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Breaking down Cultural Barriers through
Sport for Development and Peace (SDP):
An Exploratory Study of SDP Practitioners in Southeast
Asia

개발과 평화를 위한 스포츠의 문화적 장벽 해소
동남아시아의 SDP실무자에 대한 탐색적 연구

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I will keep this word forever.

“Veritas Lux Mea” – The truth is my light.

Abstract

**Breaking down Cultural Barriers
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Southeast Asia**

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Southeast Asia consist of ten countries which are located in the sub region of Asia. These countries are: Indonesia, Philippines, Malaysia, Laos, Brunei Darussalam, Malaysia, Myanmar, Vietnam, Cambodia, and Thailand. The 10 countries declared the Association of Southeast Asian Countries (ASEAN) on August 8, 1967 and thence, engaged in various form of

bilateral and multilateral relationships.

All the countries located in Southeast Asia are active members of the United Nations (UN) and they play key roles in integrating Sport for Development and Peace (SDP) which has been recognized as a powerful tool to bring people together irrespective of their culture, gender or beliefs. SDP itself has been on the ascendency in most of the ASEAN countries. Thus, Like the United Nation, ASEAN countries are active contributors to the Agenda 2030 of Sustainable Developmental Goals (SDGs).

This study was aimed to find out about the role of SDP to break down cultural barriers in Southeast Asia. The first stage of this study explored the core cultural barriers that SDP practitioners face in their communities. Second stage explored the contribution of SDP to break down cultural barriers. Third stage examined value that the theoretical concept of SDP has in breaking down cultural barriers. This study involved 14 SDP practitioners from Southeast Asia and 5 SDP experts from various countries.

The qualitative approach with exploratory study and semi-structured interview was used to collect data. The study results showed 7 kinds of cultural barriers experienced by SDP practitioners in South East

Asia.

Regarding the role of SDP to breaking down cultural barriers, this study combined answers provided by SDP practitioners and SDP researchers/experts as well as looking at the previous research regarding the impact of SDP. Consequently, the study showed that there is little evidence of SDP to breaking down cultural barriers and that, the claims as well as the impact of SDP have been over-romanticize and exaggerated.

However, given SDP's role to connect people and break the ice in communities, SDP can also play a significant supplementary role in communities as a way to create awareness of cultural barriers if given a careful attention, adequately resourced and embed into nation building strategies. It is also important for governments, NGOs and academia to consciously contribute to a well-designed methodologies or approaches by outlining innovative ways to measure the impact of SDP.

Keywords: Sports for Development and Peace, Cultural Barriers

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List of Abbreviations

ASEAN	Associations of Southeast Asia Nations
MDG	Millennium Development Goals
NGO	Non-Governmental Organizations
PWD	Persons With Disabilities
SDG	Sustainable Development Goals
SDP	Sport for Development and Peace
SEA Games	Southeast Asian Games
UN	United Nations
UNOSDP	United Nations Office of Sport for Development and Peace
YLC	Youth Leadership Camp
YLP	Youth Leadership Programme

Chapter 1. Introduction

1.1 Background of the Research

Sports have gained prominent exposure as a tool to connect people. Be it in a scope of competition or a scope of education. For almost a decade, there have been some observations towards the evidence of sport's benefit globally (BeutlerIngrid, 2008). Beutler (2008), Levermore (2008) stated that sport has been used to foster the development. The beneficial characteristic itself has been coming from a various perception and point of view from research to research. In other words, sport has been known and accepted for its important role to play in every layer of the society and this includes Southeast Asian countries.

Southeast Asia consists of ten countries which located in sub region of Asia. Those countries are: Indonesia, Philippines, Malaysia, Laos, Brunei Darussalam, Malaysia, Myanmar, Vietnam, Cambodia, and Thailand. Those 10 countries declared the Association of Southeast Asian Countries (ASEAN) on August 8th 1967 with a lot of bilateral and multilateral relationships between those countries. Recently, Timor Leste, one of the countries which have officially separated from Indonesia and gained their independency on May 2002 have tried to be involved in ASEAN but it has

taken some time for congress to approve their request. However, this does not close the chance for East Timor to participate in the biggest sports event in ASEAN, namely Southeast Asian Games (SEA Games) and any other forum or conference among Southeast Asia region.

Since its existence in 1959, SEA Games have embodied changing ideas of regionalism while also providing opportunities to assert nationalism (Creak, 2011). Sea Games was formed by Thailand in 1959 and reformed in 1980 with the participation from more countries in Southeast Asian countries, such as, Indonesia, Philippines, and Vietnam. Although Sea Games has a role to unite each of the Southeast Asian countries and to promote regional solidarities (Creak, 2011), there have been slow progresses in relation to cultural diversity as well as addressing on going conflicts or problems among member states. Sea Games is a temporary and a one-off sports event which is only conducted biