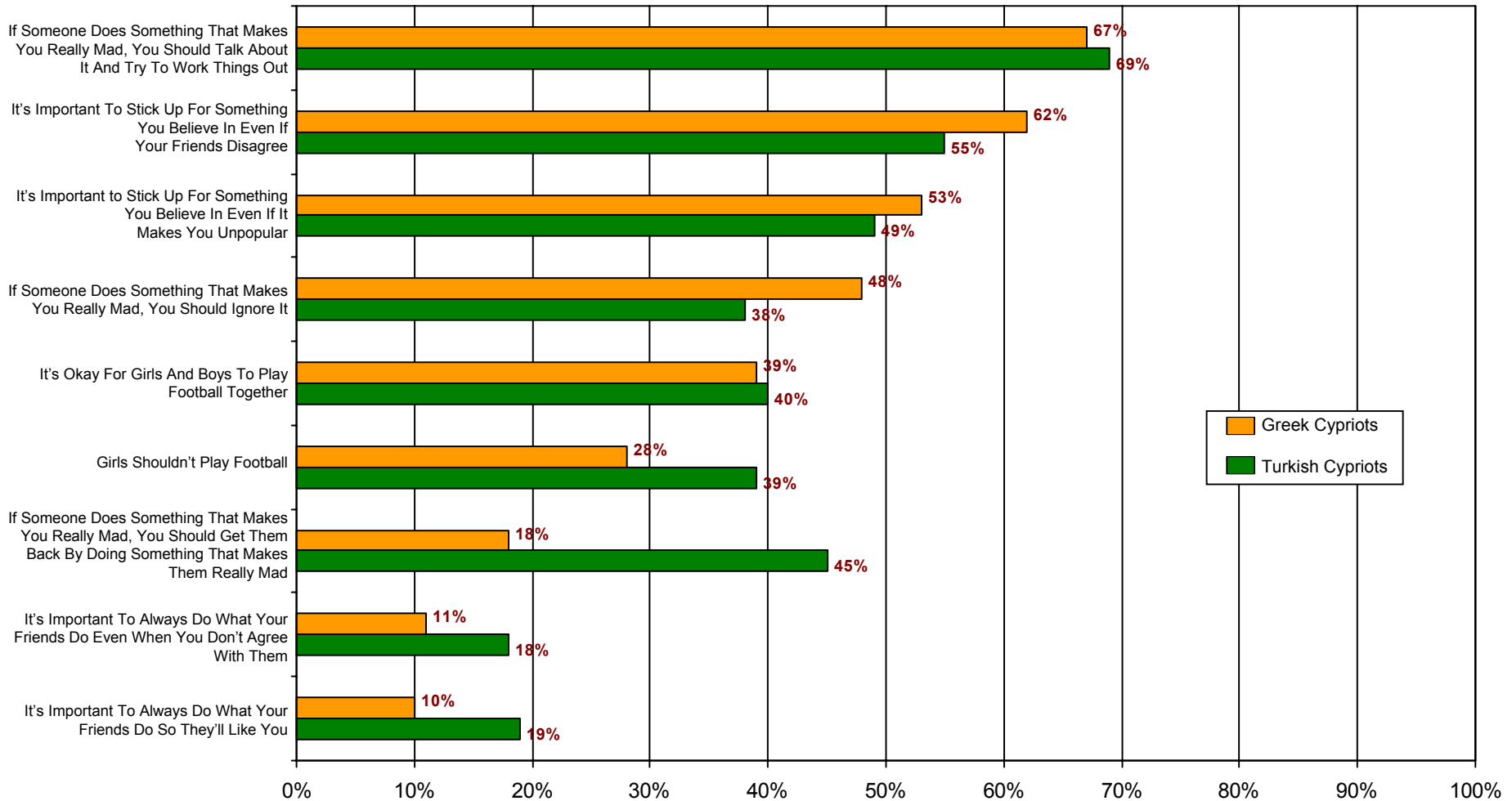
When it comes to social interactions both groups seem to value cooperation, problem-solving, diplomacy and independent thinking. However the Turkish Cypriot group is relatively more likely to express opinions which suggest greater acceptance of anti-social behaviors, sexist attitudes and peer pressure.

- In situations when “someone makes you really mad,”
 - ✓ over two-thirds of each group favor talking and trying to work things out
 - ✓ Greek Cypriots are next most likely to “ignore it” (48%) and least likely to try to get back at the offender (18%)
 - ✓ Turkish Cypriots are more likely to seek revenge (45%) than to let the matter drop (38%)
- Both groups are likely to stick up for what they believe in, even if
 - ✓ their friends disagree (62% Greek Cypriot, 55% Turkish Cypriot) or
 - ✓ it makes them unpopular (53% Greek Cypriot, 49% Turkish Cypriot)
- While neither group will always follow the crowd, Turkish Cypriots are relatively more likely to give in to peer pressure, believing that it is important to do what their friends do :
 - ✓ “even when you don’t agree with them” (18% vs. 11% Greek Cypriots)
 - ✓ “so they’ll like you” (19% vs. 10%)
- Both groups are moderately accepting of coed sports (about 2/5 believe boy/girl football is okay), but Turkish Cypriots are relatively more likely to oppose football for girls (39% vs. 28% Greek Cypriots)

Findings: Attitudes and Opinions

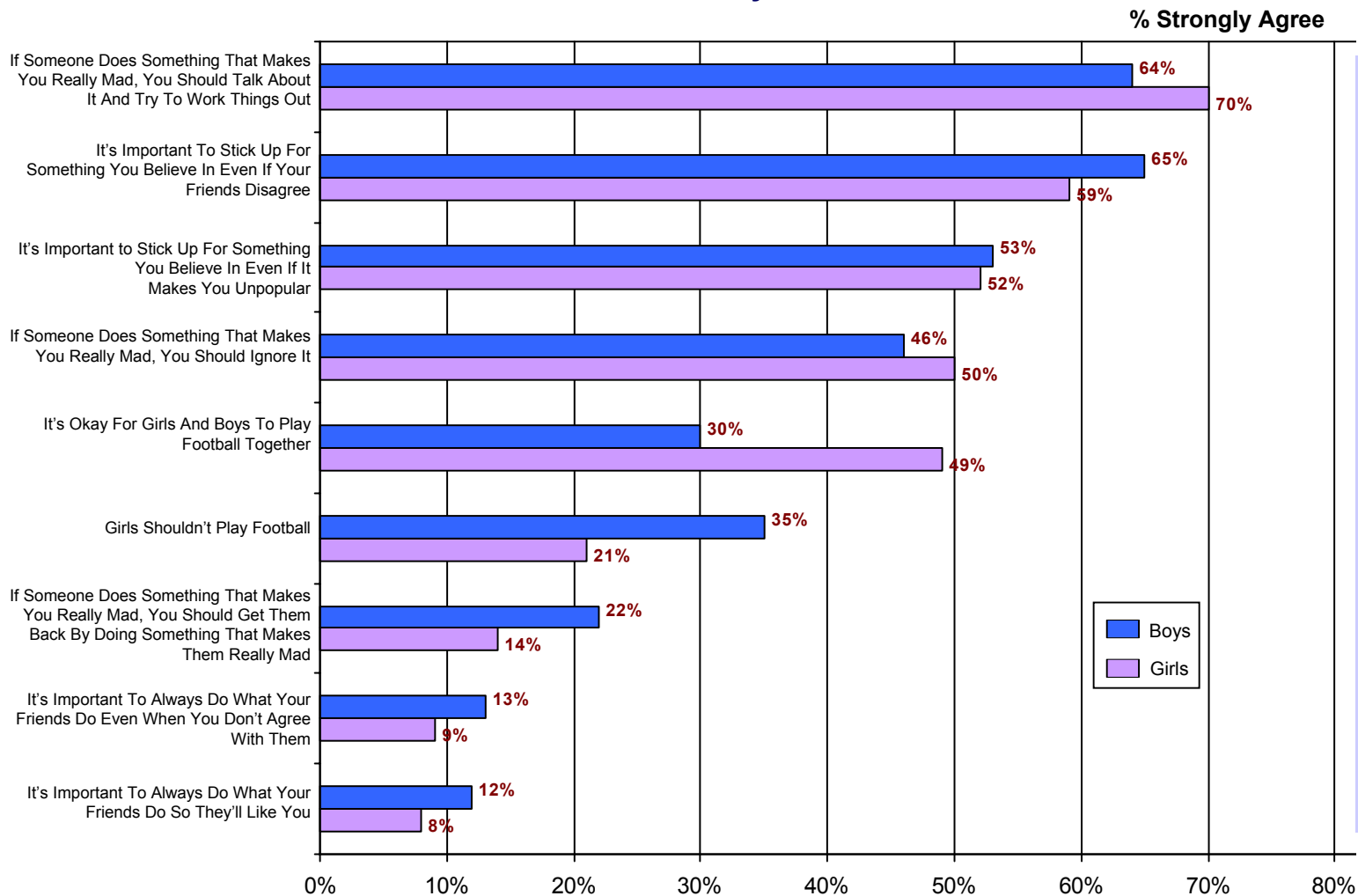
PERSONAL OPINIONS (Greek Cypriots vs. Turkish Cypriots) (Continued)

% Strongly Agree



Findings: Attitudes and Opinions

PERSONAL OPINIONS (Greek Cypriots) - By Gender -

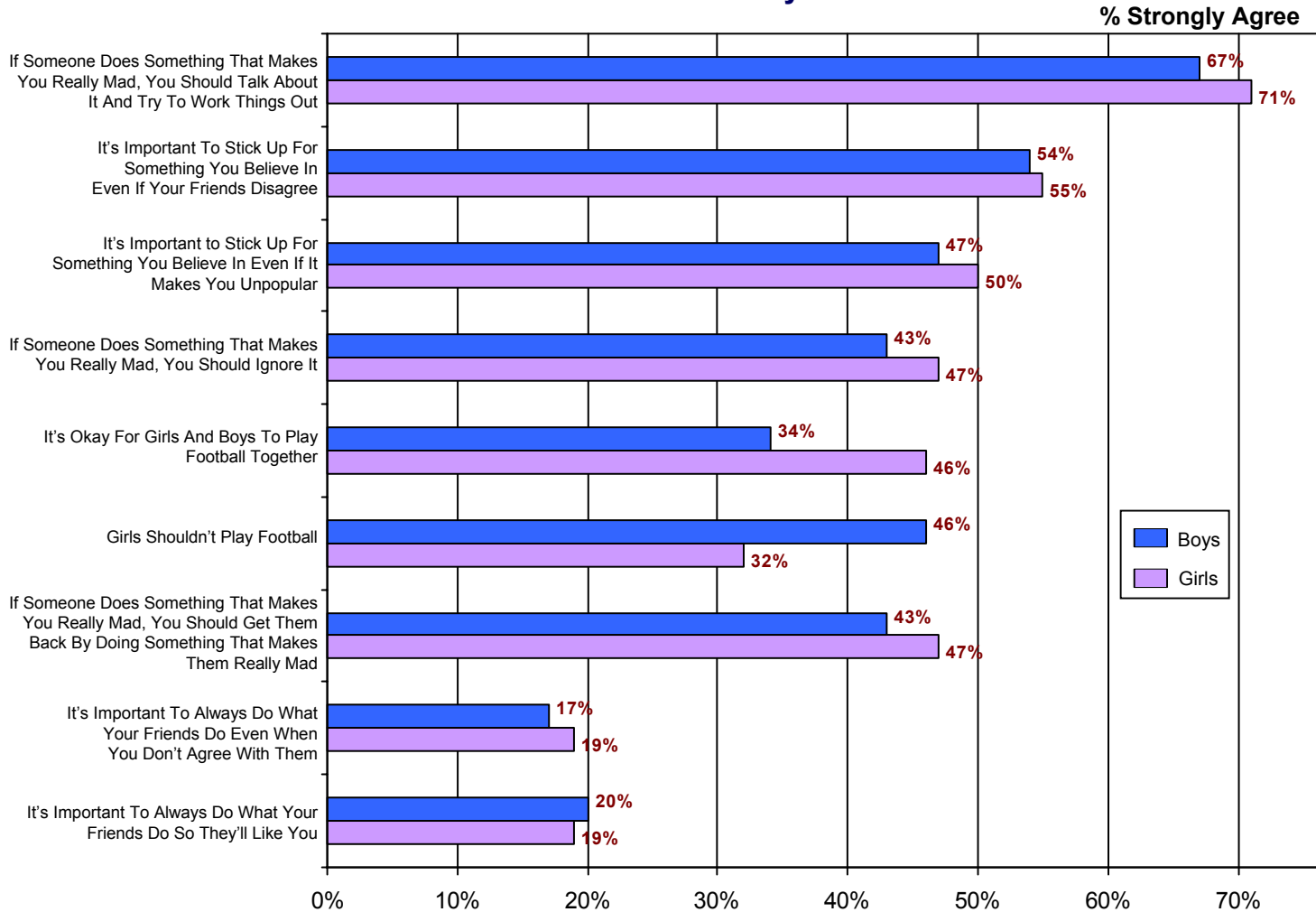


Greek Cypriot boys and girls tend to agree on most opinions related to social interactions but girls are somewhat more likely to:

- Favor non-aggressive solutions to arguments
- Support coed sports
- Shy away from confrontations (seek revenge, stick up for beliefs when friends disagree)

Findings: Attitudes and Opinions

PERSONAL OPINIONS (Turkish Cypriots) - By Gender -



Similarly, opinions among Turkish Cypriots vary little by gender.

- Most notably, girls are more likely to support coed football (46% vs. 34% of Boys)
- Surprisingly, both sexes are more likely than their Greek Cypriot counterparts to seek revenge when someone angers them:
 - Boys (43% vs. 22% Greek Cypriots)
 - Girls (47% vs. 14% Greek Cypriots)

Impact of the *Gimme6*
Television Series: Reach of the Series

Findings: Impact of the *Gimme6* TV Series

REACH OF *GIMME6* (Greek Cypriots)

	Base (578)	Viewing <i>Gimme6</i> TV Series
Total		9%
GENDER		
Boys	(299)	7
Girls	(279)	10
AGE		
8	(122)	2
9	(119)	5
10	(121)	9
11	(107)	13
12	(109)	16
AREA		
Urban	(377)	10
Rural	(201)	7
SOCIAL CLASS		
A/B	(41)	10
C1	(92)	14
C2	(273)	7
D/E	(172)	9

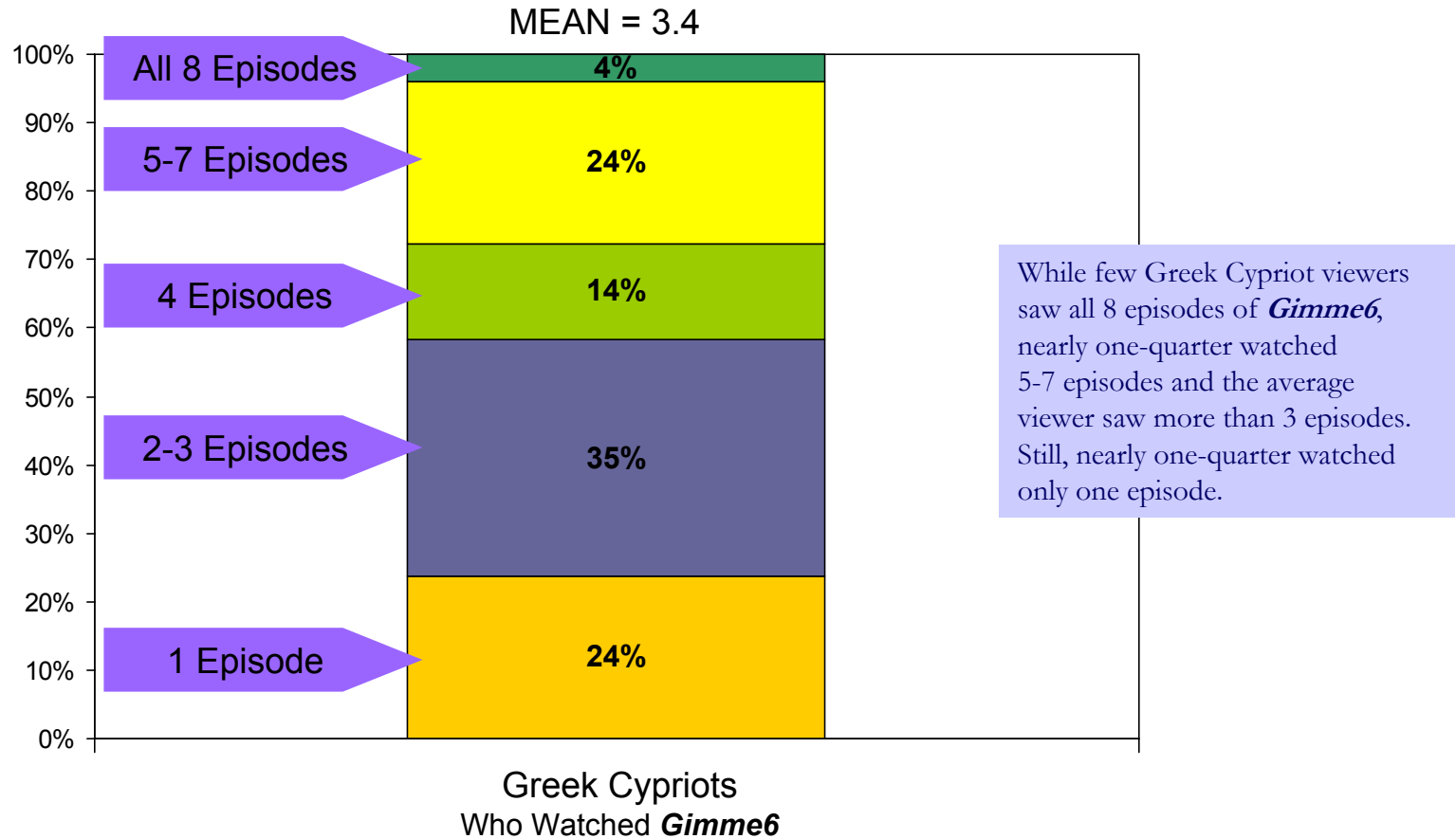
Less than one-tenth of the Greek Cypriot sample and only 1/20 of the Turkish Cypriot respondents watched any of the *Gimme6* episodes. Likelihood of viewing the shows is:

- directly related to age-the older the child the more likely he/she was to watch the series
- greater among higher socioeconomic levels (A/B/C1) than lower levels

* Since only 5% of Turkish Cypriots viewed *Gimme6* base size was insufficient for subgroup comparisons and diagnostic analyses.

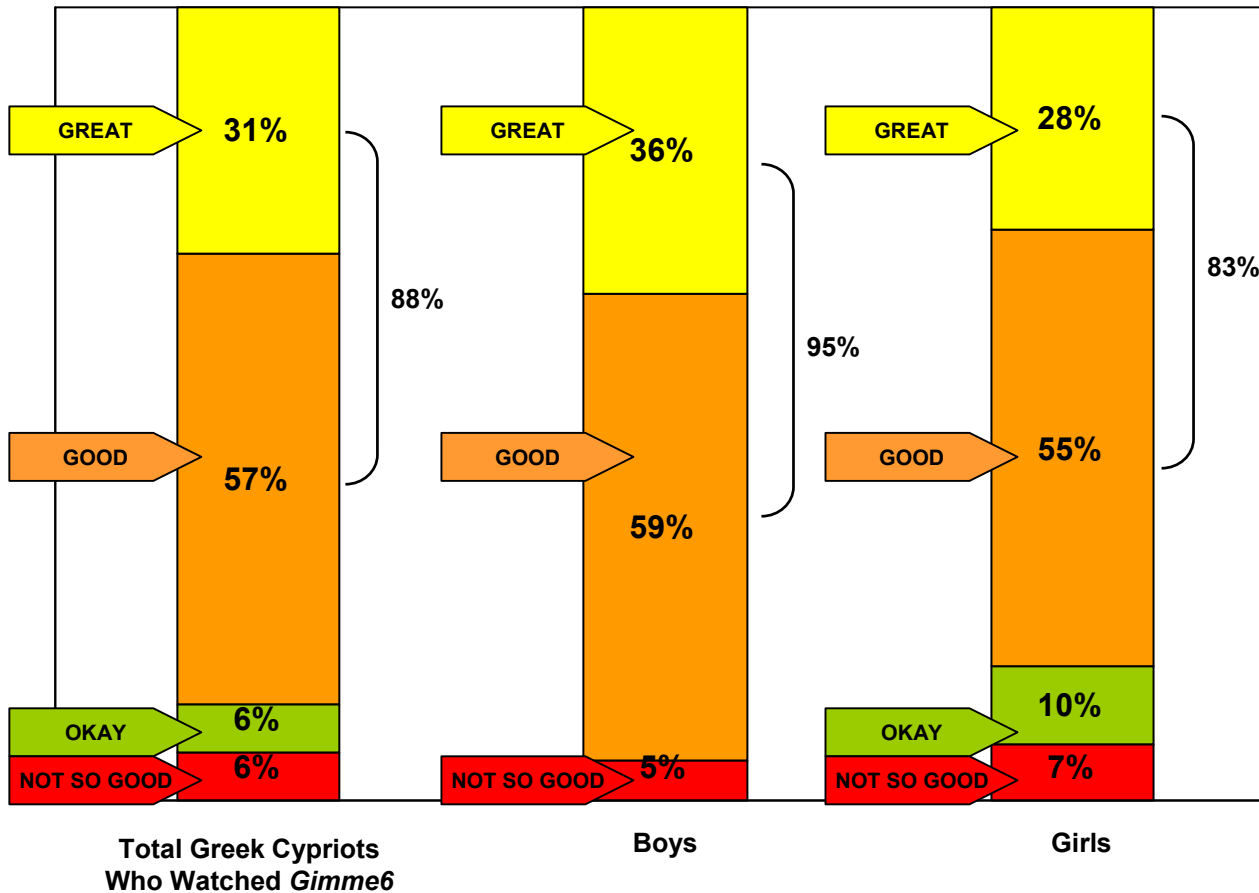
Findings: Impact of the *Gimme6* TV Series

FREQUENCY OF VIEWING *GIMME6*



Findings: Impact of the *Gimme6* TV Series

OVERALL OPINION OF GIMME6 - By Gender -



Greek Cypriot reactions to *Gimme6* are overwhelmingly positive:

- Nearly 1/3 of viewers rated the shows as “great”
- Most of the remaining audience thought the shows were “good”

Boys are relatively more enamored with the series than are girls:

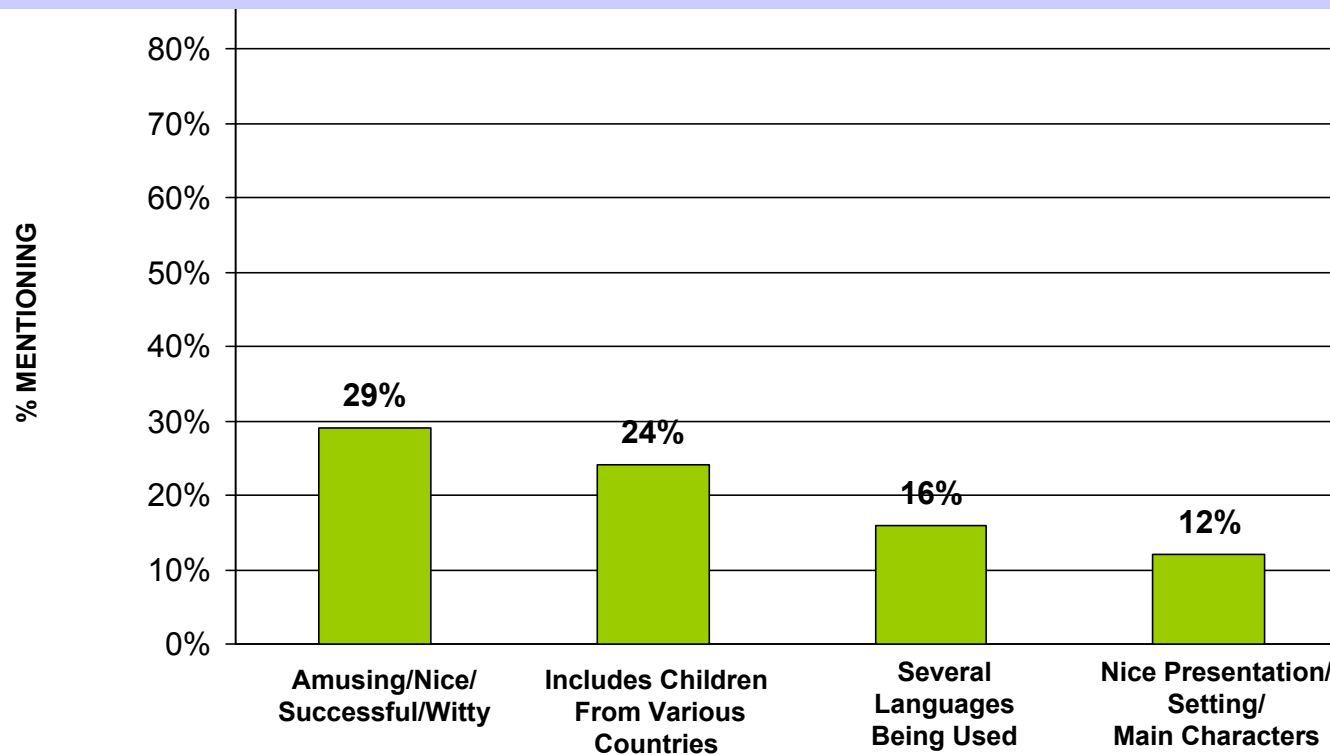
- 36% rate the shows great (vs. 28% of Girls)
- Virtually all gave the shows at least a rating of good (95% vs. 83% of Girls)

Findings: Impact of the *Gimme6* TV Series

TOP REASONS FOR LIKING GIMME6 (Greek Cypriots Viewers)

Reasons for liking the series included general appeal/amusement and statements suggesting that the exposure to other cultures was especially enticing:

- “Includes children from various countries” (24%)
- “Several languages being used”(16%)



Findings: Impact of the *Gimme6* TV Series

REACTION TO MAIN CHARACTERS (Greek Cypriot Viewers)

Base	Percent Mentioning		
	Total (51)	Boys (22)	Girls (29)
Any Favorite Characters			
Yes	78%	82%	76%
No	22	18	24
Favorite Character (Viewers With A Favorite)			
Stavros	43%	39%	45%
Deniz	13	6	18
Joe	13	28	-
Christina	10	11	9
Soner	8	6	9
Mia	5	-	9
Fox	3	-	5
Other	2	6	-
Don't Remember	5	6	5
Top Reasons Why Character Is Favorite (Viewers With A Favorite)			
Nice Appearance/With Style	20%	17%	23%
Dynamic/Nice	18	22	14
He Is Cypriot/Speaks Greek	18	11	23
Plays Football/Piano	10	11	9
Intelligent/Sweet/Loveable/Sensible	10	6	14

- Not surprisingly Greek Cypriot viewers favored the Greek Cypriot character, Stavros, over characters from other cultures. Although the children may relate best to a character who is most similar to themselves, responses also suggest that the character's charisma and physical appeal were equally important factors in explaining attraction to the character.
- While both sexes preferred Stavros to all other characters, girls were relatively more intrigued by the Turkish Cypriot character, Deniz, than were boys (18% vs. 6%). In this case, the character's personality, intelligence and interests/talents (piano) apparently helped weaken potential predispositions to dislike a member of a negatively stereotyped community.

Impact of the *Gimme6*
Television Series: Attitudes and Opinions

Findings: Impact of the *Gimme6* TV Series

ATTITUDE CHANGE AMONG GREEK CYPRIOTS (Children Who Watched *Gimme6**) - Other Community -

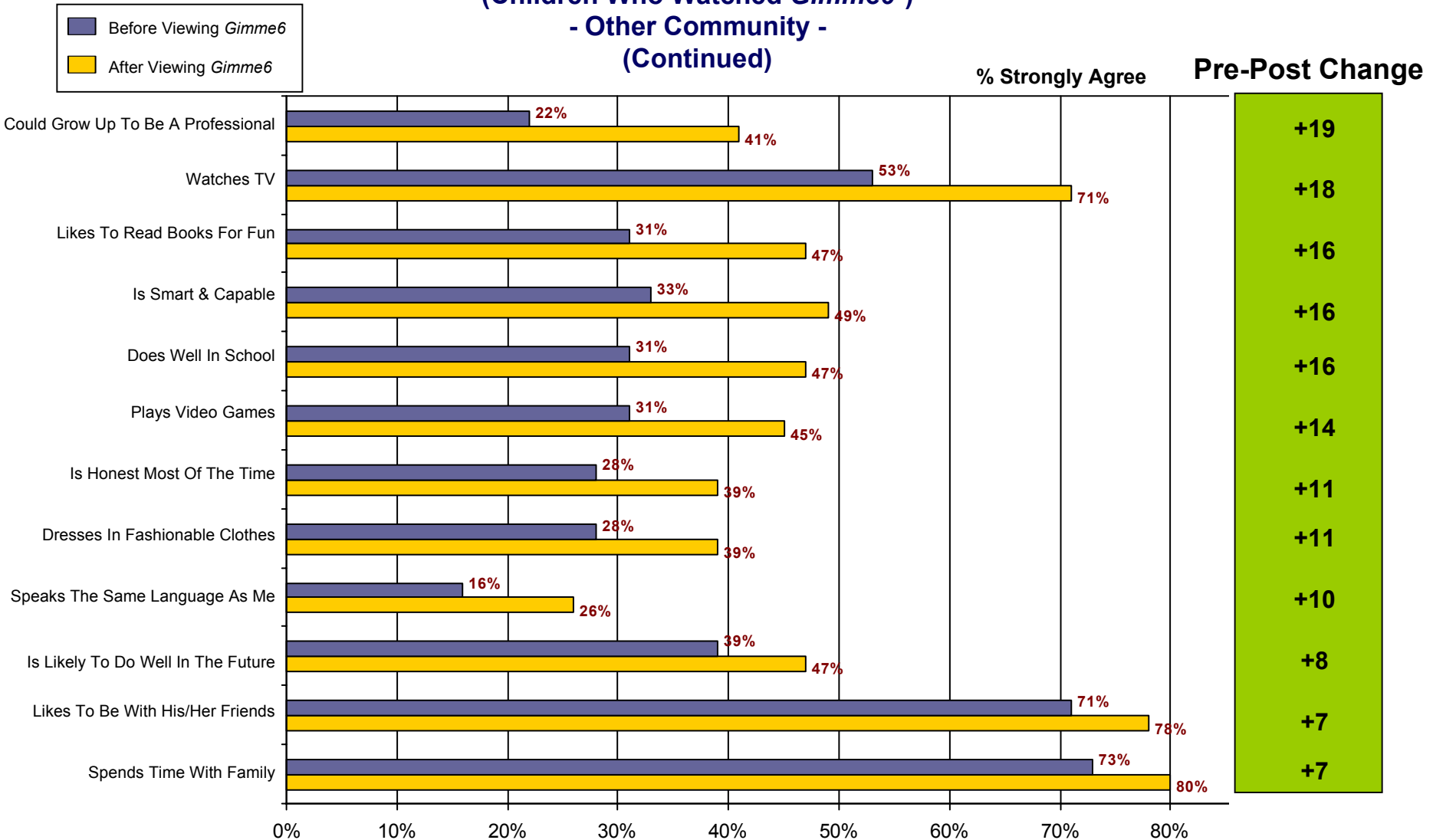
Despite the small base size, Greek Cypriot attitude change between pre-viewing and post-viewing phases of the research suggest that the *Gimme6* series has strong potential to weaken negative cultural stereotypes and help the children in each Cypriot community perceive greater commonality between themselves and other children. The series appears to have had the greatest impact on attitudes related to

- intelligence/competence/future prospects - “could grow up to be a professional”(up 19%), “is smart and capable” (up 16%), “does well in school” (up 16%), and “is likely to do well in the future” (up 8%)
- and shared interests - “watches TV” (up 18%), “reads for fun” (up 16%), “plays video games” (up 14%)

* The small base size of Gimme6 viewers limits the generalizations that can be made about the results. While the trends noted in this data are encouraging and some of the larger differences are statistically significant at the 95% confidence level, testing with larger bases is recommended to ensure the reliability of the findings.

Findings: Impact of the *Gimme6* TV Series

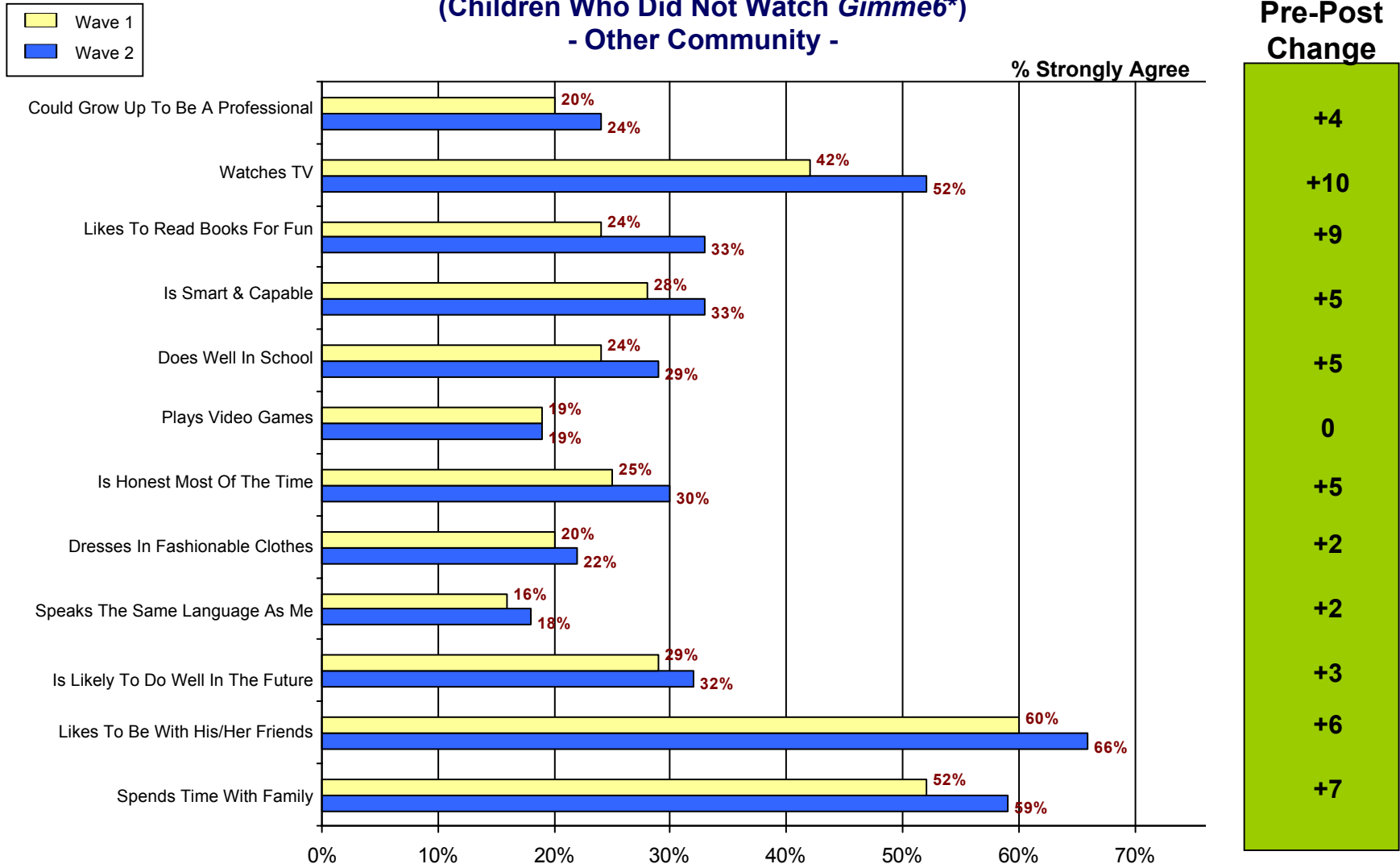
ATTITUDE CHANGE AMONG GREEK CYPRIOTS (Children Who Watched *Gimme6**) - Other Community - (Continued)



* Base = 51

Findings: Impact of the *Gimme6* TV Series

ATTITUDE CHANGE AMONG GREEK CYPRIOTS (Children Who Did Not Watch *Gimme6**) - Other Community -



* Base = 51

Findings: Impact of the *Gimme6* TV Series

ATTITUDE CHANGE AMONG GREEK CYPRIOTS (Viewers vs. Non-Viewers) - Other Community -

	Pre-Post Airing Change In % Strongly Agree		Viewers vs. Non-Viewers	
	Base	Viewers (51)	Non-Viewers (532)	Difference
Could Grow Up To Be A Professional		+19	+4	15*
Watches TV		+18	+10	8
Likes To Read Books For Fun		+16	+9	7
Is Smart And Capable		+16	+5	11*
Does Well In School		+16	+5	11*
Plays Video Games		+14	0	14*
Is Honest Most Of the Time		+11	+5	6
Dresses In Fashionable Clothes		+11	+2	9*
Speaks The Same Language As Me		+10	+2	8
Is Likely To Do Well In The Future		+8	+3	5
Likes To Be With Friends		+7	+6	1
Spends Time With Family		+7	+7	0

* Difference between viewers and non-viewers in pre-post change is significant at the .05 level.

Findings: Impact of the *Gimme6* TV Series

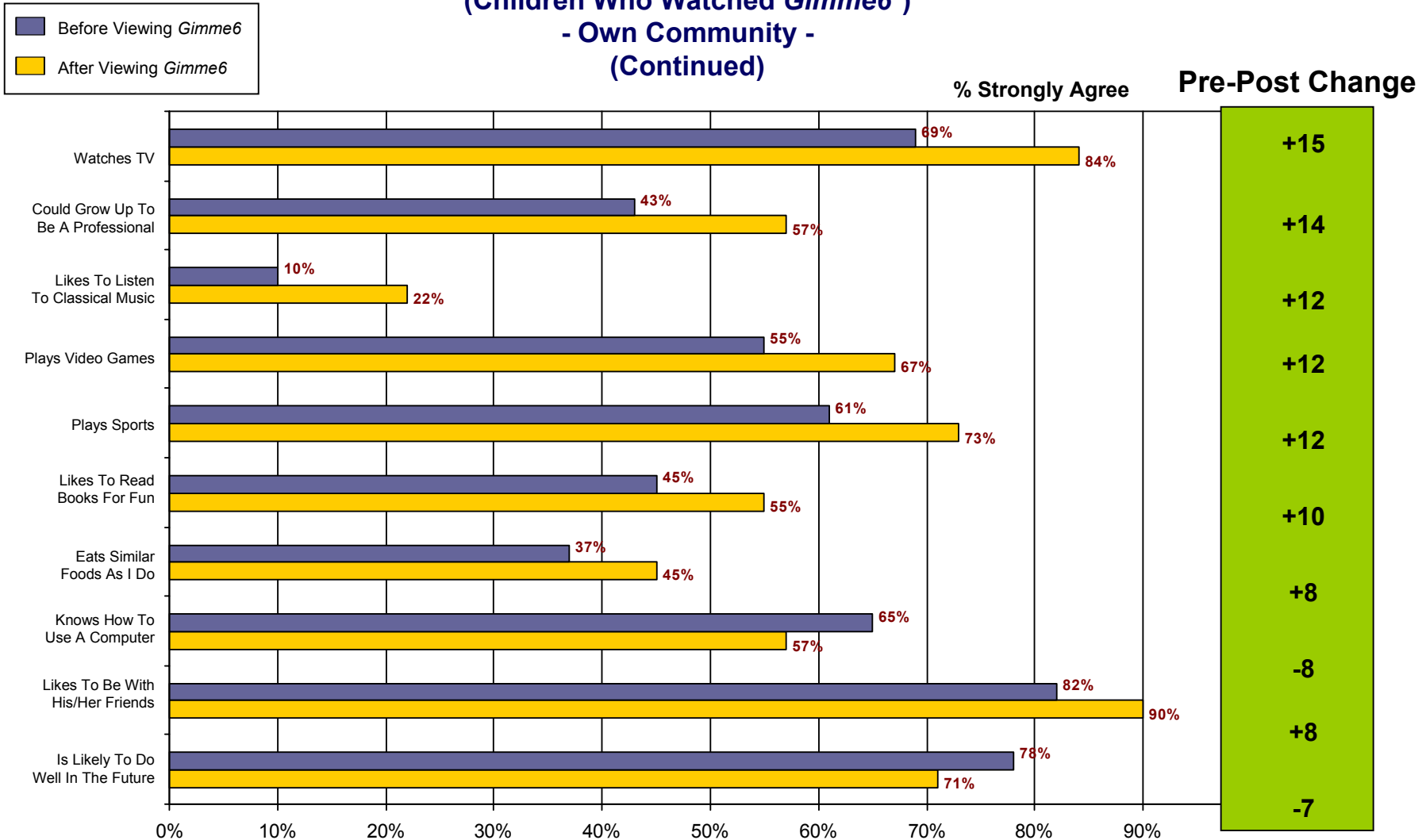
ATTITUDE CHANGE AMONG GREEK CYPRIOTS (Children Who Watched *Gimme6**) - Own Community -

The series seems to have strengthened Greek Cypriots' connections to their own community and widened their scope of different groups in their own society.

- Following the shows, viewers were more likely to rate their peers higher on all recreational interests. Most notably, ratings for interest in classical music doubled, clearly a direct influence of learning about a girl studying classical piano.
- The show may also have made children somewhat more realistic about some weaknesses in their community. For example ratings for “knows how to use a computer” declined by 8% between pre and post tests.

Findings: Impact of the *Gimme6* TV Series

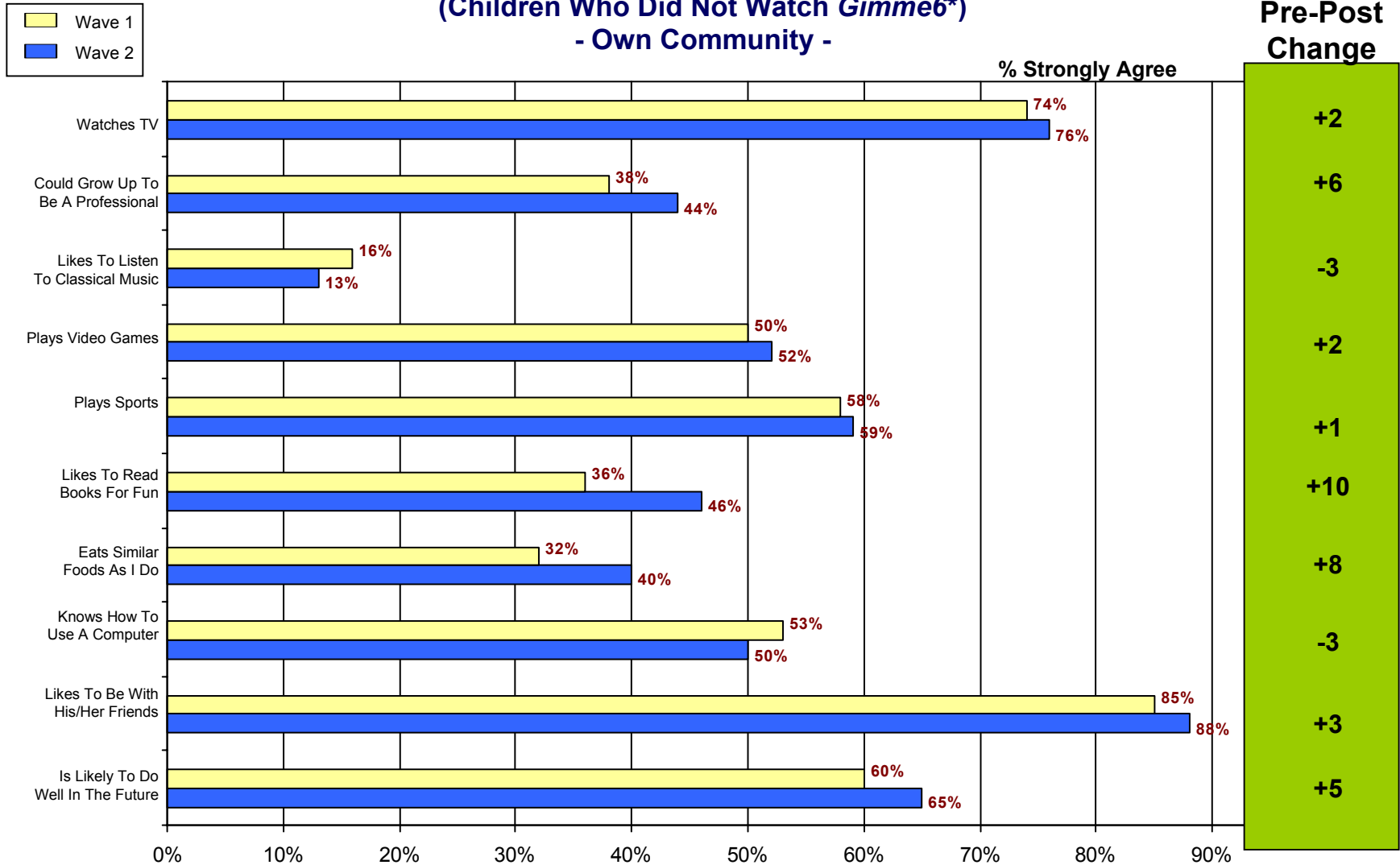
ATTITUDE CHANGE AMONG GREEK CYPRIOTS (Children Who Watched *Gimme6**) - Own Community - (Continued)



* Base = 51

Findings: Impact of the *Gimme6* TV Series

ATTITUDE CHANGE AMONG GREEK CYPRIOTS (Children Who Did Not Watch *Gimme6**) - Own Community -



* Base = 527

Findings: Impact of the *Gimme6* TV Series

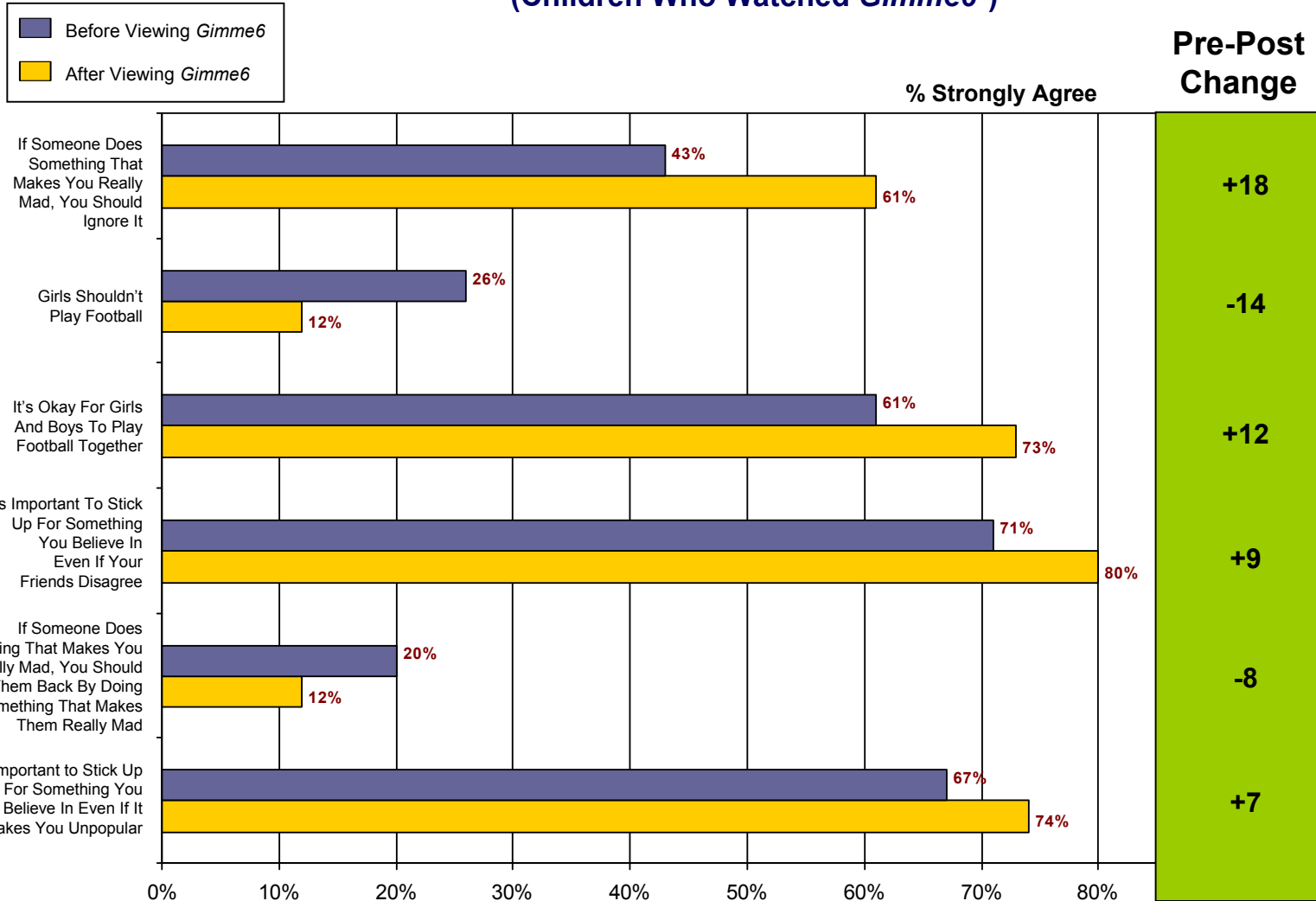
ATTITUDE CHANGE AMONG GREEK CYPRIOTS (Viewers vs. Non-Viewers) - Own Community -

	Pre-Post Airing Change In % Strongly Agree		Viewers vs. Non-Viewers	
	Base	Viewers (51)	Non-Viewers (532)	Difference
Watches TV		+15	+2	13*
Could Grow Up To Be A Professional		+14	+6	8
Likes To Listen To Classical Music		+12	-3	15*
Plays Video Games		+12	+2	10*
Plays Sports		+12	+1	11*
Likes To Read Books For Fun		+10	+10	0
Eats Similar Foods As I Do		+8	+8	0
Knows How To Use A Computer		-8	-3	5
Likes To Be With Friends		+8	+3	5
Is Likely To Do Well In The Future		-7	+5	12*

* Difference between viewers and non-viewers in pre-post change is significant at the .05 level.

Findings: Impact of the *Gimme6* TV Series

OPINION CHANGE AMONG GREEK CYPRIOTS (Children Who Watched *Gimme6**)

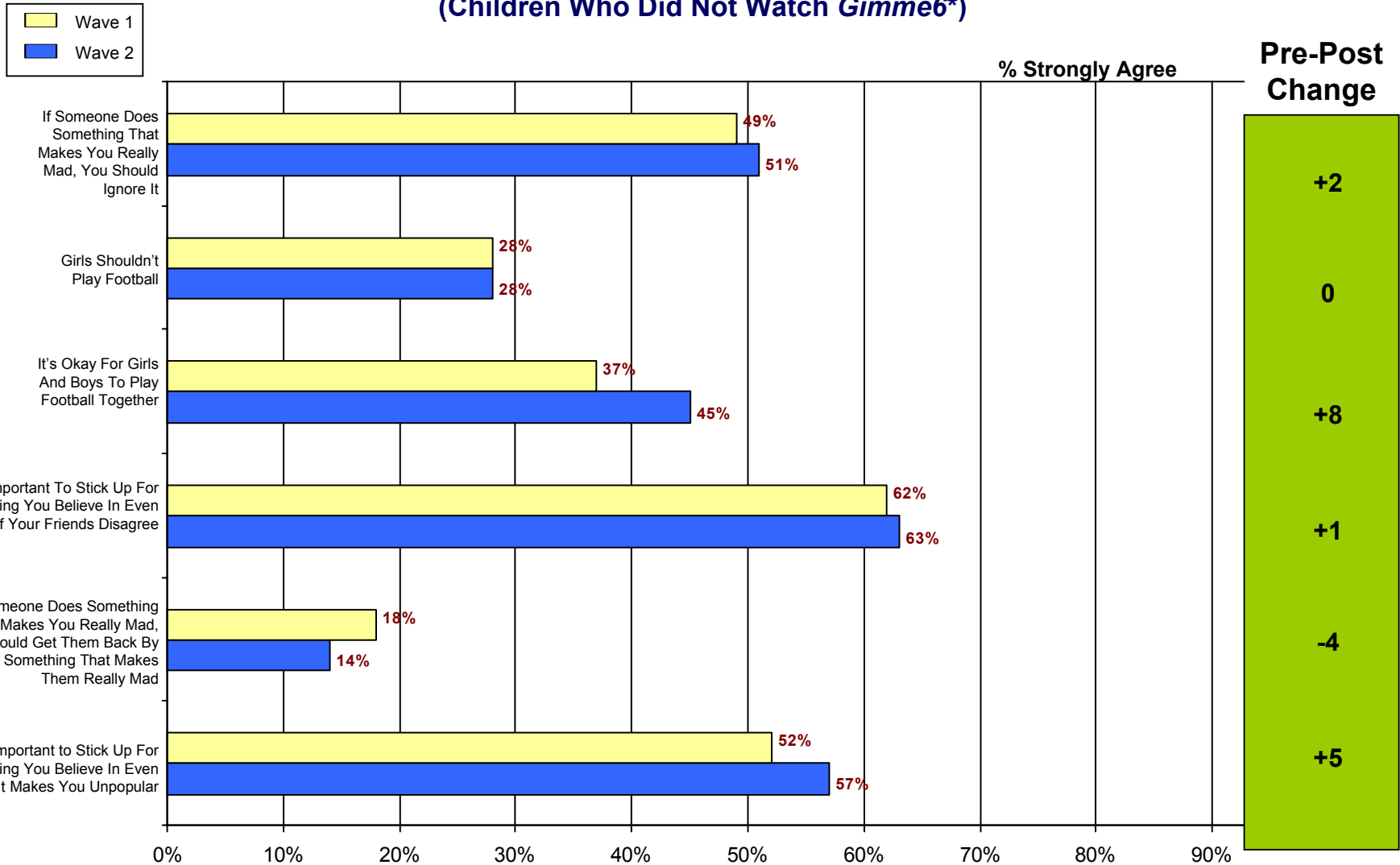


The *Gimme6* television series also seems to have encouraged children to place higher values on cooperation, non-aggressive tactics for settling arguments, accepting girls in traditionally male activities (football) and standing up for your beliefs regardless of peer pressure.

* Base = 51

Findings: Impact of the *Gimme6* TV Series

OPINION CHANGE AMONG GREEK CYPRIOTS (Children Who Did Not Watch *Gimme6**)



* Base = 527

Findings: Impact of the *Gimme6* TV Series

OPINION CHANGE AMONG GREEK CYPRIOTS (Viewers vs. Non-Viewers)

Base	Pre-Post Airing Change In % Strongly Agree		Viewers vs. Non-Viewers
	Viewers (51)	Non-Viewers (532)	Difference
If Someone Does Something That Makes You Really Mad, You Should Ignore It	+18	+2	16*
Girls Shouldn't Play Football	-14	0	14*
It's Okay For Girls And Boys To Play Football Together	+12	+8	4
It's Important To Stick Up For Something You Believe In Even If Your Friends Disagree	+9	+1	8*
If Someone Does Something That Makes You Really Mad, You Should Get Them Back By Doing Something That Makes Them Really Mad	-8	-4	4
It's Important To Stick Up For Something You Believe In, Even If It Makes You Unpopular	+7	+5	2

* Difference between viewers and non-viewers in pre-post change is significant at the .05 level.

Key Sample Demographics

Findings: Key Sample Demographics

KEY SAMPLE DEMOGRAPHICS

	Greek Cypriots	Turkish Cypriots
Base	Total	Total
	(573)	(568)
GENDER		
Male	52%	52%
Female	48	48
AGE		
8	21	21
9	21	21
10	21	21
11	19	19
12	19	26
GRADE LEVEL		
2nd	6	NA
3rd	20	NA
4th	18	NA
5th	21	NA
6th	20	NA
1st Secondary	14	NA
AREA		
Urban	66	NA
Rural	34	NA

While both samples were intentionally even distributed by age and gender it should be noted that the Greek Cypriot sample skews higher than the Turkish Cypriot sample in terms of socio-economic level. Although this probably reflects actual differences between the two communities, some findings may be confounded or partially explained by this variable. For example, greater tendencies toward aggressive or anti-social behaviors among the Turkish Cypriot children may have more to do with economic than social/cultural factors.

Findings: Key Sample Demographics

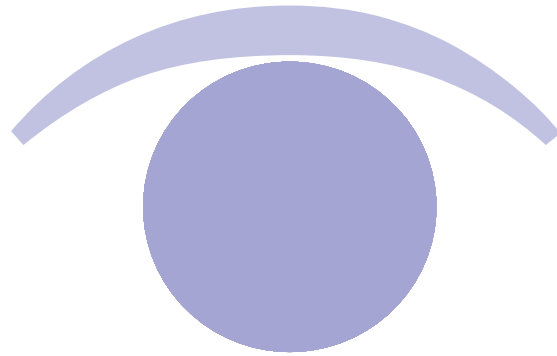
KEY SAMPLE DEMOGRAPHICS (Continued)

	Greek Cypriots	Turkish Cypriots
Base	Total	Total
	(583)	(568)
HEAD OF HH EDUCATION LEVEL		
Up To/Graduated Elementary	9%	NA
Up To/Graduated Gymnasium	20	NA
Up To/Graduated Lyceum	53	NA
Up To/Graduated University	17	NA
HH REFUGEE STATUS		
Yes	28	NA
No	72	NA
HOMETYPE		
Private House	88	NA
Rental House	4	NA
Private Apartment	3	NA
Rental Apartment	1	NA
Refugee Camp	4	NA
HH SIZE		
2	1	NA
3	9	NA
4	43	NA
5	30	NA
6+	17	NA
MEAN	4.6	NA

Findings: Key Sample Demographics

KEY SAMPLE DEMOGRAPHICS (Continued)

	Greek Cypriots	Turkish Cypriots
Base	Total (583)	Total (568)
DURABLES OWNERSHIP		
Car(s)	98%	NA
Dishwasher	62	NA
Microwave Oven	62	NA
Computer	54	NA
Credit Card	50	NA
Freezer	38	NA
Video Recorder	22	NA
Satellite Dish	6	NA
HEAD OF HH EMPLOYMENT		
Full Time	72	NA
Part Time	1	NA
Self Employed/Land Owner	25	NA
Other	2	NA
TOTAL MONTHLY HH INCOME (CY Pounds)		
Up to 500	10	NA
501 - 1000	28	NA
1001 -2000	26	NA
2001+	3	NA
DK/NA	23	NA
SOCIOECONOMIC CLASS		
A/B	7	9
C1	16	12
C2	47	25
D/E	30	54



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by:
Spyros Spyrou

Nicosia
May 2002

**The Impact of *Gimme6*:
Report of Qualitative Interviews
with Greek Cypriot Children**

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INTRODUCTION

This study assessed children's reactions to *Gimme6* following its broadcast to the two Greek Cypriot and Turkish Cypriot communities. To complement the data acquired through a quantitative study conducted in the two communities, we interviewed a small group of Greek Cypriot children to gain a more in-depth look at their reactions to the series. Turkish Cypriot researchers executed a parallel study in the Turkish Cypriot community which has been reported on in a separate document.

METHODOLOGY

In total, 19 interviews were conducted with Greek Cypriot children ranging in age from 9 to 12. More girls than boys were interviewed (13 versus 6) mainly because it proved to be hard to locate boys who had watched the series. (This is in keeping with findings from the quantitative survey which revealed that fewer boys than girls had had exposure to *Gimme6*.) All interviews were conducted by the same researcher (Dr. Spyros Spyrou).

Interviews ranged in length from 25-40 minutes and took place in children's homes or at school. All interviews were tape-recorded, transcribed in the language they were conducted, and translated to English if they were originally conducted in Greek. To capture different segments of the population, our sample included a number of children who were bilingual (i.e., spoke both Greek and English). Four of these children, preferred to have the interview conducted in English. In other words, 15 interviews were conducted in Greek (and subsequently transcribed and translated from Greek to English), while 4 interviews were conducted in English and simply transcribed. In most cases the child was interviewed on his or her own with a few exceptions when a parent requested to be present.

DESCRIPTIVE INFORMATION ABOUT THE PARTICIPANTS

Table 1 summarizes the basic characteristics of each child interviewed. This basic information should help the reader situate each child socially as well as to interpret his or her responses.

The children included in the sample were selected through the use of non-probability sampling, the typical approach used for selecting samples in qualitative research. More precisely, given the small percentage of children who watched the series we used a combination of quota sampling and convenience sampling to identify our sample. We tried, to the extent possible, to ensure that certain variables such as age, gender, ethnicity, and attendance in public vs. private school, would be adequately represented in our sample (i.e., quota sampling) but we proceeded to identify children within these categories through contacts we had (i.e., convenience sampling). Some names of children were given to us by ACNielsen which conducted the quantitative component of the study while other children were identified through contacts we had in schools.

Table 1: *Descriptive Information about the Children Interviewed*

NAME	GENDER	AGE	SCHOOL GRADE	ETHNICITY	FAMILY DETAILS
Elisa	Girl	9	4 Primary (private school)	Bulgarian (both parents are Bulgarian)	One 3 year old brother; mother is special education teacher; father is former ambassador
Konstantina	Girl	10	4 Primary (private school)	Mixed (mother is Philipino and father is Greek Cypriot)	Twin 2 year old sisters and two brothers (19 and 21 years old); both parents have college education; mother is a secretary and father is a business manager
Stephanie D.	Girl	10	4 Primary (public school)	Greek Cypriot	Two sisters (1 and 20 years old); both parents have primary school education; both parents are refugees; mother is a housewife and father is a construction worker
Chrysanthos	Boy	12	1 Secondary (public school)	Greek Cypriot	One 15 year old brother; both parents have high school education; mother is bank personnel manager and father is bank manager
Marilena	Girl	11	5 Primary (private school)	Mixed (mother is of Greek Cypriot descent while father is of Greek descent—lived in South Africa before coming to Cyprus)	One 6 year old sister; both parents have university education; mother is primary school teacher and father is engineer
Athina	Girl	10	5 Primary (private school)	Mixed (mother is Lebanese and father is Greek Cypriot)	One 6 year old brother; both parents have university education; mother works in a medical research center and father is a clothes salesman
Stephanie A.	Girl	12	6 Primary (private school)	Greek Cypriot	One 2 year old brother; both parents have high school education; mother is a computer operator and father is a salesman
Eleni	Girl	12	6 Primary (private school)	Greek Cypriot (parents lived in the UK before moving to Cyprus)	One 6 year old brother; both parents have university education; mother is manager in a recruitment agency and father works at a betting store

NAME	GENDER	AGE	SCHOOL GRADE	ETHNICITY	FAMILY DETAILS
Markos	Boy	11	6 Primary (private school)	Greek Cypriot	One 7 year old sister; both parents have university education; mother is teacher and father is a general manager in a private company
Alexandra I.	Girl	12	6 Primary (private school)	Mixed (mother is Italian and father is Greek Cypriot)	One twin sister; mother is a clothing store owner and father is a confectionery store owner
Stephanie M.	Girl	12	1 Secondary (public school)	Greek Cypriot	One 10 year old sister; both parents have high school education; mother is an accountant and father is an employee at the Nicosia municipality; father is a refugee
Marios	Boy	11	5 Primary (public school)	Greek Cypriot	One 15 and one 17 year old brother; mother has high school education and father has university education; mother owns and runs a language institute and father is secondary school teacher
Andreas K.	Boy	12	1 Secondary (public school)	Greek Cypriot	One 15 year old sister; both parents have university education; mother is college administrator and father is electrical engineer
Aria	Girl	10	4 Primary (private school)	Mixed (mother is American and father is Greek Cypriot)	One 11 and one 5 year old brother; both parents have university education; mother is college instructor and father is bank employee
Andreas C.	Boy	12	6 Primary (public school)	Greek Cypriot	One 14 year old brother; both parents have high school education; father works in technical services at telecommunications company and mother works in legal advise department of the same telecommunications company
Robert	Boy	12	6 Primary (private school)	Mixed (mother is American and father is Greek Cypriot)	One 10 year old sister and one 5 year old brother; both parents have university education; mother is college instructor and father is bank employee

NAME	GENDER	AGE	SCHOOL GRADE	ETHNICITY	FAMILY DETAILS
Alexandra K.	Girl	12	6 Primary (public school)	Greek Cypriot	One 9 year old brother; mother has college education and father has high school education; mother is a refugee
Nicoleta	Girl	12	1 Secondary (private school)	Greek Cypriot	One 10 year old brother; both parents have high school education; mother is a housewife and father is an insurance agent
Stavroulla	Girl	10	4 Primary (public school)	Greek Cypriot	One 16 and one 18 year old brother; mother has primary education and father has high school education; mother is a refugee

PROCEDURE

The children were asked a series of questions about *Gimme6* that were designed to solicit information about how frequently they viewed the series, the appeal of the program and their comprehension of its educational messages. As the series aimed to increase understanding and promote respect between Greek Cypriot and Turkish Cypriot children, the interview also included an extensive series of questions geared towards uncovering Greek Cypriot children's perceptions of their Turkish Cypriot peers. (See Appendix A: The Interview Question Guide.)

VIEWERSHIP AND VIEWING HABITS

Reach of the Series

From the quantitative study we learned that children had limited access to the series. As the children who participated in the interview study were selected on the basis of whether or not they had watched at least one episode, the sample was, by design, not reflective of the general population. Furthermore, although we intentionally skewed the sample toward children who had had greater experience with the program, we felt it was important to also interview children who had only seen a few episodes. Thus, there was an inherent bias in our sample which we were mindful of as we interpreted the data.

As Table 2 indicates, about half of the sample had watched at least 4 episodes. None of the children had seen all eight.

Table 2: *Episodes Viewed*

<i>No. of Episodes</i>	1	2	3	4	5	6	7	8
<i>No. of Children who viewed</i>	1	3	3	6	1	4	1	0

When asked why they did not watch all the episodes, the children had a number of reasons (Table 3). Some mentioned that they were engaged in other activities (such as church or family activities). Several children noted that they didn't remember that the series was on. Other reasons that emerged included a child who mentioned that he did not watch much TV and preferred cartoons and another child who suggested that she sleeps late on Sunday and has homework to do.

Table 3: *Reasons for Missing Gimme6 Episodes*

<u>Reason</u>	<u>Number of Children</u>
Other Activities	
Attended church	2
Attended Sunday School	1
Inconvenient/Busy	4
Family Activities	2
Forgot/Didn't Remember	4
Miscellaneous	2

Though there was no consensus, some children suggested alternative times for airing the series that would be more convenient for them. The most commonly mentioned times included Sunday afternoon (6 children) and Saturday afternoon (5 children). Other times mentioned by individual children included weekday afternoons or evenings and Sunday evenings.

Co-Viewing Habits

Table 4 presents a summary of the children's co-viewing habits. Although a considerable number of children (5) watched the series by themselves, most children reported watching the show with other family members (siblings and parents). Only one child said that she watched it with friends.

Table 4: *Co-viewing Situation*

<i>Co-Viewing Situation</i>	<u><i>Number of Children</i></u>
Alone	5
With siblings	6
Parents and siblings	6
Friends/Classmates	1

Conversations about the Show

When asked if they talk about the show with friends, seven of the children noted that they never discussed *Gimme6* with children they know. The rest reported that they did mention it or discuss it with their friends in some capacity (however, these conversations were not necessarily prompted by the series itself since some of the discussion was triggered by the children's knowledge that they would be interviewed).

Many of the children mentioned that their friends **lacked awareness** of the program:

"I talked to them once some time ago, but they didn't know about the programme." (Alexandra I.)

"I used to tell them about it, but nobody would see it because they were all busy at the time when the programme was on. One would go to Sunday school, the other would go to play football or some others had other things to do and very few could see it."... "I used to tell them that at that time, there was this programme from channel "Sigma", and I asked them if they watched it or not, and they said no, and so I used to narrate an adventure that the kids had in the episode and... I don't know." "Yes, they did like it. A couple that I remember told me that they liked it." (Andreas C.)

Others mentioned that they had discussed the **Internet** component with their friends, but apparently had limited access to the site:

"Yeah, like Wednesday, yesterday, we had computers first period at school, and we went on the Internet and my friend wanted to go on Pokemon, my other friend wanted to go on Harry Potter, and I wanted to go on "Gimme6" and they kept asking me what it was and I explained to them and they said let's try it out but we couldn't go on so we didn't see anything." ". . . it was the computer, it had a problem." (Aria)

A few talked about **friends who had seen** the programme:

"Well, sometimes when the episode was over, we used to talk about it, and we said that we liked it." (Konstantina P.)

“Well, yes, we talked about it one time at school, when some of my friends had seen the programme the previous day. We commented about the programme and we agreed that it was a nice episode, but that it also had a few things that could have been better. We used to talk a bit about it at first, but now we don’t.” “Stephanie . . . likes it, and I think so does Sevastiana and Alexandra.” (Eleni)

Some of the children had talked about *Gimme6* with their families. Many of the discussions centered around the **basic activities** of the show:

“That it was nice, that it had soccer in it that I like, and that it also had many children acting.” (Chrysanthos)

“Yes, once after I watched it, I talked to my mom about it. I told her that I saw this programme with children, and I talked to her about it.” “I told her that there was this story about a haunted building.” (Elisa)

The **language mix** was also the topic of a few comments:

“I told [my parents] that it’s a programme with many languages.” (Alexandra I.)

“I talked to [my sister] about it from the first time I saw it. I liked the first episode very much and so I told my sister that there is this programme, where kids from Cyprus and other countries star, and that they speak English a lot. (Andreas K.)

The Documentary

Although the majority of the children interviewed had not watched the “Behind the Scenes” documentary, those that saw it found it of great interest. They were particularly interested in its **realism**, and the **daily-life activities** that are part of the production **process** and were intrigued by some of the **incidents** that took place as the project was filmed.

“Fantastic.”... “Because it showed the truth. It showed that those things really happened and that nothing was imaginary.” (Stephanie D.)

“It was good.”... “Because there were some things that I liked and some that I didn’t like.”... “Well, during the rolling of the scene in the house when it had flooded with soap water from the laundry, Stavros slipped in the soap water and he fell down in it. I liked that.” (Andreas C.)

“I didn’t see it all but I saw most of it.”.. “It was good.” “Hm, because they also showed us how the kids were spending their days over there.” (Nicoleta)

One particularly poignant and detailed description indicates the degree to which some children were intrigued by the ordinary activities of the production process:

“It showed all the scenes and where they went, where they slept and what time they went to bed, what time they got up, there was hard work for them.” “Its interesting looking at the people or making the show, and what hard work it would be, like getting up at seven/six in the morning and going to bed at nine o’clock. I would say it’s a bit difficult for me.” (Aria)

APPEAL

Fundamental Perceptions

In general, the children’s opinions about *Gimme6* were very positive. When asked to rate the program on a five-point appeal scale (“great,” “good,” “o-kay,” “not-so-good,” or “terrible”) most children (17) rated it as “Good” or “Great.” Only 2 children rated the series as “OK” and none provided negative ratings of “not-so-good” or “terrible.”

There reasons for liking the series were varied. Some children mentioned the program’s **uniqueness**:

“Because this was the first time that a television programme like this was transmitted in Cyprus. (Eleni)

Others talked about elements of the **action** and **setting**:

“Let’s just say they did things very freely . . . for example in an episode, when they tried washing somebody’s clothes, they flooded the house with soap, but they didn’t mind that much. They remained carefree.” (Andreas C.)

“I liked the story of the theatre being saved by the young kids.” “. . . the kids helped the theatre not to be demolished.” (Nicoleta)

“Because there was an adventure in every episode, and I like to watch adventurous programmes on television and read adventure books...” (Stephanie A.)

“the fact that it had a lot of soccer involved.” (Markos)

Others noted the series’ **entertainment value**:

*“Because there were things that made you laugh sometimes.”
(Constantina)*

For some children, the **multicultural elements** of the series were salient with some kids hinting at the political situation:

“Because it showed kids from different countries who were friends, without caring whether the other’s country was an enemy of the other’s country.” (Stephanie M.)

“Because it showed children from both sides, who wanted the Cyprus issue to be solved.” (Marios)

“Because it’s interesting, having Cypriots and Turks together, after the Turkish invasion, it’s interesting.” (Aria)

“Well, I didn’t really understand why there were so many nationalities, like Cypriots and Turks...” “I don’t know... Maybe there was something to do about the Cyprus problem or something and so there were all those nationalities.” (Robert)

The **mixture of languages** which was mentioned repeatedly over the course of the interviews was also included for some children as an element of the series’ appeal.

*“I liked the fact that many languages were used in the programme and since I am trying to learn more languages it was very helpful.”
(Constantina)*

“I liked the fact that it had other languages in it, and everyone could watch it, not just those who speak Greek.” (Markos)

Age Appropriateness

When asked about the age appropriateness of *Gimme6* there was a range of responses. Although many children thought that the program was suitable for children of their age and older, a few thought it would have universal appeal. Only one child thought that the series was more appropriate for younger viewers.

The children who thought the program was appropriate for children their age and older gave different reasons for their opinions including the **challenge of reading subtitles**, **comprehension of messages** and the fact that the **stories involved children that were about their own age**.

Children who commented about the **subtitles** expressed that, although they were able to read the subtitles, the subtitles made the program less accessible to younger children:

“Children of my age and older kids could see it.” “No, I don’t think that younger children could watch it, because you had to read the subtitles. My younger brother tried to watch it but he found it difficult, as he couldn’t catch up with the subtitles.” Alexandra K. (age 12)

“For younger children it would depend on the child’s ability to read the subtitles, or if the child could understand English. For the children of my age it was very suitable, because the kids who acted were at our age as well, and so that helps us in forming our own character. For older children, I think that it was suitable again, because it showed how each child would finally compromise with the habits of the others.” (Andreas K. 12)

A few of the participants felt that younger kids would have difficulty **understanding** the show.

“It was suitable for kids like me and a bit older.” “Because there were some things that younger kids wouldn’t understand, but older kids would.” Marilena” (age 11)

Some children felt that because the children featured in the series were **about the same age as themselves**, the series was appropriate:

“I think that it’s suitable for children of my age and above.”... “Because the children in the programme are of my age and some are a bit older.” Alexandra I.” (age 12)

“It was good for children of my age, and for older kids.”... “Because there were children of my age and older kids in it.” Chrysanthos (age 12)

A significant group of children, had a different perspective and noted that they thought *Gimme6* would have appeal to **children of all ages**.

“I think that it was for kids of my age, for younger and for older.” “There was nothing inappropriate for babies or parents not to see. It was appropriate for everyone.” Constantina (age 10)

“It’s good for kids of all ages to watch.” Elisa (age 9):

Still others thought of *Gimme6* as being more or less for children within our **target age** group (8-12):

“It’s a programme for kids of my age, and a bit younger, let’s say from 8 to 10 years old.” “Because younger kids couldn’t understand what this story is about. I think that you should be about over 8 to understand. Eleni (age 12)

Let's say it's for kids from 9 to 12 years old." "Because at 9 we start to understand things better and we are able to learn some things." Andreas C. (age 12)

Finally, one child thought that *Gimme6* was for kids younger than her:

"It's a bit babyish, it needs to add up more grown up stuff." (Researcher: "So you think is for younger kids?") "Yeah." Athina (age 10)

What Children Liked Best about the Program

When children were asked what they liked best about the show a range of elements emerged. Some children talked about the camaraderie among the children as they were engaged in their adventures. Others mentioned the adventures themselves as well as the activities (and in particular sports) that took place during the show. A few discussed specific content of the stories. Still others commented on the appeal of the multi-national aspect of the program:

Comments concerning the camaraderie and **friendship aspect** of *Gimme6* spoke to the collaborative spirit of the group and their **problem solving abilities**.

"Let's say that I liked the fact that they were a united group of friends, and when something happened, they worked as a group of friends and they were trying to find a simple solution, and not having arguments about it." (Andreas C.)

"I liked that the kids were friends with each other, and they knew each other well." (Marilena)

"I liked the way that the arguments between the children would be settled and that in the end they all reconciled. I liked it in the end when they were going to split apart and they showed that they had become very good friends, and they said that they would miss each other." (Andreas K.)

For some of the children the activities of the show were what engaged them. Some mentioned **soccer** and **sports** as the best thing they liked about the show:

"The fact that they were playing soccer a lot." "Because I play soccer as well." (Alexandra I.)

"The Cypriot who went to England to play soccer." "Because he was talking in the Cyprus dialect on the bus, and because he was going to play soccer." (Chrysanthos)

The **excitement** and the **adventure** of *Gimme6* was also noted:

“It had a lot of excitement and it was pretty interesting, it’s actually good.” (Athina)

“The children and their adventures.” (Elisa)

Two children mentioned **story-related aspects** and the theater story in particular as being the best thing they liked about *Gimme6*:

“I basically liked the plot. It was nice.” “I did like the whole story with the theatre, but also the little stories in each episode were very nice as well. I found them interesting.” (Alexandra K.)

“I liked when they saved the theatre.” (Nicoleta)

Some of the children noted the **multi-national** aspect of the friendship:

“I liked seeing the children who acted and their way of life. I also liked very much the fact that those children got along very well with each other, even though they were from different countries.” (Stephanie D.)

“The fact that it was about children from different countries who became friends.” (Stephanie M.)

“I also liked that they brought children from different countries and nationalities to act and play together. That was a good point about it.” (Andreas K)

Linked to the multicultural element was **language** which also emerged as an aspect that some of the children liked about the show:

“They talked three languages, like if there is people in Cyprus or kids that are watching it and they don’t understand English, they could listen to Greek, or in the Turkish side.” (Aria)

“I liked how it began to present the cast slowly slowly, and I liked that some of the actors spoke Greek, some others spoke Turkish and some spoke English.” (Constantina)

Elements that Were Not Well Liked

The overwhelming number of children had nothing to point out when asked what they liked least about the show. Only three children mentioned aspects of the show they did not like. They include:

“Ok, I can’t say that it was fantastic, because I would prefer if it had some more children acting in it, and if it consisted of more episodes.” (Alexandra K.)

“Let’s say that there were 2-3 times, that the largest parts of those episodes, were spent on showing the kids rehearsing piano or studying lessons.” “They could have put something more attractive to watch . . . Like an adventure that the kids had.” (Andreas C.)

“When that girl who plays the piano, and the judges were a bit too serious they could say funny stuff or talk a bit funnier.” (Athina)

Characters

A brief description of the six main children characters from *Gimme6* that we asked the children to comment about is provided below:

Deniz: 12-year-old Deniz from Cyprus, learns that she is not the only Cypriot in the *Gimme6* group when she meets Stavros. Though Deniz is a Turkish Cypriot, she quickly learns what she has in common with Stavros. She and Tanaka are two of the first of the group to find the old theatre. Deniz is an amazing piano player, and she struggles with her piano teacher to learn more than her parent’s favourite music piece and find out just what she came to school for.

Mia: 10-year-old Mia is one of *Gimme6*’s football champions. She is really level-headed and helps Deniz figure out the meaning of the old Sparklers Children’s Theatre actor’s poem from World War II. She also challenges Stavros on and off the football field.

Joe: 14-year-old Joe (Peter) sneaks away from his British parents to go find his brother in London. He has been missing Simon for over a year and feels its time to track him down. He sees his chance when he’s sent to summer revision camp and heads to London.

Tanaka: 11-year-old Tanaka rescues Deniz’s treasured family violin and is the roller blade wizard of the show. Tanaka helps Joe find his brother Simon and works with Soner and the girls to figure out the meaning of the mysterious poem.

Soner: 8-year-old Soner is the youngest of the *Gimme6* group. He is Deniz’s cousin and Mustafa’s son. His racing games are a source of noise to Deniz, and he really helps send her to the Sparklers Children’s Theatre in the first place. Soner works with Tanaka to madly search for the meaning of the poem and eventually help save the theatre.

Stavros: 11-year-old Stavros, Mia’s chief football rival, is also from Cyprus. He, along with Deniz, has travelled from Cyprus to come to London. Stavros is a Greek Cypriot and is spending the summer in London with his cousin. Stavros, with the rest of the group, has to deal with Spike and Fox’s plans to destroy the Sparklers Children’s Theater. But

unlike the rest of the cast, Stavros also has to deal with Alexis who is trying to hurt his reputation on the football field.

We gained information about the characters through a series of several questions. We determined basic aspects of the children’s knowledge of the character (such as whether or not the children could identify the characters’ **ethnic origins** and, in the case of the Turkish Cypriot character, the **language** she spoke). We were also interested in the **appeal** of the characters and asked children to identify their favorite and least favorite characters. This information was supplemented with a more indirect question that asked children to select the character with which they would like to be friends.

An evaluation of children’s basic knowledge of the characters is followed by profiles of the favorite characters as well as a presentation of children’s comments about their least favorite characters:

Knowledge of Characters

Children’s perceptions of the characters’ ethnic origins are presented in Table 5. Although the ethnic origin of **Stavros** (Greek Cypriot) and **Joe** (British) were readily known by most of the children interviewed, some of the children had difficulty identifying the ethnicity of various other characters. In addition, only a little more than half knew the language Deniz, the Turkish Cypriot character, spoke. Given that ethnic identity is an important element of the program, seemingly, there is a need to provide greater external cues so that viewers may better differentiate the characters’ backgrounds.

Table 5: Knowledge of Characters

<i>Ethnicity</i>	<i>Character</i>					
	<i>Deniz</i>	<i>Joe</i>	<i>Mia</i>	<i>Soner</i>	<i>Stavros</i>	<i>Tanaka</i>
<i>Turkish Cypriot</i>	3			1		1
<i>Greek Cypriot</i>	5		2	2	17	
<i>Turkish</i>	4		1	4		1
<i>Half Cypriot</i>	1		1			
<i>English</i>	2	9	6	3		5
<i>Greek</i>				1	2	
<i>Sri Lankan</i>			2			1
<i>African</i>			1			2
<i>Indian</i>			1			
<i>Other</i>				1		
<i>Language</i>						
<i>Turkish</i>	6					
<i>Turkish & English</i>	3					
<i>English</i>	2					

Favorite Characters:

Stavros. When asked if they had a favorite character, most children, and especially the boys interviewed, chose Stavros. They had an appreciation for his **personality** and the **activities** he engaged in, especially football:

“I liked Stavros, because he wasn’t afraid of anything. He was very free as a character.” “ . . . let’s say he would finish from school, he would go home, and then he would go play football and then he would go and do his homework, and he would be carefree.” (Andreas C.)

“I think Stavros, because he is a bit funny, and his Greek-English accent.” “ . . . when he talked Greek, it was interesting, seeing in London people were speaking Greek.” (Aria)

“I think his name was Stavros...yes, Stavros.” “Because he played soccer very often, and he became a friend with the others because he was a good character.” (Markos)

“Stavros.” “ . . . he has a funny accent in English, and it was funny when he spoke Greek.” (Robert)

One girl mentioned his **empathy toward the Turkish Cypriot** character as a value she admired:

“I liked Stavros.” “Because he became a friend of that girl from Turkey, without caring if her country has harmed his country.” (Stephanie M.)

As was true of the favorite character, several children (mostly boys) chose Stavros as the character they would like to play with. For many of the boys this character was seen as engaged in **activities that were meaningful to their own life experiences.**

“Concerning Stavros, I have read an article in the newspaper, because he’s Cypriot, and I found out that many things that interest him, interest me as well.”... “Like soccer, going to the cinema... These kinds of things.” (Alexandra K.)

“I would choose Stavros because we both like football, we have the same type of character and so I think I would like to have him as a friend.”... “I am carefree, let’s say I’m the type of person that comes home from school,

goes to his evening private lessons, then goes to play with his friends and then goes home to do his homework.” (Andreas C.)

Deniz. Several children, mostly girls, chose Deniz as their favorite character. Many noted the **activities** in which she was engaged and in particular her **piano** playing.

“Deniz, because she could play the piano, and I also play the piano, and so I liked her for that.” ([Alexandra K])

“The girl that could speak Turkish, Greek and English.” ... “Because she had the ability to play the piano, speak three languages and she could act very nicely as well. I really liked the way she played the piano.” (Eleni)

Seemingly, part of her appeal was that some of the children interviewed saw **commonalties** between Deniz and themselves. This is a point of particular significance given that Deniz represented a child from the Turkish Cypriot community.

“I liked that girl, but I can’t remember her name.” ... “Because she’s like me. My brother also disturbs me sometimes while I’m playing the piano so, she’s a bit like me, and her character is like mine.” (Elisa)

“I can’t remember her name, but it was that girl who was playing the piano. I also remember that in one episode she was playing the same piece all over again until she could play it perfectly.” ... “I liked her character. For example I liked that she wanted to learn that piece well so she could play it at her parents wedding anniversary.” (Stephanie A.)

Five girls chose **Deniz** as a playmate and as was true of the descriptions elicited from the “favorite” character question, many note the appeal of the **activities** she was engaged in:

“That girl. The one I just said.” “Because we like the same things.” (Elisa)

“Deniz.” “She’s a good girl.” “The fact that she played the piano.” (Nicoleta)

Interestingly, for one girl the links to the **political situation** in Cyprus was a reason for wanting to be friends with Deniz:

“I would prefer to play with the Turkish-Cypriot girl, because she is a girl just like me and the fact that she is a Turkish-Cypriot, means that she is from Turkey and from Cyprus.” ... “Because we would play and we could also discuss about several problems that we face here in Cyprus. She lives in the Turkish-occupied areas of the island and so she could tell me how it

is like over there and I could do the same by telling her how it's like over here." (Stephanie D.)

Mia. Two girls chose Mia as their favorite. They commented on aspects of her **personality** and her **intelligence**.

"I can't remember her name, but it was a girl who used to play with a boy." "Because she's at my age, she likes to play, and she also speaks English." (Alexandra I.)

"I liked the girl who plays football." "Because she is not so stupid, she's adventurous and she's really funny." "I don't know she's quite good." (Athina)

Several of the girls chose cited the **activities (such as soccer)** that were part of her life:

"Mia because she plays soccer and we wouldn't have any problems talking to each other." (Alexandra I)

"That girl who plays football." "I think its fun to play with her." (Athina)

"The girl who played football, but I really don't remember all the others." "I like her character. She seemed kind, although you can't really tell from the television" (Eleni)

Tanaka. One boy chose Tanaka as his favorite character and was drawn to the character's prosocial values:

"The one who was on the roller skates and he was..." "Because he did good things." "because he was helping the others." (Marios)

Joe. Two children (one boy and one girl) chose Joe as a friend. They liked his sense of freedom and lack of fear:

"The boy from Cyprus, and that other British boy who went to that house? Was he even British? I can't remember for sure." "Because he used to go to many different places and discover new things." (Chrysanthos)

"I would choose Joe." "Because he is a character that does whatever he wants without being afraid of anything." (Stephanie A.)

Least Favorite Character

About three-quarters of the children could not identify a character they least liked and pointed out that they liked all the characters or thought that all the characters were equally good. Two children, however, identified **Stavros** indirectly through their descriptions as their least favorite character:

“I didn’t like the boy with the brown hair as much.” “Because he was shouting a lot.” “I remember that he was shouting at a girl, because they weren’t agreeing on something.” (Elisa)

“In the beginning I didn’t like the boy who wouldn’t compromise with that girl, I don’t remember their names, but he bothered me a lot. I didn’t like him very much.” (Andreas K.)

One boy identified **Deniz** as his least favorite character:

“There was a girl who was wearing glasses, but I don’t remember her name.” “Because she was very absorbed on her lessons. She didn’t give her self any time to go and play with the others. She didn’t try to play as much as she could. She wasted too much of her time on studying.” (Andreas C.)

Another boy identified **Mia** as his least favorite character:

“What was the name of that girl who used to play with the Cypriot boy?” “I didn’t like it when she talked.” “I didn’t like her voice.” “It was too deep.” (Chrysanthos)

Story Content

When asked to recall stories from the show, the children’s responses varied with some content more readily recalled than others (e.g., the **saving-the-theater story** and the **violin story** were particularly salient.). Given that the children who participated in the study had not watched all the programs and that they, as a group, had watched different programs, caution is in order in interpreting this data. Nevertheless, the richness of some of the children’s descriptions and their enthusiasm when relaying the stories is an indicator that, many of the episodes were memorable and meaningful to at least some of the children (see Table 6).

Table 6: *Episodes recalled by children*

Episode #	One	Two	Three	Four	Five	Six	Seven	Eight
<i>Number of children who recalled stories from the episode</i>	12	8	1	1	1	1	-	2

Below are some excerpts from the stories recalled. (See Appendix B for more detail.)

Episode 1

Violin

“I remember that time when somebody stole the violin of the girl who used to play music. Then, I think that it was Tanaka who followed the thief and in the end he found him and the police caught him.” “I . . . remember when they were playing soccer in teams.” (Alexandra I.)

Deniz Playing the Piano

“I remember the time when that girl was playing the piano for her exams. As she was playing, someone, I think it was her father, went to the window from the outside, and he was looking at her playing. Then at one moment, he fell down from the window and fell in the trash can.” (Marilena)

Joe Lying to his Parents

“I remember the time when Joe lied to his parents and went to that old theatre instead of going to his Summer School. He also called his school pretending that he was one of his parents, and told them that he was sick, and he wouldn’t go to school for a week.” (Stephanie A.)

Playing Soccer

“I remember when Stavros kicked the ball, and the ball hit a girl, and the girl was screaming.” (Marios)

Episode 2

Mouse

“I remember the time when everyone went to a theatre, and they saw a girl who was playing the piano. I remember that they were looking for a ball inside the theatre, when they saw something like a mouse and they all got afraid and started screaming. The girl heard them screaming and she then realized that the others were in the theatre.” (Constantina)

Finding Joe

“Two of the children went to the theatre too because the boy’s ball went inside, and so he and the other girl went looking for it. There they saw Joe and they were surprised.” (Stephanie A.)

Episode 3

Helping Peter (Joe)

“Yes, in one episode they found a boy who was about 15 years old, and because this boy was an orphan or homeless, I don’t know how I should say this, Stavros took him to his house. There, the boy had a bath, and Stavros washed his clothes. While the boy was having a bath, Stavros’s cousin entered the house. In the meanwhile, due to a mistake the house had almost flooded in soap water. Stavros, who didn’t want his cousin to find out about the homeless boy in the house, went downstairs and prevented his cousin from going upstairs.” (Andreas C.)

Episode 4

The Developers

“Hm, I remember the people who wanted to demolish the theatre and built a parking lot in its place.” (Nicoleta)

Episode 5

Mustafa Accused

“I remember one time when they were at the theatre and they were singing and everything, and then some police men came and arrested Mr. Mustafa.” (Robert)

Episode 6

Party

“The one with the theatre when they were trying to save it, so it doesn’t close down.” “I just saw that they were going to make something like a concert, and they sang too, but they put stolen mobiles in a little thing, and the police came, before that they went and they switched off the lights and the electricity...” “The bad guys, and then the police came and found the stolen mobiles and they went and asked the guy that owned the theatre, the Turkish guy if they were his and they took him to the police station and they tried to save him.” (Aria)

Episode 8

Saving the Theater

“The bulldozers came to demolish the theatre, and people had gathered around the theatre to protest against its distraction. In the meanwhile, the kids had gone to this old man, who had a contract in his possession that would not allow the theatre to be demolished. This man gave the kids that contract, and the kids went and showed it to the people with the bulldozers. So they weren’t allowed to demolish the theatre, and they were forced to leave. In the end the kids went in the theatre and Denise played a piece on the piano for them.” (Alexandra K.)

Favorite Episode

Though some children could not identify a favorite episode others were enthusiastic in pointing out the episode they liked most (see Table 7).

Table 7: *Episodes identified as favorite*

<i>Episode #</i>	<i>One</i>	<i>Two</i>	<i>Three</i>	<i>Four</i>	<i>Five</i>	<i>Six</i>	<i>Seven</i>	<i>Eight</i>
<i>Number of children who identified the episode as their favorite</i>	5	2	-	1	2	-	-	3

In general the first and last episodes seem to have been more liked by the children, though individual children mentioned a variety of scenes and stories that were their favorite ones:

Episode 1

“I think that the first was the best.” ... “Because it had a lot of soccer in it, and the kids had all good character, not that they didn’t have the same good character at the other episodes of course, but I think the first one was my favorite episode. I don’t know why but I liked it very much.” “As I said before, the violin of a girl was stolen, and someone went to catch the thief. The thief went to his car, but the car wouldn’t start up. And so the person who went to catch him, saw him, called the police, and when his car started and he was about to leave the police came and arrested him.” (Markos)

Episode 2

“Yes the one that they saw the mouse and they were afraid.” “Because it was something funny. I was laughing when I saw it, because they were all afraid of a mouse.” “Everybody went to the castle and there were spiders everywhere and they saw a mouse and they started screaming together.” (Stephanie D.)

Episode 5

“The one that they were going to sing and have the show at the theatre.” “I liked the things that they were doing with Mr. Mustafa.” “I remember that they were singing, and then something happened and while they were having a good time, some police men showed up and arrested Mr. Mustafa and they took him at the police station I think. I don’t remember what happened then.” “Well they were trying to get Mr. Mustafa out of the jail and bring him back. At the end he got out, but I can’t remember how.” (Robert)

Episode 8

“Yes, the episode when they were going to split apart and they said that they wanted to continue their friendships via written correspondence.” “I think that someone fainted.” (Andreas K.)

Sometimes, the children didn’t remember the specifics of the plot, but a given episode made an impression on them because of the activities (such as sports) that were memorable:

“I don’t remember what happened, it was this episode that Stavros and the other girl, I don’t remember which one it is from here, they were playing football in teams and they were being goalkeepers taking shots on each other, not only them but other kids, and I think they were earning money for something.” “Because I saw them play football and it’s a good way to help someone, to get money.” (Aria)

Website

Five children were unaware that there is a website for *Gimme6*. The rest of the children knew that there is a website (many had seen it posted at the end of the programme) but had never visited it. The reasons that some children provided for not visiting the site included limited access to and/or difficulty accessing the Internet:

“When I found out about it, I wasn’t able to visit it, because our Internet subscription had expired, but now I intend to visit it for sure.” (Alexandra K.)

“I saw the Internet address at the end of the episode.” I have not visited it “because I don’t even have Internet access.” (Andreas K.)

“I know about it but never visited it. “Because I am not good at going to the Internet and the website and everything. Sometimes I muddle the whole thing up and so...” (Athina)

“Yes. I saw the address on the television.” “I tried once, but it wouldn’t let me in.” (Chrysanthos)

“I know there is a website but I have not visited it.” “...because I don’t know how to use the Internet. My father and mother though, know how to use the Internet, and I want to ask them to teach me because I want to talk to my friends.” (Marilena)

Languages of the Programme and Subtitles

When asked if they remembered what languages were used on the program, about half (nine) children identified all three languages used (Greek, Turkish, and English). Two other children identified the three languages and an additional one which they labeled as Cypriot (essentially referring to the Cypriot dialect of Greek). For some of the children, the use of Turkish was not top-of-mind: six children identified English and Greek as the languages of the show and two children identified only English.

When asked about their comprehension of the languages, many children pointed out that they could understand the two languages--Greek and English--but not Turkish. More than half the children did not have any problems understanding the language or reading the subtitles. However, the rest of the children found the subtitles to be too fast and would have liked them to be slower. Some representative comments are listed below:

“I can [read the subtitles], but not always. When it’s a long sentence, I find it difficult.” (Elisa)

“No, I couldn’t read them all.” (Marilena)

“Sometimes yes, sometimes no.” “. . . they were too fast.” (Stephanie D.)

Interestingly, one child viewed the subtitles as offering needed support to the multi-linguistic element of the program:

“There were things that I didn’t understand. I couldn’t always catch-up with the subtitles. (Stavroulla)

One other child pointed out a problem he noticed once with the subtitles:

“I didn’t have any problems at all.” “Only one time in one episode, the subtitles were moving too fast by mistake.” “They were moving faster than the images.” “It must have been a mistake.” (Andreas K.)

Should there be more *Gimme6*?

As it can be seen in their individual responses and for their own individual reasons all the children said that they would like to see another season of *Gimme6*. While many kids commented on its **entertainment** value a few also noted its **educational** worth. Typical responses included:

“There should be additional Gimme6 episodes because it had nice things in it, and I would like to see them.” “The children while they are playing and speaking... I don’t know many other things about it, because I just watched it a couple of times.” (Alexandra I)

“Because I liked the plot of the programme, and I would like to see how the next one would be like, just out of curiosity, and if I liked it, I would watch it.” (Alexandra K.)

“I have fun while watching it, I spend my time pleasantly, and I might learn something out of it.” “Well for example, if someone is doing something bad that I might be doing as well, I will see how they convinced him to stop doing it and so I will teach myself to stop it as well.” “Let’s say, in an episode that I remember, Stavros went to play football, and some kids removed the studs from his football shoes.” “Well, I did this thing to a friend of mine once, and then I realized that I had made a mistake, and I didn’t like the fact that I had made that mistake.” (Andreas C.)

PERCEPTION OF OTHER

We designed a special interview protocol to gain information about children’s perceptions of Turkish Cypriot children. It began with a general question:

Boys were shown a picture of a Turkish Cypriot boy (called Tufan) and girls were shown a picture of a Turkish Cypriot girl (called Eche) and then told: This is Tufan/Eche, who lives on the other side of the “Green Line”. Can you tell me anything you know about kids like Tufan/Eche who live on the other side of the “Green Line”?

Children were directed to think about specific aspects such as where Tufan/Eche lives, the language he/she speaks, the foods he/she eats and the activities he/she engages in.

When asked to think about Turkish Cypriots and Turkish Cypriot children in particular the children provided a range of responses. Some children were to some extent informed about Turkish Cypriots while others knew very little. Ambiguities and uncertainties very often sprung up in the context of the dialogue when discussing issues that the children know little or nothing about. In some contexts, Turkish Cypriots are confused with or equated with Turks. Stereotypes and assumptions based on cultural beliefs also spring up often in children's descriptions of Turkish Cypriots. The children identified both similarities and differences between the two communities. In general, their attitudes towards Turkish Cypriots were positive.

So that readers will not lose the richness of the children's descriptive dialogues, the transcripts of this portion of the interview have been included in Appendix C. An analysis of some of the patterns of responses that emerged regarding children's perceptions follows.

Sources of Information

The children had varying sources of information about Turkish Cypriots. Some mentioned learning about the "green line" at school, or learning information from their parents. Only a few had had direct contact with members of the Turkish Cypriot community. Those that did seemingly had very limited and controlled interactions, although one boy (Marios) mentioned that there is a Turkish-Cypriot boy in his classroom.

One girl pointed out the connection between her knowledge of Turkish Cypriots and the *Gimme6* series:

"Well, I learned some things from "Gimme6" "I learned that they dress a lot like us, that not many of them wear that cloth on their head, and that they look a lot like the Greek-Cypriots." (Elisa)

While some children mentioned sources of knowledge about Turkish Cypriots, some of the children noted that they didn't know much about Turkish-Cypriots.

"I know there are Turkish-Cypriots but I don't know anything about them." (Athina)

"I don't know. I have been there twice, and well ... I know that they have nice bananas, but I don't know anything about their personalities." (Elisa)

Yet, although the children had a range of information sources, many provided over the course of their interviews a rich array of information about the Turkish Cypriot community, painting a picture that often expressed an undifferentiated conception of children living on the other side of the green line. The homogenizing and stereotyping that is characteristic of children's descriptions is largely in line with the types of messages that they receive from various sources which often themselves uncritically

present a uniform image of Turkish Cypriots. Added to this, is the fact that children are much more likely to hear about the Turks (who are always presented more negatively) rather than the Turkish Cypriots (who are generally presented more positively). The ambiguous responses that some children offered are partly explained by the lack of adequate information they receive on Turkish Cypriots and/or the contradictory messages stemming from different sources of information (i.e., they might hear positive messages from one source and negative ones from another source).

Similarities/Differences

The interview included direct questions about children's understanding of the similarities and differences between Greek Cypriots and Turkish Cypriots. While there were some specific aspects such as food, clothing and activities, that the interviewer asked the children to focus on, many children described elements that had not been specifically prompted. In general, children expressed a recognition of similarities in their **shared humanity**, but notable differences with respect to specific elements, such as the **language** they speak and the **activities of their daily lives**, were also mentioned.

"They are like us. They are good people like us, but they speak in a different language." "They speak Turkish." (Alexandra I)

"I believe that maybe we wear about the same clothes. Maybe we also have common interests ... At my age I believe that we wear the same clothes, but when they grow up, I think that girls have to wear those long dresses with the "burga" and all, because it's prohibited not to wear it. I think that it's something like in Afghanistan." (Alexandra K.)

Some kids focused on **physical characteristics** as evidence of similarities. In the words of one girl:

"... they look like the people here, because they have dark hair, and people here have dark hair, and they look the same." (Elisa)

Clothing, which was an element prompted in the interview was cited by many of the children as a difference. Some of the children noted that there weren't any differences in the way kids dress:

"At my age I believe we wear the same clothes . . ." (Alexandra K.)

However, many noted that the Turkish Cypriots dress less fashionably or with clothing that is quite different from their own:

"I think that they dress very simply. They don't wish to buy anything that is in fashion at the time, like we do. They are simply dressed." (Andreas C.)

“They wear these sorts of dresses, which are simply one piece of cloth, and they also wear something else around them so they look nice.”
(Constantina)

Entertainment was something that was regarded by some of the children as a potential source of both similarities and differences:

“They have fun in a much more simple way, because we have fun in the ways that we want to. On the other hand, Turkish-Cypriot kids may not have the things that they wish to have fun with, but they still entertain themselves with the means they have.” (Andreas C.)

“I suppose they have fun by listening to songs and dancing, just like we do. They also might have fun by watching television, or by viewing several happenings around the world.” (Stephanie D.)

“There are some games that we play here, and some that we play at school, I don’t think they know it. I would think they play marbles, that’s kind of old.” (Aria)

Quality of Life

Difference in quality of life was a salient element to many of the children. Most viewed the Turkish-Cypriot community as having a **lower standard of living** than their own. Children talked about inconveniences such as disruptions in electric service, technological limitations and lack of basic comforts. Some children noted reasons for this different standard, attributing it to elements such as restrictions due to religious practices and the lack of economic prosperity.

“We have learned in school that Moslems are technologically less developed countries, because their religion forbids them from using some things or something like that, I don’t really remember very well. That’s all I can remember.” (Alexandra K.)

“I know that they don’t have all the comforts that we have, and I know that the time that they can watch television might be limited, it wouldn’t be allowed. Maybe the power supply would be cut off. The kids there may not be having a good life. Maybe they can’t play freely like we can.” (Andreas C)

“I remember once when they came to our school, they told us that life is very different over there.... They came to our side and some Greek-Cypriot kids gave them hospitality. They told us that the teaching methods over there are very different and they were surprised from all the “luxuries” that we have.” (Andreas K.)

“I would say the same as us but they don’t have a lot of shops on their side, fancy clothes like Zara, and Marks and Spencers, there is not a lot, but there is some.” (Aria)

Political Situation

The political situation was a reality to many of the children interviewed.

Some children talked about **differences in rights**:

“I know that they don’t have exactly the same rights that Turks have over the other side. I know that they want Cyprus to be united again, and that they want to return to their homes in the free areas of Cyprus.” (Alexandra K)

We live in the same country, but some people divided our country in two. They live in a place that doesn’t belong to them, let’s say that they live in our homes. ... Because they are different. We are citizens of the Cyprus Republic. On the other side of the Green Line, maybe some times they follow the laws and make mistakes, that might cost even their lives, because the Turks sometimes kill for minor reasons, or just harm a person.” (Andreas C.)

A few mentioned the issue of **land ownership**:

“They live in our homes on the other side.” (Andreas K.)

“They live in a place that doesn’t belong to them, let’s say that they live in our homes.” (Andreas C.)

“I don’t like them” ... “Because they took my country” (Stavroulla)

Some of the children talked about differences between the **Turkish-Cypriots and the Turks**:

“I like the Turkish-Cypriots but I mostly don’t like the Turks, because they might declare a war against us.” (Constantina)

To some children there was a difference between the Turkish-Cypriot people and the politics, noting that they could like Turkish-Cypriots, but dislike the political situation:

“There are some Turkish-Cypriots who I like, because even though they caused harm to Cyprus, it may have not been their fault that a part of it was taken.” (Stephanie M.)

Related to the political situation was a different sense of culture that some children expressed. One child put it this way:

“We have a long history as a nation, without knowing the history of Turkey, but I believe that we have more history than they do. I believe that we are more civilized than they are.” (Alexandra K.)

To sum up, in general children’s attitudes towards Turkish Cypriots were positive. Their sources of information about Turkish Cypriots varied with some children having significant knowledge and others having minimal. Moreover, children’s perceptions of Turkish Cypriots were often stereotypical and undifferentiated. To the extent that some children made distinctions it was between Turkish Cypriots and Turks, the latter viewed negatively. Children also identified both similarities and differences between Greek Cypriots and Turkish Cypriots. Some children identified the shared humanity between members of the two communities and their physical characteristics as being similar while others identified language, daily life activities, standard of living (with the Turkish Cypriot community having a lower), rights and freedoms (with the Turkish Cypriot community having fewer), and more generally culture as dimensions of difference. Finally, some children identified entertainment and dress as similar while others identified these aspects as sources of difference.

IMPLICATIONS AND CONCLUSIONS

Viewership

The qualitative study re-affirmed the findings of the quantitative study which showed that the series had limited reach and that it was viewed by more girls than boys. Moreover, most of the children who watched the series only watched some of the episodes. As a result of the limited reach and the lack of awareness about *Gimme6*, there was not a lot of discussion among the children or between the children and their families about the series. The same can be said for the documentary which was also viewed by only a few of the children interviewed.

Appeal

Children’s opinions about *Gimme6* were overwhelmingly positive. The children’s reasons for liking the series included its uniqueness, the action and setting, its entertainment value, its multicultural elements, and the mixture of languages it presented. This reaction is in all fundamental respects a positive one and suggests that the series appealed to the children’s tastes and needs and filled a gap in Greek Cypriot Children’s television. Given that most children thought that the program was suitable for children of their age and older suggests that the target audience was right. Also, the fact that all of the children said that they would like to see another season of *Gimme6* is another clear indication of its great appeal.

The characters used in the series and especially Stavros and Deniz proved to be the most popular ones among the children with Stavros being the favorite of most boys and Deniz being the favorite of most girls. Children identified with these characters mainly because they could see parallels with their own selves and interests (e.g., boys identified with Stavros because they like or play soccer and girls identified with Deniz because they like or play the piano). It is, of course, significant that several children identified with Deniz and chose her as their favorite character despite the fact that she is a Turkish Cypriot. This suggests that perhaps other kinds of commonalities including gender and interests may substitute for ethnic preferences.

However, the series had more limited success in helping children learn about ethnic difference since most of them mislabelled the various characters when it came to assign them to ethnic groups, a notable exception being the case of Stavros. Though this might be partly due to the fact that the children interviewed only watched some and not all of the episodes, it is still indicative of the series' inability to clearly communicate the various characters' ethnic identities. Similarly, the inability of some children to identify Deniz's mother tongue points to the same problem.

As far as the various episodes and stories are concerned, it is clear that the most dramatic stories were more likely to be remembered and liked (e.g., the violin story); hence, the children's preference for the first and last episodes which had this quality.

Perception of Other

The overall positive attitudes that the children expressed about Turkish Cypriots suggest that there is a good basis on which to build better intercommunal understanding. Similarly, the fact that several children identified similarities between Greek and Turkish Cypriots is also suggestive of an overall positive basis for creating a more tolerant relationship between the two communities in contradistinction to the nationalistic "us" versus "them" framework that leaves little room for finding common ground.

However, the undifferentiated attitudes and perceptions of children about Turkish Cypriots suggest that their understandings are still largely stereotypical and lack awareness of differences that exist within the Turkish Cypriot community. It is difficult to draw conclusions about the impact of the series on children's perceptions of Turkish Cypriots mainly because perceptions and attitudes are built over time and are not easily changed. Children's persisting stereotypical and undifferentiated descriptions of Turkish Cypriots also point to this difficulty. However, from some of the children's comments it is possible to infer that the series had some influence on their perceptions and attitudes.

Implications

The results of this study point to a number of implications:

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1. Given the series' limited viewership, we suggest that if it is re-broadcasted a much more effective promotional campaign needs to be designed to create awareness and anticipation for the series. Moreover, it might be useful to consider alternative times for re-broadcasting the series to be more in line with children's viewership habits and stated preferences (e.g., Saturday or Sunday afternoons) and to ensure, to the extent possible, that the greatest number of children will have the opportunity to watch it.
 2. Given the children's overall positive response towards the program, it is very likely, that with the right promotional efforts it will reach a significantly larger number of children and achieve similar appeal to that we have recorded with the small sample we have looked at.
 3. Given the children's general lack of knowledge and awareness about the various characters' ethnic identities (with the exception of Stavros and to a lesser extent Deniz), it is advisable that the various characters' backgrounds are more explicitly highlighted in the various promotional activities.
 4. Given that none of the children visited the *Gimme6* website, we recommend that it becomes a much more integral part of the promotional campaign.
 5. Given the generally positive attitudes of the children towards Turkish Cypriots, more attention could be devoted in a second season to enhancing children's knowledge and understanding about Turkish Cypriots by highlighting aspects of their everyday life and attempting to debunk stereotypes.

APPENDICES

- Appendix A: Interview Question Guide
- Appendix B: Story Content Descriptions
- Appendix C: Perceptions of Other Dialogues

APPENDIX A: INTERVIEW QUESTION GUIDE

Respondent: _____

GC TC OTHER

**[NOTE: PLEASE INCLUDE A DESCRIPTION OF
“OTHER”]**

Male Female

Birth date: _____

Number of siblings: _____

Mother's education level: Incompl. Prim. High Coll. Univers.

Father's education level: Incompl. Prim. High Coll. Univers.

School: _____ Grade: _____

Background: _____

Interview date: _____

Interviewer:

INTRODUCTION

Hi! Welcome! We're here today representing a company that makes TV shows for kids just like you. Today, we're going to talk about the show, *Gimme 6*. We really want to hear your opinions. There are no right or wrong answers and this is not a test. Please be as honest as possible so that we may tell the producers what you like and don't like about this show so that they may make it better.

AWARENESS

1. How many times have you watched the show, *Gimme 6* before?*
 - a. All 8 episodes (8 episodes)
 - b. Most of the episodes (5-7 episodes)
 - c. 50% of the episodes (4 episodes)
 - d. A few of the episodes (2-3 of the episodes)
 - e. Only one episode (1 episode)
2. *[For the children who only saw a few episodes or just one episode:] I'm just curious. Was there a reason why you watched only 1, 2, or 3 episodes of Gimme 6? [PROBE: Schedule? Time of day show aired? Appeal of Show?]*
3. *What do you think about Gimme 6? Do you think Gimme 6 is: GREAT, GOOD, OKAY, NOT SO GOOD, OR TERRIBLE? [Show card with 5-point appeal scale.] Why?*
4. *If you could choose three words to describe Gimme 6 to a friend, what would they be?*
5. *Do you think that Gimme 6 is for kids your age? Kids younger than you? Kids older than you? Kids of all ages? Why?*
6. *What do you like best about the show? Why?*
7. *What do you like least about the show? Why?*
8. *Do you have a favorite Gimme 6 character? If so, who? Why is this character your favorite?*
10. *If you could choose one of these children to play with who would it be and why?*
11. *Would you have liked to be one of those kids? Why or why not?*
12. *Do you have a least favorite Gimme 6 character? If so, who? Why is this character your least favorite?*
13. *[Character recall; Show photo of each character, ask same questions for each character on show:]*
 - a. *Do you remember the name of this character?*

- *Deniz*
- *Joe*
- *Mia*
- *Soner*
- *Stavros*
- *Tanaka*

b. *Do you know where this character comes from?*

- *Deniz*
- *Joe*
- *Mia*
- *Soner*
- *Stavros*
- *Tanaka*

c. *Do you know what language Deniz speaks at home?*

14. *[Basic recall of story plotlines:]*

a. *Do you remember any of the stories from the show?*

b. *Can you tell me what happened in any of the shows?*

15. *Do you have a favorite show? [Use photos for recall]*

a. *Why is it your favorite?*

b. *Do you remember what happened in this show?*

c. *Do you remember the problem the kids faced in this show?*

d. *What did they do to solve the problem?*

16. *With whom do you watch the show? Please name everybody with whom you watch the show:*

a. *By yourself?*

b. *With your siblings?*

c. *With your parents?*

d. *With relatives, such as grandparents, aunts and uncles, or cousins?*

e. *With friends?*

f. *With other adults?*

g. *Anyone else?*

17. Do you talk about the show with your friends? What do you talk about?
18. Do your friends like the show or not? Why?
19. Do you talk about the show with your family? What do you talk about?
20. *Did you see the “Behind the Scenes” documentary of the show?*
21. *If you have seen the documentary, what do you think about it? Do you think the documentary was GREAT, GOOD, OKAY, NOT SO GOOD, OR TERRIBLE? [Show card with 5-point appeal scale.] Why?*
22. *Are you aware that there is a Gimme 6 Website? If so, have you used the Website?*
23. *If you have used the Website, what do you think about it? Do you think the Website is GREAT, GOOD, OKAY, NOT SO GOOD, OR TERRIBLE? [Show card with 5-point appeal scale.] Why?*
24. *“Do you remember what languages were used in the show?”*
English
Greek
Turkish
Other
25. *Did you understand the language presented on the show or not? If not, what was the problem?*
26. *Were you able to follow the subtitles well or not? If not, what was the problem?*
27. *Would you like to see another season of Gimme 6 in the future? Why? Why not?*

Perceptions of “Others”:

28. **[Show the kids a picture of a boy or girl, (depending on their own gender) and tell them:**

This is Tufan/Ece who lives on the other side of the Green Line.
Can you tell me what you know about kids like him/her?

29. Now I am going to ask you a series of questions for which I'd like you to think a TC boy/girl like Tufan/Ece in the same age as yours.

- a. Where do Turkish Cypriots like Tufan/Ece live?
- b. Do they look like you or do they look different? Can you tell me things about them that are like you? Things that are different?
- c. Do they speak the same language as you? If not, what language do they speak?
- d. What kinds of foods do they eat? Is this like you or different?
- e. How do they dress? Is this like you or different?
- f. What do they do for fun? Is this like you or different?
- g. How do you know about them? Who told you about Turkish Cypriots?

Attitudes:

29. Is there any other difference you can think of? Any other similarity?

30. Do you like Turkish Cypriots? Why do you say that?

APPENDIX B: STORY CONTENT DESCRIPTIONS

QUESTION: [Children were asked to spontaneously recall stories but they were later also shown representative pictures from each episode to aid their recall]

- a. Do you remember any of the stories from the show?*
- b. Can you tell me what happened in any of the shows?*

“I remember that time when somebody stole the violin of the girl who used to play music. Then, I think that it was Tanaka who followed the thief and in the end he found him and he police caught him.” “I . . . remember when they were playing soccer in teams.” (Alexandra I.)

“The bulldozers came to demolish the theatre, and people had gathered around the theatre to protest against it’s distraction. In the meanwhile, the kids had gone to this old man, who had a contract in his possession that would not allow the theatre to be demolished. This man gave the kids that contract, and the kids went and showed it to the people with the bulldozers. So they weren’t allowed to demolish the theatre, and they were forced to leave. In the end the kids went in the theatre and Denise played a piece on the piano for them.” (Alexandra K.)

“Yes, in one episode they found a boy who was about 15 years old, and because this boy was an orphan or homeless, I don’t know how I should say this, Stavros took him to his house. There, the boy had a bath, and Stavros washed his clothes. While the boy was having a bath, Stavros’s cousin entered the house. In the meanwhile, due to a mistake the house had almost flooded in soap water. Stavros, who didn’t want his cousin to find out about the homeless boy in the house, went downstairs and prevented his cousin from going upstairs.” “Another story that I remember is, this one time, when they went to an old theatre if I remember well, and they were trying to find the bad that had happened, and they were looking around to figure out what it was.” “Something bad happened and they all figured out that it should be coming from that theatre.” “. . . I remember that they went there and they started looking to find that thing. I can’t remember though if they found that thing in the end or not.” (Andreas C.)

“I remember the soccer team in the first episode. I also remember that a boy went into a theatre to take hide. I also remember in one episode, when all the kids gathered around a girl, who was playing the piano, or maybe the violin, and in the end they were all applauding her. That’s all I can remember.” “Yes. I remember this incident, when they stole the girl’s violin.” “This story was in the first episode if I’m not mistaken, when the girl went to her uncle’s house where she would be staying for her

vacations. The girl forgot her violin outside the house and some passer-by stole it.” (Andreas K.)

“the one with the theatre when they were trying to save it, so it doesn’t close down.” “I just saw that they were going to make something like a concert, and they sang too, but they put stolen mobiles in a little thing, and the police came, before that they went and they switched off the lights and the electricity...” “The bad guys, and then the police came and found the stolen mobiles and they went and asked the guy that owned the theatre, the Turkish guy if they were his and they took him to the police station and they tried to save him.” (Aria)

“I remember the time when this guy’s big brother steals her violin.” “She comes home from her lessons and she leaves her violin at the door and this guy comes and steals it.” “The guy steals it and runs away, and then this guy goes with his rollerblades and gets the violin, and then the police came, but I don’t remember what happens next cause I forgot.” (Athina)

“There was a soccer team from Cyprus that was going to go to England to play soccer and they did.” “I remember when somebody stole that girl’s violin and they were running to get it back.” “I remember that boy with the hat, who used to go to different places and find things.” “He went to an old place and he found some things.” (Chrysanthos)

“I remember when a young man stole a girl’s violin, I don’t remember her name, and a friend of hers went to catch him. That girl’s father or uncle, called the police and after the boy had found the thief, the police caught him and they took the violin back.” “I remember the time when everyone went to a theatre, and they saw a girl who was playing the piano. I remember that they were looking for a ball inside the theatre, when they saw something like a mouse and they all got afraid and started screaming. The girl heard them screaming and she then realized that the others were in the theatre.” (Constantina)

“Hm, I remember that time when Stavros was going to go to his football training, and he was going to play a match, and in that episode I remember many other things happened. For example, the assistant trainer who was there, told Stavros’s parents that Stavros was going to go to his school, but he didn’t go there, he went somewhere else. I also remember when Stavros was angry with that girl, because he didn’t want to play with her, and I also remember that time when the father of the girl who played the piano was outside the window and he was watching her playing. What else?... Oh, I liked it very much when they were at the theatre.” (Eleni)

“There was one that I remember a lot. There was a story about this building with the piano in it. It was said that it was haunted, and the uncle

of that girl was talking to her about these big rats inside that building. And then I think it was the boy with the blond hair who went inside the building, and he had heard that there were big rats inside the building, but he didn't believe that. So, then that other boy went to the theatre, and he didn't believe that there were rats either. But then the first boy started making tricks, and the other one was afraid. Then the blond boy came out and he told the other boy and the others that it was him who was doing the sounds and the other ones called him "rat". "The girl was playing the violin, and her younger brother kept disturbing her." "I remember that building with the tree by it. They said that it was haunted." (Elisa)

"I remember the time when that girl was playing the piano for her exams. As she was playing, someone, I think it was her father, went to the window from the outside, and he was looking at her playing. Then at one moment, he fell down from the window and fell in the trash can. I don't remember many other things, but I also remember when the kids were gathered at a house and they were having some sort of a performance." "I remember when a boy told his parents that he was going to a certain place, but he didn't go there. Instead of going there he went to that place where the other kids were having that performance." (Marilena)

"I remember when Stavros kicked the ball, and the ball hit a girl, and the girl was screaming." "Here is the scene when that man took the violin and ran away." (Marios)

"A story from the first episode, which had a lot of soccer in it, is when Stavros made a tough foul on the black girl who played soccer. Then, I remember when they lost their ball, and when somebody stole a girl's violin and another person on roller blades went to catch the thief, and he found him then called the police and the police arrested him." (Markos)

"I remember when Denise sat down on her piano to play, and her uncle was watching her from outside through the window." "Hm, I remember the people who wanted to demolish the theatre and built a parking in it's place." "I remember the time when the kids went to demonstrate against demolishing the theatre." "I remember the time when someone stole Denise's book." (Nicoleta)

"I remember one time when they were at the theatre and they were singing and everything, and then some police men came and arrested Mr. Mustafa. I remember another one, that they were going to close down the theatre and they tried to stop them." "I also remember when they found this boy. They found this boy alone at the theatre." "They found him at the theatre, and I think that he had run away from home. But then I remember he found his older brother." (Robert)

“I saw another episode with mice.” “The girls were afraid, and there were some musical instruments and someone was playing, but I can’t remember who. The girl who was playing the piano was afraid when she heard the others screaming because she didn’t know that they were there.” (Stavroulla)

“Hm, when they went to that castle, Denise was playing the piano, and everyone was listening to the sound and they went all, one by one, to that place.” (Stephanie D.)

“I remember when Stavros and that girl from Turkey went to that castle and found the other kids there playing the piano.” “They met each other.” (Stephanie M.)

“I remember the time when Joe lied to his parents and went to that old theatre instead of going to his Summer School. He also called his school pretending that he was one of his parents, and told them that he was sick, and he wouldn’t go to school for a week. Then, two of the children went to the theatre too because the boy’s ball went inside, and so he and the other girl went looking for it. There they saw Joe and they were surprised.” (Stephanie A.)

APPENDIX C: PERCEPTIONS OF OTHER DIALOGUES

Children were asked the following questions in relation to Turkish Cypriots:

QUESTION: Boys were shown a picture of a Turkish Cypriot boy (called Tufan) and girls were shown a picture of a Turkish Cypriot girl (called Eche) and then told: This is Tufan/Eche, who lives on the other side of the “Green Line”. Can you tell me anything you know about kids like Tufan/Eche who live on the other side of the “Green Line”?

QUESTION: Now I am going to ask you a series of questions for which I’d like you to think about:

- a. Where do Turkish Cypriots like Tufan/Eche live?
- b. Do they look like you or do they look different? Can you tell me things about them that are like you? Things that are different?
- c. Do they speak the same language as you? If not, what language do they speak?
- d. What kinds of foods do they eat? Is this like you or different?
- e. How do they dress? Is this like you or different?
- f. What do they do for fun? Is this like you or different?
- g. How do you know about them? Who told you about them?
- h. Is there any other difference you can think about? Any other similarity?

QUESTION: Do you like Turkish Cypriots? Why do you say that?

The following dialogues pertain to these questions and are excerpted from the interviews in full to illustrate in greater detail the children’s perceptions:

Alexandra I.

Now I’m going to show you a picture. This girl here is called Eche and she lives on the other side of the “green line”. You do know what the “green line” is, right?

- A. Yes.
- S: Well, can you tell me what you know about children like Eche?
- A: “One time a girl from the other side came to my school. They are like us. They are good people like us, but they speak in a different language.” “They speak Turkish.”
- S: What else do you know about the Turkish-Cypriots? Do you know where they live?
- A. They only live in Turkey. No, I am not sure.
- S: Do they look like us who live here, or are they different?
- A. Yes, they look like us.
- S: In what ways do they look like us?
- A. They are like us. They have their hair cut the way that we do. They are like us, but they speak another language.
- S: Ok. Is their food the same with ours, or is it any different?
- A. I think that it’s the same.
- S: Are their clothes and the way they dress the same with ours or is it different?

- A. No, it's the same.
- S: Do you know what Turkish-Cypriots do for fun?
- A. I don't know.
- S: Ok. Tell me, where did you find out about the Turkish-Cypriots?
- A. We learn many things about the "green line" at school, and my father also told me many things.
- S: Does your father talk to you about the Turkish-Cypriots?
- A. Yes.
- S: What does he tell you about them?
- A. He talks to me about the children and the people on the other side, because we also see them when we go to this place called "Ledra Palace". They sometimes go there and we also see how they look like.
- S: Are there any other differences or similarities between us and the Turkish-Cypriots that you can tell me?
- A. No.

- S: Do you like the Turkish-Cypriots?
- I like the children. And if you also help them to learn our language, then there won't be a problem talking to them either.
- S: So you like the children.
- A. Yes.
- S: Only the children or do you like the grown ups as well?
- S: I don't know about the grown ups, but I like the children.
- A. Ok.

Alexandra K.

- S: I am now going to show you a picture. This is Eche, who lives on the other side of the "Green Line". Can you tell me anything you know about kids like Eche who live on the other side of the "Green Line"?
- A. Are you referring to Turkish-Cypriots, or Greek-Cypriots who are restricted in the Turkish occupied areas?
- S: No, I am referring to Turkish-Cypriots. Eche is a Turkish-Cypriot.
- A. I know that they don't have exactly the same rights that Turks have over the other side. I know that they want Cyprus to be united again, and that they want to return to their homes in the free areas of Cyprus. I also believe that they have less modern equipment than we do.
- S: Are you referring to technology matters?
- A. Yes. We have learned in school that Moslems are technologically less developed countries, because their religion forbids them from using some things or something like that, I don't really remember very well. That's all I can remember.
- S: How do you think that Turkish-Cypriot people like Eche are different from us, apart from the matter of technology, etc. Are they different to us in any other ways?
- A. In matters of civilization.
- S: Tell me whatever you think.

- A. We have a long history as a nation, without knowing the history of Turkey, but I believe that we have more history than they do. I believe that we are more civilized than they are.
- S: Now can you think of some similarities that we have with the Turkish-Cypriots like Eche?
- A. I believe that maybe we were about the same clothes. Maybe we also have common interests...
- S: Do you know what language Turkish-Cypriots speak?
- A. I think Turkish and English.
- S: So they speak different languages than we do. What kinds of food do you think they eat?
- A. Greek types of food.
- S: So, you are saying that they eat the same kinds of food that we do.
- A. Yes. Because Eche is a Turkish-Cypriot, she may like some kind of food from the Cyprus cuisine, and she cooks it at home.
- S: You said before that, Turkish-Cypriot kids of your age wear approximately the same clothes as you. Do they have any other differences or similarities with us regarding the clothes they wore?
- A. Yes. At my age I believe that we wear the same clothes, but when they grow up, I think that girls have to wear those long dresses with the “burga” and all, because it’s prohibited not to wear it. I think that it’s something like in Afghanistan.
- S: I see. Now concerning their entertainment. What do you think that Turkish-Cypriots do for entertainment?
- A. Whatever we do, I think.
- S: The same way?
- A. I said before that, maybe they have the same interests with us, so they possibly have fun the same way as we do.
- S: What do you think that Turkish-Cypriot kids do for entertainment?
- A: They gather around with their friends, they talk, they play, they go for walks, they go to the cinema, they listen to music... things like that.
- S: Where did you find out about the Turkish-Cypriots?
- A. I’m doing something in school right now about Cyprus.
- S: In which class?
- A. It’s something like an extra lesson that we do for forty minutes per day, because the ministry of education said that we have to get more sensitive on the issues of our country.
- S: Is this lesson “Don’t Forget”? [This is technically an emphasis rather than a course that children in public elementary schools might be exposed to in an effort to keep the memory of the occupied territories alive.--Spyros]
- A. Yes. We are doing a project with our school.
- S: About Cyprus.
- A. Yes. There is a team for each subject like “refugees” etc.
- S: And each one does something like this?
- A. Yes, and by this way I learn more from what I read and from what I hear from grown ups. But most of the things I know I learned them from school.

- S: I see. Are there any other differences or similarities between ourselves and the Turkish-Cypriots that you can think of?
- A. No.

- S: Do you like the Turkish-Cypriots?
- A. I don't think that they are bad people. Why shouldn't I be a friend with them? I don't know why. Yes, I like them. I like to have friends.
- S: Is there some reason that makes you like them?
- A. I don't see people differently. When you get to meet them and see their character, then you can make an opinion of your own about someone.

Andreas C.

Now let me ask you something else. Do you see this boy?

- A. Yes.
- S: His name is Tufan, and he lives on the other side of the green line, you know what the green line is right? Well, can you tell me what you know about kids like Tufan that live on the other side of the green line?

- A. I know that they don't have all the comforts that we have, and I know that the time that they can watch television might be limited, it wouldn't be allowed.
- S: What do you mean it wouldn't be allowed?
- A. Maybe the power supply would be cut off. The kids there may not be having a good life. Maybe they can't play freely like we can.
- S: Why?
- A. Maybe because they are innocent. They haven't done anything wrong.
- S: Why do you think that they can't play freely?
- A. Because the Turks may not allow them to.
- S: Yes, and what else do you know? We are basically talking about Tufan and other Turkish-Cypriots, you have understood that right?
- A. Yes.
- S: Ok, I was just clearing that out.
- A: Maybe he doesn't feel very well about the fact that he is also a Turk, and a Cypriot, and he wants to be on both sides.

- S: Ok, let me ask you some more specific questions. Where do Turkish-Cypriots like Tufan live?
- A. In the Turkish occupied areas of Cyprus.
- S: Ok. Do they look like us or are they different?
- A. They may look like us in some things and they may not look like us in other things.
- S: Can you think of some things that are the same between you and Tufan?
- A. He's also a child, he goes to school, he wants Cyprus to be free, and he doesn't want wars to exist...

- S: Yes, what other things do we have in common with the Turkish-Cypriot community, if we have any?
- A. We live in the same country, but some people divided our country in two.
- S: Ok, is there something else that we share?
- A. Maybe we share the same food, or maybe we pick our food from the same place.
- S: What do you mean?
- A. We pick some kinds of food from trees and they also do the same.
- S: Ok. Do we eat the same kinds of food or do we eat different kinds of food?
- A. Some are the same and some are different.
- S: Do you know some kinds of food that we have in common?
- A. Potatoes, hamburgers, ham...
- S: Yes those are the same. Do we have any differences that you can think with the Turkish Cypriots?
- A. They live in a place that doesn't belong to them, let's say that they live in our homes.
- S: Ok, do we have any other differences?
- A. We have different religions.
- S: Yes, what is their religion?
- A. They are Moslem.
- S: What else? What language do they speak?
- A. They speak Greek and Turkish.
- S: Both together?
- A. No, they speak Turkish when they have to, and they speak Greek when they have to.
- S: So you are saying that they speak both languages.
- A. Yes.
- S: How do they dress like? Do they dress the same like us?
- A. No, they might wear track suits and shoes, normal things.
- S: Why are you saying that?
- A. Because they are different. We are citizens of the Cyprus Republic. On the other side of the green line, maybe some times they follow the laws and make mistakes, that might cost even their lives, because the Turks sometimes kill for minor reasons, or just harm a person.
- S: Ok. We have talked about their clothes and their language, now, what do the Turkish-Cypriots do for entertainment do you think? In comparison to what you do as a child. Do you think that they do the same or different things for entertainment?
- A. Some things might be the same, like chase and catch, maybe they have board games like us, but I don't think that they have so many electronic games as we have.
- S: Why do you think that they don't?
- A. Maybe they break their toys.
- S: Who does?
- A. The Turks.
- S: Do you mean the grown-ups? Do you mean they take their toys and break them?
- A. Yes. Or may be also the Turks cut the electricity supply so the kids can't play.

- S: Ok. Can you tell me where you learned what you know about the Turkish-Cypriots?
- A. We did something at school about this subject, and we also said that they leave from the occupied areas and they cross the green line to the non Turkish occupied areas.
- S: Why do they do that?
- A. Because they can't stand being there and they leave and come here.
- S: Ok. And where else did you hear about the Turkish Cypriots?
- A: Nowhere else.

- S: Do you like the Turkish-Cypriots?
- A. Well, I have never met one, so I don't know. Some may be good and some may not be.
- S: But you can't be sure because you never met one.
- A. No.

Andreas K.

- S: All right. I am now going to show you a picture. This is Tufan, who lives on the other side of the "Green line". Can you tell me what you know about kids like Tufan?
- A. I remember once when they came to our school, they told us that life is very different over there.
- S: You mean that they came from the other side?
- A. Yes, yes.
- S: Turkish-Cypriot children?
- A. Yes. They came to our side and some Greek-Cypriot kids gave them hospitality. They told us that the teaching methods over there are very different and they were surprised from all the "luxuries" that we have.
- S: Did they come here representing their school?
- A. Yes.
- S: To your elementary school?
- A. Yes.
- S: Is there something else that you can think about these kids?
- A. No.

- S: Ok. Now I'm going to ask you some more specific questions, and I want you to answer me these questions by having in mind a Turkish-Cypriot boy like Tufan. For example, tell me, where do Turkish-Cypriots live?
- A. They live in our homes on the other side.
- S: Meaning where?
- A. In the Turkish occupied areas.
- S: Do they look like us, or are they any different?
- A. They are people like us.
- S: I mean generally as a community of people. Are there any similarities or differences between us?

- A. There are some differences between us concerning our standards of living. They don't have as many goods as we do, and that I think is a disadvantage they have in relation to us.
- S: Do they have any features as people that make them different from us?
- A. Like what features?
- S: Ok, let me ask you more specific questions so you understand what I am talking about. What language do they speak?
- A. I don't know.
- S: Don't you know what language Turkish-Cypriots speak?
- A. I don't know. I suppose it depends on whether someone was brought up by parents who spoke Greek, or by parents who spoke Turkish.
- S: Ok. Now tell me, what kinds of food do Turkish-Cypriots eat? Is their diet similar to ours or is it different?
- A: Their diet is Mediterranean.
- S: Ok, I just wanted to see what you thought about that. Do Turkish-Cypriots dress like you, or do they dress differently?
- A. I think that they dress very simply. They don't wish to buy anything that is in fashion at the time, like we do. They are simply dressed.
- S: Ok. Do you know what Turkish-Cypriot kids of your age do for entertainment?
- A. They have fun in a much more simple way, because we have fun in the ways that we want to. On the other hand, Turkish-Cypriot kids may not have the things that they wish to have fun with, but they still entertain themselves with the means they have.
- S: So what do they do? Can you imagine anything?
- A. Well, they play, they draw pictures, or they go somewhere for a walk... Things like that.
- S: Are there any other differences or similarities that you can think of?
- A. Similarities... well they are people like us, and they should have the same right as we do. Now, whether they have them or not is the question.
- S: How did you learn about the Turkish-Cypriots?
- A. I learned some things from school, and some things from the girl in the programme. I noticed that some kids would avoid her and that was not a positive thing to do.
- S: Which girl are you referring to?
- A. I'm referring to this girl.
- S: Ok.
- A. They were avoiding her in the beginning of the programme...
- S: Do you remember where this girl was from?
- A. She was from India I think. I remember that some people were avoiding her, like some people in Cyprus are avoiding the Turkish-Cypriots, because they believe that their rights are not the same with theirs.
- S: Where else did you find out things about the Turkish-Cypriots?
- A. From school, where we did some things about life in the occupied areas, and we were speaking about the differences and similarities of life here and there, but that was a few years ago and I can't remember many things.

- S: Do you like Turkish-Cypriots?
- A: I never had the chance to...
- S: From what you know. What do you think?
- A: I think that it would be good to have some relationships with Turkish-Cypriots, so we could learn their way of life. I also believe that this would be good for both, because this would make us believe that we are more united.

Aria

- Ok. Now I'll show you a picture of a girl, ok. Her name is Eche and she lives on the other side of the green line. You know what the green line is?
- A: Yeah. What splits Cyprus and Turkey.
- S: Can you tell me what you know about children like her? She lives on the other side. What do you know about children like Eche?
- A: Well, maybe life on that side is a bit difficult for them, like sometimes they want to visit this side and get together with all the Cypriots. I would say life is a bit difficult for her.
- S: Why?
- A: She's a bit unhappy and she wants to see the whole of Cyprus I would say, and the conditions there and here, there are some places that are not that good.
- S: What do you think is going on there?
- A: I think now they are happy that Cyprus might be put back together, with Klerides and Denktash that get together and meet, I would say she is a bit happier now.

- S: Ok. She is a Turkish-Cypriot, ok. Do you know where Turkish-Cypriots live?
- A: Not really, no.
- S: Do you think they look the same or different than you and people on this side?
- A: She looks like a Cypriot. Her skin is a bit light, most of the Cypriot kids in my class have a bit darker skin, she looks like me a little bit I would say. Her hair, her skin and the way that she dresses.
- S: Can you tell me about anything that you think is similar between us that live on this side and Turkish-Cypriots? Anything that is similar about us and them?
- A: Well, I won't say that there's anything really different, because she is a Turkish-Cypriot and she is a bit half Cypriot and it's the same with me.
- S: What are you?
- A: Half American half Cypriot.
- S: There are some similarities with you, but do you think there are any similarities between Turkish-Cypriots and those who live on this side?
- A: I am not really sure.
- S: Ok. Can you think of any differences?
- A: No I can't think of anything. Like similarity they both live in Cyprus, we are both the same.
- S: Do they speak the same language as you do, or different?
- A: It depends, some people speak English, Turkish and Cypriot.

- S: What language do you think they speak at home?
- A: I would say either Cypriot or Turkish.
- S: When you say Cypriot, what do you mean?
- A: Like she would know some Greek but not like all the words. I think she would speak Turkish.
- S: Ok. What kinds of food do the Turkish-Cypriots eat, do you know?
- A: No.
- S: You don't know?
- A: I think they eat the same as us but not like traditional foods like souvla and stuff.
- S: You don't think they eat that?
- A: Maybe sometimes but I don't think they often eat that.
- S: Ok. How do they dress?
- A: I would say the same as us but they don't have a lot of shops on their side, fancy clothes like Zara, and Marks and Spencers, there is not a lot, but there is some.
- S: How do you know, who told you about that?
- A: They have a smaller land, and I saw something on T.V, it was about Turkish-Cypriots and they were talking in English, and in Greek some people, and there was a lot of little shops on the streets and they were selling stuff, like bread, vegetables and food and I would say that they are a bit poorer than us, a bit.
- S: What do you think they do for fun? Is it like you, the kids, or is it different?
- A: There are some games that we play here, and some that we play at school, I don't think they know it. I would think they play marbles, that's kind of old.
- S: Is there any other similarity or difference that you can think of, people that live on this side and people on the other side?
- A: I think the clothes like I said but not a lot of things. Like if you see her clothes and my clothes it's the same.

- S: Ok. Do you like Turkish-Cypriots?
- A: Yeah. I wouldn't say that they are bad, but yeah.
- S: Why do you like them?
- A: I am not against them, because if they don't want to give the land back I don't care. But if they put the land back together I would be friends with them I wouldn't hate them or anything, because we had an invasion. I would like them.

Athina

- S: Now I'll show you this picture. This is Eche and she lives on the other side of the green line. Can you tell me what you know about children like her?
- A: No.
- S: Do you know anything about Turkish-Cypriots?
- A: No.
- S: You never heard of them?
- A: Not really. I know there are Turkish-Cypriots but I don't know anything about them.
- S: You don't know what language they speak or...?

-
- A: No, nothing

Chrysanthos

- S: Ok. I'm now going to show you a picture. This is Tufan who lives on the other side of the "green line". Tufan is a Turkish-Cypriot. Can you tell me what you know about kids like Tufan?
- C: I know that they too are living in Cyprus, and that they want Cyprus to be free.

- S: What else do you know about the Turkish-Cypriots? Where do the Turkish-Cypriots live?
- C: In Cyprus and in Turkey.
- S: Where in Cyprus?
- C: In the Turkish military occupied territories.
- S: Ok. Do they look like us, or are they any different?
- C: They look like us.
- S: In what ways?
- C: They have the same complexion with us. And they speak Greek, the Cyprus dialect and Turkish.
- S: Is their food the same with ours, or is it different?
- C: It's almost the same.
- S: Why did you say "almost"?
- C: Because they eat some dishes that we don't know and we eat some others that they don't know.
- S: Ok. How do Turkish-Cypriots dress like?
- C: Just like us.
- S: Do you know what they do for entertainment?
- C: No.
- S: Do they have fun by doing the same things that we do, or do they do something different?
- C: I think that they do something different.
- S: Like what?
- C: I don't know but I think that it must be something different since they have different music and different dances.
- S: Where did you find out about the Turkish-Cypriots?
- C: My mother told me many things about them.
- S: Did you ask her?
- C: Yes, because I had to do a project for school, and so I asked her and she told me.

- S: Do you like the Turkish-Cypriots?
- C: I like them and I don't.
- S: Why?
- C: I like them because they want Cyprus to be free again, and I don't like them because... no, I guess I like them.

- S: So, you only like them?
- C: Yes.
- S: Isn't there something about them that you don't like?
- C: I don't like that they live in Turkey, but I like them.

Constantina

- S: All right. So, now I'm going to show you a picture. This is Eche who lives on the other side of the green line. Can you tell me what you know about children like Eche?
- C: Is she from Turkey?
- S: Eche is a Turkish-Cypriot. Do you know anything about Turkish-Cypriots?
- C: Yes sometimes Turkish-Cypriots are nice and polite. Some of them come to church here, but I don't know them very well.
- S: What church is that?
- C: The Catholic Church.
- S: I see.

What else do you know about Turkish-Cypriots? Are they like us or are they different?

- C: They are a bit different.
- S: What is different about them?
- C: They wear different kinds of clothes...
- S: What do they wear?
- C: They wear these sorts of dresses, which are simply one piece of cloth, and they also wear something else around them so they look nice.
- S: Ok. Do they eat different food than we do?
- C: I don't know.
- S: You don't. Do you know anything else? Do you know what Turkish-Cypriots do for entertainment?
- C: No, I don't.
- S: Do you know any other similarities or differences between us?
- C: No.
- S: You don't. Tell me, how did you find out about the Turkish-Cypriots?
- C: I always go to church and I see them, or sometimes I ask about them.
- S: Do they come there at the church?
- C: Yes.
- S: But they go to their church which is opposite from your church right?
- C: Yes. But it's a bit hard to talk to them since they don't speak Greek very well.

- S: Do you like Turkish-Cypriots?
- C: Not that much.
- S: Why is that?
- C: Because... I like the Turkish-Cypriots but I mostly don't like the Turks, because they might declare a war against us.

Elisa

- S: Ok. I am now going to show you this picture. This is Eche who lives on the other side of the “green line”. You do know what the “green line” is, right?
- E: Yes.
- S: Ok. She lives on the other side. She is a Turkish-Cypriot. What do you know about kids like Eche?
- E: I don’t know. I have been there twice, and well ... I know that they have nice bananas, but I don’t know anything about their personalities.
- S: What did you see when you went there?
- E: Well, the one time when I went to the Turkish occupied side of Nicosia, I noticed that people live in flats.
- S: In flats?
- E: Yes.
- S: Do they look like the people here or are they different?
- E: No, they look like the people here, because they have dark hair, and people here have dark hair, and they look the same.

- S: Do they were the same clothes?
- E: Yes, but some women when they grow up they wear that cloth around their head.
- S: Oh, yes the veil. Do they speak the same languages with us?
- E: They speak Turkish, but there are also some people who also speak Greek.
- S: What kinds of food do they eat?
- E: Well, I’ve never been to a modern restaurant. I just went to a tavern that served fish, so I don’t really know.
- S: Do you know what they do for fun?
- E: Well, they do the same things. They like the same things.
- S: How do you know about them? Ok, you went there and saw them, but did you learn anything else from somewhere else?
- E: Well, I learned some things from “*Gimme6*”.
- S: What did you learn from “*Gimme6*”?
- E: I learned that they dress a lot like us, that not many of them wear that cloth on their head, and that they look a lot like the Greek-Cypriots.
- S: Do you like the Turkish-Cypriots.
- E: I haven’t really talked to any of them, but yes.
- S: Do you think you like them?
- E: Yes.
- S: Why do you say that?
- E: I don’t know, I just like them.

Marios

- S: Ok, now I’m going to show you a picture of a child. This boy lives on the other side of the “Green line”. I want you to tell me what you know about kids like him.
- M: You mean kids who live there?

- S: Yes, you know what the “ Green line” is don’t you? The other side of Cyprus.
- M: I have a friend whose grandmother lives on the other side.
- S: For kids like this boy over here. His name is Tufan. What can you tell me?
- M: There is a girl I know whose parents live on the other side.
- S: Ok. Tufan though, is a Turkish-Cypriot. Can you tell me what you know about kids like Tufan who are Turkish-Cypriots?
- M: I know that they don’t have all the comforts that we do.
- S: What else do you know?
- M: I know that it’s difficult to own a computer for example.
- S: All right. Do you know anything else about those kids?
- M: No.
- S: Is there something that you have heard on the television, or something that some other person told you about them?
- M: No.

- S: Let me now ask you some more specific questions. Where do Turkish-Cypriots like Tufan live?
- M: I don’t know.
- S: Are they like us, or are they different than us?
- M: Well, they look like us.
- S: In what way.
- M: There is a Turkish-Cypriot boy in my classroom and he looks like me.
- S: Does this boy live on this side?
- M: Yes.
- S: So tell me. In what way do we look like the Turkish-Cypriots?
- M: For example, their complexion is not different than ours.
- S: So, you are referring to our physical features.
- M: Yes.
- S: Can you think of anything else?
- M: No, I don’t know.
- S: Do you know what kinds of food Turkish-Cypriots eat?
- M: No.
- S: Do you know how they dress like?
- M: No.
- S: Do you know what they do for entertainment? For example, are their ways of entertainment different than ours?
- M: Well, yes they are different.
- S: In what way?
- M: I don’t know but I suppose they are.
- S: So, you are not entirely sure about what they do for entertainment, but you believe that whatever that might be, it’s different than what we do. Do you know what language Turkish-Cypriots speak?
- M: Turkish.
- S: Turkish. Do you know any other similarities or differences that you can tell me?

- M: No.
- S: You don't.

- Tell me, do you like Turkish-Cypriots?
- M: Yes, they are good people.
- S: What makes you say that?
- M: Well, we must become friends so we can co-exist as friends.
- S: Ok. And you think that they are good people.
- M: That's right.
- S: Do you have any particular reasons for saying that?
- M: No.
- S: Is it because you met this boy in your classroom, or maybe because you have heard some other things from other people?
- M: No.

Robert

- S: Ok. Now I'm going to show you this picture. This is Tufan who lives on the other side of the "green line". Can you tell me what you know about children like Tufan?
- R: I know that they are Turkish, and that they live where we are and the way we do... and that they want to visit our side, and that we want to visit their side.

- S: Where do they live?
- R: In Famagusta, Kyrenia... Those places.
- S: What else do you know about them?
- R: Well some of the kids do know the Greek language.
- S: Do they look like you or are they different?
- R: Not really. They are a bit brownish but they are not that different.
- S: Are there any other things that are different from our side?
- R: I think the differences are cultural and the language.
- S: What language do they speak?
- R: Turkish.
- S: Ok. Any other differences? You said cultural, what do you have in mind?
- R: They are not Christian.
- S: What are they?
- R: I think that they are Moslem.
- S: Ok. Any other differences? Do they eat the same kinds of food?
- R: Yes, they eat "Souvla" and kebab and things like that, so it's not that different.
- S: Ok. Do they dress differently?
- R: No, I think that kids dress like us.
- S: And what do they do for fun?
- R: They play games like we do. They play soccer and basketball.
- S: So it's the same with us?
- R: Yes.

- S: Are there any other differences or similarities that you can think of?
- R: Well I remember that a long time ago we were friendly together.
- S: And then what happened?
- R: I think that they signed this peace treaty and agreed that nobody would attack Cyprus, but they attacked it.
- S: Who did?
- R: The Turks.
- S: Ok. Where did you learn about the Turkish-Cypriots?
- R: From School and from history. I learned about when the island was taken by the Turks.
- S: Oh. Is there anyone else who told you about them?
- R: When I was younger I knew that Turkish-Cypriots were living on the island and we all lived together.

- S: Do you like Turkish-Cypriots?
- R: What is different? We both have similarities and differences too... but.
- S: Ok, but do you like them or not?
- R: I do like them. I would like to meet a Turkish-Cypriot kid.
- S: Why would you want to meet one?
- R: I would like to ask if they play different games etc.

Stavroulla

- S: Ok. Now I'm going to show you a picture. This is Eche who lives on the other side of the "green line". You do know what the "green line" is right? It's the line that separates Cyprus. Can you tell me what you know about children like Eche who live on the other side of the "green line"? Something that you might have heard from school, or from the television.
- M: Like what?
- S: Anything you know. This is not a test. Do you know who Turkish-Cypriots are?
- M: Yes.
- S: Who are the Turkish-Cypriots?
- M: The Turks who cross the line and come to the free territories.
- S: The ones who come to this side? Ok. What can you tell me about the Turkish-Cypriots like Eche? Do they look like us or are they different?
- M: Maybe they speak another language.
- S: What language do they speak?
- M: Turkish.
- S: In what ways are they like us?
- M: They have hands and legs...
- S: Ok, they do have these natural similarities with us. What else though? Do we look like each other as people?
- M: Well, yes.

- S: Ok. Let's say you have told me about the language that they speak. Now, can you tell me what kinds of food they eat? Is their food the same with our food or is it different?
- M: I don't know.
- S: You don't. How about the clothes they were. Are they the same as ours?
- M: Yes. They are the same.
- S: The same. Are there any differences?
- M: I don't know.
- S: Never mind. Do you know what Turkish-Cypriots do for entertainment? Do you think that they have fun by the same ways that we do? This girl in the picture for example, who is at your age. Does she have fun by doing the same things that you do to have fun? What do you think she does?
- M: She plays with her friends.
- S: So, does she have fun the same way that you do?
- M: Yes.
- S: Where did you find out about the Turkish-Cypriots?
- M: I don't know...
- S: Was it from school, from television, from your father or your mother?
- M: No, I haven't heard anything.
- S: Can you think of any other differences or similarities between us and the Turkish-Cypriots that you can tell me?
- M: No.
- S: Ok.

Do you like the Turkish-Cypriots?

- M: I don't like them.
- S: Why is that?
- M: Because they took my country.
- S: Ok.

Stephanie D.

- S: Ok. Now, I'm going to show you a picture. This is Eche. She is a Turkish-Cypriot who lives on the other side of the green line. Can you tell me what you know about Turkish-Cypriot kids like Eche? Anything you know.
- D: I don't know much because I never had any types of relationships with any Turkish-Cypriots.
- S: Out of what you have heard for example, do you know anything about Turkish-Cypriots?

Where do Turkish-Cypriots live?

- D: They live in our homes. I know that Denktash forced them to leave from the houses they had in the free areas of Cyprus and he took them to live over the other side.
- S: Ok. What language do Turkish-Cypriots speak?

- D: I think Turkish or Greek, or maybe a little bit of both.
- S: And do they eat the same food as we do?
- D: Well, because we live in the same place, it's possible they eat food that they used to make in Turkey, but they eat some kinds of food that we eat here as well.
- S: Ok. Are their clothes same as ours or are they any different?
- D: They may dress like us, but some may dress like people dress in Turkey.
- S: Do you know how people dress like in Turkey?
- D: No, not really.
- S: All right. Do you know what Turkish-Cypriots do for entertainment?
- D: I suppose they have fun by listening to songs and dancing, just like we do. They also might have fun by watching television, or by viewing several happenings around the world.
- S: Can you think of any similarities or any differences that we have with the Turkish-Cypriots.
- D: Well, I believe that there are differences, and there are similarities, but I can't say something in particular.
- S: Don't you know any?
- D: I just can't think of one right now.
- S: Ok. So, How did you find out about the Turkish-Cypriots?
- D: My parents told me a few things.
- S: Do they talk to you about them, or do you ask them?
- D: Most of the times I ask them.
- S: Are you interested to find out more about them?
- D: Yes, especially now that we have started discussing about this issue in school, I am very keen to find out more.
- S: Is that so? And what would you like to learn about the Turkish-Cypriots?
- D: I want to know how their lives are over there, and if they have a good time or not. These kinds of things.

- S: Do you like the Turkish-Cypriots?
- D: I always wanted to meet some. But I don't know. I like them and I don't. It depends from the character of each person.

Stephanie A.

- S: Ok. Now I'm going to show you this picture. This is Eche who lives on the other side of the "green line". Can you tell me what you know about children like Eche?
- A: Hm...
- S: Do you know anything about kids like Eche who live on the other side of the "Green line"?
- A: No.
- S: Can you tell me anything about the Turkish-Cypriots?
- A: No.
- S: Have you never heard anything?
- A: No.

-
- S: Never?

Do you know if you like them or not?

- A: Well, there were two Turkish-Cypriot sisters that used to come to my school. But that was a few years ago, now they don't.
- S: They used to come to your school?
- A: Yes.

Stephanie M.

- S: Ok. Now I'm going to show you a picture. This is Eche who lives on the other side of the "Green line". Can you tell me what you know about children like Eche, who live on the other side of the "Green line"? Anything you know.
- M: I don't know anything.

- S: Where do Turkish-Cypriots live? Do you know?
- M: In the Turkish-occupied areas of Cyprus.
- S: Do you know what language they speak? Do they speak the same language that we do, or do they speak in a different language?
- M: They speak in a different language.
- S: What language do they speak?
- M: Turkish.
- S: Turkish. Do they dress like us or do they wear different kinds of clothes?
- M: They wear different kinds of clothes.
- S: How are their clothes different?
- M: No... I suppose they are not different. They dress like us.
- S: Is their food the same with ours, or is it different?
- M: I don't know.
- S: Do you know what Turkish-Cypriots do to have fun? I'm talking about the children like yourself. What do those children do to entertain themselves?
- M: They do exactly the same things that we do.
- S: Is there another similarity that you can think of?
- M: No.
- S: Where did you learn about the Turkish-Cypriots?
- M: I learned some things from my father and my mother.
- S: What do they tell you?
- M: Some times I have some questions, and they talk to me about them.
- S: What things do you ask about?
- M: For example, some times I ask about the sight-seeings over there, and my mother talks to me about them. Then I ask about other different things, and I learn more things.

- S: Do you like the Turkish-Cypriots?
- M: I don't know.
- S: Tell me. Do you think that they are good people? Do you like them or not?

-
- M: Well, there are Turkish-Cypriots who...
 - S: What do you think? If you have an opinion about this I would like to hear it.
 - M: There are some Turkish-Cypriots who I like, because even though they caused harm to Cyprus, it may have not been their fault that a part of it was taken.
 - S: So, you are saying that there are some Turkish-Cypriots that you like and some that you don't like.
 - M: That's right.
 - S: Why don't you like those others?
 - M: Because they agreed for the invasion to occur.

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**The Impact of *Gimme6*:
Report Of Qualitative Interviews
with Turkish Cypriot Children**

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INTRODUCTION

This paper reports on a qualitative study of children’s reactions to *Gimme6*, a television series designed to promote respect and understanding among Turkish Cypriot and Greek Cypriot children. This qualitative component is part of a larger research project designed to examine the impact of the series that includes qualitative interviews with Greek Cypriot children and an quantitative study of reach and reactions conducted in both communities.

PART I: BACKGROUND AND METHOD

(i) Limitations:

Based on post-broadcast survey results, it is evident that the reach of *Gimme6* was not extensive. This result made it difficult to find children who had watched the series. Most of the children that could be reached were well informed about the show at the beginning. Some of them (4) are schoolmates of the child actor who played the character Deniz on the series. And some others (3) are “friends” of these children or relatives. This is a severe limitation of our study as it would be normal practice to only include children who had had no involvement/relationship with the production. However, because we had limited access to children who had viewed the episodes, bringing together a “sample of convenience” was the only way to execute this study.

An additional limitation of the study concerns the economic status of the children who participated. Most of the children (18) who participated in this study are from high SES (Socio-economic-status) groups (C1 and above). This is not an accidental outcome given that the quantitative survey indicated that most of the children who had watched the series were from higher SES groups.

These limitations were considered in the evaluation of research results.

(ii) Procedure:

We conducted in-depth, one-on-one interviews with the children. (Please see Appendix A for a listing of the questions asked). Three trained researchers collected data that were recorded and then coded by KADEM. Descriptive information about the study participants is provided in Tables 1-2.

Table1: Participants, Regions and Interviewers

	Participant	Age	Male/female	SES	Region	Interviewer
1	Ersun Esmer	11	Male	C1	Balıkesir	Muharrem Faiz
2	Fatoş Kaymakam	8	Female	C2	Minareliköy	Muharrem Faiz
3	Derviş Gökmen	11	Male	C1	Meriç	Muharrem Faiz
4	Zehra Faiz	10	Female	B	Balıkesir	Aysun Ercan
5	Emine Kuruçolak	10	Female	D	Düzova	Muharrem Faiz

Table 1: Participants, Regions and Interviewers (continued)

	Participant	Age	Male/female	SES	Region	Interviewer
6	Mevlidiye Atagül	10	Female	A	Lefkoşa	Muharrem Faiz
7	Mehibe Koşucular	11	Female	B	Taşkinköy	Muharrem Faiz
8	İslimgül Özkarşiyakalı	12	Male	C1	Lefkoşa	Aysun Ercan
9	Cansu Şöförel	10	Male	C2	Gönyeli	Aysun Ercan
10	Aysel Barışkan	12	Female	B	Taşkent	Aysun Ercan
11	Reşit Çakıcısoy	8	Male	B	Taşkent	Aysun Ercan
12	Mert Kişi	11	Male	B	Lefkoşa	Aysun Ercan
13	Selma Barışkan	9	Female	C1	Gönyeli	Aysun Ercan
14	MusaÖzkarşiyakalı	10	Male	C2	Yenikent	Özsel Tatlısulu
15	Akile Özşehitoğlu	9	Female	C1	Lefkoşa	Özsel Tatlısulu
16	Selma Çelik	11	Female	B	Lefkoşa	Özsel Tatlısulu
17	Hüseyin Koze	12	Male	A	Lefkoşa	Özsel Tatlısulu
18	Tahir Metbulut	9	Male	C2	Boğaz	Özsel Tatlısulu
19	Çağrı Kırıl	8	Female	B	Lefkoşa	Özsel Tatlısulu
20	Fikri Nufal	8	Male	B	Lefkoşa	Aysun Ercan
21	Sevtap Güvenli	10	Female	C1	Gönyeli	Muharrem Faiz
22	Sim Anibal	11	Female	C1	Lefkoşa	Muharrem Faiz
23	Mehmet Şeker	12	Male	B	Güzelyurt	Özsel Tatlısulu
24	Ahmet Çalidal	9	Male	A	Güzelyurt	Muharrem Faiz
25	Fatöş Özüm	12	Female	B	Lefkoşa	Özsel Tatlısulu

Table 2: Age and Gender Distribution of Sample

AGE	MALE	FEMALE
8	2	2
9	2	2
10	2	4
11	3	3
12	3	2
TOTAL	12	13

PART II: RESULTS**(i) Awareness**

Most of the children (17/25) had watched all (8) or most of the episodes (5-7). Those who had watched fewer than five provided reasons for not viewing that were not directly related to the show itself. 5 children had to leave home, 2 forgot the time of show, and one had a very heavy homework burden during the broadcasting period.

Younger children (ages 8-9) seem to have followed each episode with some breaks during the broadcast. They would watch for a while, leave, come back, chat etc. Their “level of continuity” during watching was lower than the older children (ages 10-12) that we interviewed. This “viewing habit” seemed to affect their evaluation of the scenes, characters and episodes in general. For example, they were not as successful as either their same-age counterparts who had more “continuity” or older children in forming a framework to relate plots to each other. Rather, they preferred to talk about isolated incidences within the story lines. Given differences in the developmental capacities of children of different ages, these findings are not surprising.

(ii) Which version?

Half of the children (13) watched both the dubbed and subtitled versions of *Gimme6*. But no one among this group had watched both versions of the same episode from the beginning to the end. Some children noted that they preferred to watch scenes that included Cypriot dialogues. Six children mostly watched the dubbed version, and tried to compensate unwatched parts with the subtitled version. The rest of the children (6) watched the dubbed version, with some short periods of viewing the subtitled version.

Five children said that the version they watched was a function of the quality of picture of TGRT channel (quality of picture on this channel changes not only from one day to another, but in different times of the same day) on a given day, and was not determined by choice.

Throughout the conversation about versions, most of the children pointed out that the Cypriot Turkish accent was not successfully translated in the dubbed version. They laughed at the effort to imitate the accent, but also were angry because of the unsuccessful result.

(iii) *Gimme6*: Good and bads, words to describe it

When asked to rate *Gimme6* on a five point scale, more than half of the children (15) evaluated *Gimme6* as “great.” Seven of them preferred the term “good” for show, and 3 rated the program as “okay.” No one used the two negative ratings, “not so good” or “terrible.”

Those who evaluated *Gimme6* as “great”, used superlatives such as “exceptional”, “different”, “exciting”, and “addictive” to describe the program. While the younger children (8-9 year olds) choose singular terms such as “exciting”, “friendship”, “entertaining”, and “adventure” in their descriptions, older children (10-12) went deeper and made some interpretations about the show. They noted that the problems presented in the episodes are similar to their problems in real life, but with some interesting and different solutions. With reference to the “brainstorm session” in the show, one of the participants (Cansu) said that “*we never sit and talk like them...we are always running and fighting with each other*”. Some of the children gave examples of solutions that were surprising such as Mia’s and Stavros’ decision to not to do a penalty shootout.

Some children compared *Gimme6* to some other foreign or Turkish series and found it to be more realistic than the others. But for them, although it had a realistic nature, it was also fictitious. As an 11 year old girl Emine said: *“Gimme6 is like an adult film, but also like a cartoon”*. The combination of opposites such as comic and upsetting scenes, realistic and fictitious plots, “friends” and “enemies”, adult and child elements, seemed to impress the children.

Five of 7 children who evaluated *Gimme6* as “good” were boys. One common reason for preferring this term instead of “great” was the show’s long dialogues. They said that they are boring. Related with this problem, they found the progress of events very slow. As one of the girls argued, *“Not enough movement, they are talking and talking.”*

Those who found *Gimme6* “okay” had a tendency to make comparisons with other shows. In the words of one child, *“the show is okay, but we have other shows better than this.”* Again they criticized *Gimme6* for its slowness and long conversations.

Without citing it as educational per se, children noted key aspects of the program’s educational aims when discussing elements of the show that they liked. Mixing cultures, friendship, helping one another, working together, to make friends, and mutual respect were frequently mentioned concepts when describing *Gimme6*. As 12 year old Hüseyin said, *“Sometimes they don’t agree, sometimes they fight with each other; but they are always friends, they are like our families”*.

“Cypriotness” (language, origin of some characters etc.), friendship, football, comic scenes, music were also frequently mentioned and liked dimensions of the show. Most of the participants recalled their pleasure at watching the characters talk with a Cypriot accent. Representing their identity within the show seemed very interesting to most of the children and for many provided a source of pride. “This is about us,” said one of the young girls, Akile (9), when she watched people from Cyprus in the show. She remembered very well how she was excited and happy about this. Many participants had similar feelings. “I have never watched Turkish Cypriot child actors/actress in any series” said Mehmet. Actually, this observation was not the result of Mehmet’s subjective experience or personal history, but reality itself.

The collaboration of Cypriot Greek and Cypriot Turkish children surfaced as an exceptional experience for the viewers. Despite its novelty, and the fact that it was an aspect of the series that was commented on by many of the children, none of the children expressed any kind of agitation, anger or sadness because of this aspect and, in fact, many liked it. One of the girls commented and others agreed that: *“You see, they can talk and share many things in London. I know from my relatives too. It is usual there.”*

Football and related plots were another well liked dimension of the show. Most of the boys identified with Stavros. They liked Stavros's style. They want to play with him. Some of the boys tried to imitate his style during the interviews.

Friendship, especially between children from different countries was a very interesting, vivid aspect for children. They underlined the importance of common language in the formation of such a good friendship. Most of them believed that while common language can help people to form good friendships with different people, good friendship, in turn, can help people to learn foreign languages in a better way.

Although the multi-culture element had great salience, another key element of the series - music - was not perceived in the same light. When they were asked to evaluate the music, children didn't criticize any aspect of it or any scene related to music. But the music within the show, in general, was not particularly vivid or memorable. An exception to this was two girls who had been taking private piano lessons, who found this aspect compelling. They related personally to Deniz's problems. As one of them noted : *"Music teachers at exam committees are always same."* Also, they expressed some empathy regarding some of the situational elements related to music, mentioning, for example, that they had missed some music grade exams before, because of their school exams, and understood how Deniz felt. All of the children said that *Gimme6* is for kids at their age. But the oldest children (11-12 years of age) worried about the younger children's comprehension. They believe that the show is not for kids younger than the age of 10. One of the common reasons for their hesitation is the difficulty of series in terms of following its "conversations."

(iv) Favorite and least favorite characters

Stavros (6), Soner (5) and Deniz (5) are the most frequently mentioned favorite *Gimme6* characters. Stavros was liked mostly by male children who particularly liked the fact that he was good at playing football. Mert (11) and Ersun (11) said that they would be happy to play with Stavros as a teammates.

Soner was liked for his love of fun, his ability to listen to his friends, his jokes and the fact that he plays computer games. As 8 year old Çağrı said: *"He is a goodhearted, kind person."*

Deniz plays piano and likes music. This is the main reason for her acceptance as a favorite character.

A majority of children had no "least favorite character." Two of the younger boys and one young girl didn't like Mia but when pressed to give a reason were unable to articulate one.

(v) Character recall

The rate of successful character recall was very high among the children interviewed. Deniz's (25), Soner's (23), Stavros' (22), Joe's (22), Tanaka's (19) and Mia's (18) names were remembered by the majority of children. (Slight variations in names were accepted as successful recall.) It's important to keep in mind that many of the children interviewed were friends with the actress who had played the character Deniz on the series. Furthermore, as might be expected, the rate of successful recall was correlated with the children's age and the number of episodes watched.

None of the children knew the ethnic origin of either Mia or Tanaka. But children were able to accurately identify Deniz's, Stavros' and Soner's ethnic identities (and the languages they spoke at home). 3 children from the younger age group (8-9) didn't know what language Stavros speaks at home, but the rest of the children seemed familiar with Greek and knew that Stavros speaks this language at home.

(vi) Stories from the show

The arrival of the bulldozers for demolition and protest (8), a thief follows Deniz (5), musical performances (4), party (4) and Deniz's misses the piano recital (3) were the most frequently remembered stories from the show. While the "bulldozer scene" was the most vivid experience for younger children, the party and protest scenes seemed to be the most salient for older children. Younger children said that they were getting excited during these scenes. Older children had been worrying about the fate of protest.

(vii) Favorite show

"Peter isn't Peter" (because of its surprising effect), "arrival of bulldozers" (because of exciting scenes), "a thief follows Deniz and Tanaka follows the thief (exciting scenes) are favorites for the children interviewed. They remembered what happened, what kind of problems the kids faced and what they did to solve the problems in general. But typically, they were unable to recall the details of the stories and often confused the flow of events. The gap between the broadcast time and the dates of the qualitative study may have affected their recall.

(viii) With whom do children watch the show?

Most of the children (14) reported that they watched the show with their friends. In Lefkosa (Nicosia) children informed each other about the time of the show and some of them invited their friends to watch it with them. Four children said that they were watching the first episodes (1-3) with their parents. But, their parents didn't join their viewing of the following episodes. Children explained that the reason their parents didn't watch was because the series was broadcast at a time of the day when they were busy with other activities.

(ix) Talk about show

Some children (4) reported that they have talked about the show with their friends who had watched the show too. This group, however, consisted on the participants who were friends of the actress who had played the character Deniz. A great proportion of their conversation was about Deniz's performance. The channel's (TGRT) picture quality was another of the commonly discussed subjects. Children complained about the quality of picture on this Channel.

Although children who had seen the show enjoyed it and wanted to talk about it, most of them couldn't find the appropriate context (circulation of evaluations, questions, feedbacks, identifications etc.) to discuss it with their friends. Because the reach of *Gimme6* is not extensive, the show simply hasn't been on the agenda of Northern Cyprus public.

(x) Behind the scenes Documentary

A majority of children had watched some scenes from the documentary when they were broadcasted in Osman Alkaç's show "Torba." But no one had watched the "Behind the Scenes" documentary of the show itself. Most of the children who had watched these scenes liked it and it prompted a curiosity about the show.

(xi) Gimme6 Website

Two of the children have searched the *Gimme6* website. They liked the site and both of them evaluated it as "good." They liked the idea of communicating with different friends through the website. But none had attempted any such relationships. One of them proposed to add "other links" to this website in order to increase the varieties in content.

The rest of the children learnt about the website for the first time during the in-depth interviews. Children who have Internet access promised to enter this site after the interview.

(xii) Languages used in the show

All the children were well aware of different languages used in the show. Those children who had watched the episodes with Turkish subtitles were even aware of the accent (Turkish Cypriot accent) used. Some of them who watched both the dubbed and subtitled versions of the show made some comparisons and noted that they preferred the subtitled version. They noted that they liked to see representations of their language characterized on the show; this was a very distinct experience for them. They think that the dubbed version cannot catch exactly these characteristics. While younger children (aged 8-9) preferred to watch the dubbed version of the show, older children had a tendency to favor the subtitled version. For them, the subtitled version provided an opportunity to learn English by following Turkish Subtitles while watching events. As one of the children

said: *“I enjoyed watching the Cypriot Turkish accent, it was better than the subtitled version. It was easier for me to follow events while watching the subtitled version.”*

For the most part, children didn't understand the languages other than Turkish in the show. They said that they can comprehend the terms and sentences which are related with emotional expressions, but not the others.

(xiii) Another season of *Gimme6*?

All the children without exception would like to see another season of *Gimme6* in the future. “Friendship”, “helping”, “working together”, “exciting”, “adventure” were the concepts used by children in explaining the positive aspects of the show.

Most of the children criticised the channel selection for broadcasting the series. They also felt that there was a need for greater and more effective advertisement about the show before it is re-broadcast.

(xiv) Perception of others

To gain insight into children's perceptions of Greek Cypriot children, the children interviewed were asked a series of questions in which they were directed to think about a typical Greek Cypriot child. They were then asked a series of questions designed to elicit information about their perceptions of the differences and similarities between Greek Cypriot and Turkish Cypriot children.

Nearly half of the children (11), mostly the male older children, reported that they thought that the Greek boy/girl was different from them. For them this boy/girl was living in Southern Cyprus, communicated with a different language (Greek) and had different eating habits. All of the children mentioned pig/pork as an example of Greek Cypriot's distinctiveness in terms of their eating behaviors. At least 5 children directly said that *“all of them are eating dirty pork”*.

A few of the children, (3 girls and 1 boy) didn't agree with their peers. They believe that Greek Cypriot boy/girl's way of life is not so different from theirs. *“All the children are same; they become different when they get older,”* said one 9 year old boy.

None of the children felt that the Greek Cypriot boy/girl lives in different house, has different dresses, follow different fashion or has different life styles. Most of the children think that, *“they [Greeks Cypriots] are modern like us”*.

Nine of the children said that they don't like Greek Cypriots. Most of them (7) were trying to rationalize their attitude by categorizing Greek Cypriots as “our enemy”. This categorization helps them to legitimate their attitude. By considering boy/girl's Cypriotness, 4 children said that they like Greek Cypriots. In other words, selective perception/emphasis on “Cypriotness” or “Greekness” in turn seems to affect the attitudes as “likes” and “dislikes”.

In general, Turkish Cypriot children have contradictory thoughts about Greek Cypriot children. When they were asked to make comments about an “abstract,” “imagined” Greek child they preferred to emphasize differences (sometimes with exaggerations). But this was not the case in their descriptions in a more concrete realm, (such as when they described the interactions of the Cypriot children on *Gimme6*). Seemingly, in the more specific context of daily life interactions, similarities became more visible.

PART 3: GIMME6 AND SOME THEORETICAL IMPLICATIONS

As is stated by its producers, *Gimme6* is focused on youth relationship-building and problem solving. It uses television as an educational tool for children. By considering the aims of the show, I want to summarize theoretical implications of qualitative research results in this part of the report.

(i) Process of identifications:

A considerable amount of developmental research has made clear that children are active participants in seeking to understand and control both their cognitive and social worlds. Thus, it would be incorrect to assume that children’s social attitudes would be based purely on their cognitions or that children should simply be regarded as empty containers into which prevailing societal prejudices are poured. As has been clearly shown in this qualitative study, the emergence of children’s ethnic attitudes is determined much more by social motivational considerations and in particular, by the identification of children with others (eg., parents, peers) who hold ethnic prejudice as a value. After viewing the characters with their own priorities, problems, solutions and aims, children actively created their own frames of references for identifications. They could use football both as a frame of reference to identify with Stavros, but also to accuse him (de-identification) because of his wrong attitude against Mia. The show provides opportunities for such kinds of processes. The interviews point to the fact that elements such as the predominance of football on the series, the presentation of common problems and goals, seemingly contributed to helping children process identity issues. Other elements, such as music, common eating (eg., when Deniz and Stavros brought the same food) appear to not have served a strong function in this regard.

(ii) De-categorization-recategorization:

There is a clear need to address children’s tendencies toward categorizing themselves and others into ingroups versus outgroups based on the ethnicity category. Throughout the series, *Gimme6* recognized this tendency and emphasized individual qualities of characters rather than their group-based attributes. The results clearly show that children’s response to the show was an example of de-categorization. While they evaluated the attitudes and behaviors of characters they tended to emphasize alternative, socially accepted categorizations that do not depend on ethnicity or gender (re-categorization). For example, throughout the interviews most of the time children

attributed the causes of negative behaviors to the characters' external conditions rather than their "internal" characteristics (ethnicity or gender).

(iii) Similarities-differences:

As it is stated in its website, the series aims to "encourage positive self-image, help demystify and break down negative stereotypes, expose and educate children on issues of global concern" and underline the "importance of incorporating multiple perspectives." As I stated in previous sections of this report, the show is very successful in achieving these objectives. But does the show use "similarities" and "differences" in a functional way to promote these values? Our qualitative study clearly shows that participants simply didn't want to talk about these issues. (It was unclear whether they didn't want to talk or whether they didn't find it worth talking about.)

The didactic character of some episodes-scenes might be one possible reason for this result. It seems that trying to teach directly some of the moral lessons has limited and short-lived effects on children. But providing opportunities for children to see how functional it can be to develop positive attitudes towards the cultural and ethnic similarities and differences, to understand the values and beliefs of various peoples including such aspects as food, festivals and way of life, to appreciate the interdependence of groups upon each other, and to develop an interest in and to be aware of the locations and communications of places, boundaries and geographical features, can produce long-term effects on children. Thus, the series was most effective in its implicit models of respect and understanding rather than the instances where explicit direct teaching of these messages was used.

(iv) Democratic participation and power relations:

Throughout the show, characters entered dialogues under conditions of equal opportunity. Power relations are neutralised through an over-riding aim to pursue truth. This characteristic of *Gimme6* creates an "active viewer" who learns to raise issues, make proposals, and question. During the in-depth interviews, children's conversations were sufficiently free from the distorting influence of group organization to enable a rational consensus to arise. *Gimme6* seemingly helped model democratic participation.

(v) Representation of identity:

Children who have poor self-images are more vulnerable to developing prejudices. They may try to bolster their own worth by finding a group of people whom they can put down. An insecure child might think, "I may not be very good but I am better than those people." For some, putting down others may serve a psychological function, allowing them to feel more important and powerful than those they put down.

The *Gimme6* experience is distinctive for Turkish Cypriot children in this sense. The show is successful in representing the Turkish Cypriot language. This language (because of the power relations in Northern Cyprus) has been used in other contexts only as comic

relief; otherwise it is seen as a “pathological” language. The representation of this language in serious dialogues in some segments functions as a mirror for children to develop positive self-image in terms of language characteristics. Children love these pieces very much, especially because they live in a culture in which formal policy does not respect the Cypriot accent. They know that some of their friends have been denigrated because of this “problem.” *Gimme6* is a good example for educators, media-workers and the public in general.

PART 4: FUTURE STUDIES

Our studies were restricted to the recording and measurement of children’s attitudes and evaluations. Considering the importance of general context to this project, it would be helpful in the future, to expand this research to include an examination of what parents and educators think about *Gimme6*. It would be important to ask questions such as:

- if they like the series, and why;
- their approach towards different stereotypes;
- if they identify with any character in the show and why;
- if they disliked any character and why;
- how did they read the messages throughout the series;
- are there some things special in the series which made it different from other shows;
- if they found it beneficial in the Cyprus context to broadcast this kind of series and why;
- if teachers have discussed issues from the series in their classroom and what kind of conclusions they derived from this process;
- what do they think about the educational value of the series;
- how do they evaluate the language in communication;
- their approach in terms of multicultural issues in the show; and
- how do they evaluate children's problem-solving strategies from a pedagogic perspective.

It is also important to canvas the opinion of media workers (producers, journalist, directors etc.) and get their evaluations on:

- similarities, differences and relative importance of *Gimme6* among other similar shows;
- role of the language in communication;
- representational strategies in the series related with multicultural issues; and
- the entertainment-education combination in the show.

We can show representative episode of the series to the participants of focus group and then introduce discussions related with the issues.



APPENDIX A: INTERVIEW QUESTIONS

1. How many times have you watched the show, *Gimme6* before?
2. (*For the children who only saw a few episodes or just one episode*) I'm just curious. Was there a reason why you watched only 1, 2, or 3 episodes of *Gimme6*?
3. Which version of *Gimme6* did you watch? (dubbed, subtitled)
4. What do you think about *Gimme6*? Do you think *Gimme6* is: GREAT, GOOD, OKAY, NOT SO GOOD, OR TERRIBLE? Why?
5. If you could choose three words to describe *Gimme6* to a friend, what would they be?
6. Do you think that *Gimme6* is for kids your age? Kids younger than you? Kids older than you? Kids of all ages? Why?
7. What do you like best about the show? Why?
8. What do you like least about the show? Why?
9. Do you have a favorite *Gimme6* character? If so, who? Why is this character your favorite?
10. Do you have a least favorite *Gimme6* character? If so, who? Why is this character your least favorite?
11. (Character recall: Show photo of each character, ask same questions for each character on show)
 - a. Do you remember the name of this character?
 - .Deniz
 - .Joe
 - .Mia
 - .Soner
 - .Stavros
 - .Tanaka
 - b. Do you know where this character comes from?
 - .Deniz
 - .Joe
 - .Mia
 - .Soner
 - .Stavros
 - .Tanaka
 - c. Do you know what languages Stavros speaks at home?
12. (Basic recall of story plots)
 - a. Do you remember any of the stories from the show?
 - b. Can you tell me what happened in any of the shows
13. Do you have a favorite show
 - a. Why is it your favorite?
 - b. Do you remember what happened in this show?
 - c. Do you remember the problem the kids faced in this show?
 - d. What did they do to solve the problem?
14. With whom do you watch the show? Please name everybody with whom you watch the show. By yourself? With your siblings? With your parents? With relatives, such as grandparents, aunts and uncles, or cousin? Anyone else?

-
15. Do you talk about the show with your friends? What do you talk about?
 16. Do your friends like the show or not? Why?
 17. Do you talk about the show with your family? What do you talk about?
 18. Did you see the “*Behind the Scenes*” documentary of the show?
 19. If you have seen the documentary, what do you think about it? Do you think the documentary was great, good, okay, not so good, or terrible?
 20. Are you aware that there is a *Gimme6* Website? If so, have you used the Website?
 21. If you have used the Website, what do you think about it? Do you think the Website is great, good, okay, not so good, or terrible? Why?
 22. Do you remember what languages were used in the show? English, Greek, Turkish, other
 23. Did you understand the language presented on the show or not? If not, what was the problem?
 24. Were you able to follow the subtitles well or not? If not, what was the problem?
 25. Would you like to see another season of *Gimme6* in the future? Why? Why not?
 26. *Now I am going to ask you a series of questions for which I'd like you to think about a typical [Turkish Cypriot or] Greek Cypriot boy or girl in the same age as yours...This might seem a little hard at first, but if you just think about one of your friends, it will be easier to answer the questions.*
 - a. Where do Greek Cypriots live?
 - b. Do they look like you or do they look different? Can you tell me things about them
that are like you? Things that are different?
 - c. Do they speak the same language as you? If not, what language do they speak?
 - d. What kinds of foods do they eat? Is this like you or different?
 - e. How do they dress? Is this like you or different?
 - f. What do they do for fun? Is this like you or different?
 27. Are they like you or different? In what ways are they similar or different?
 28. Do you like them? Why do you say that?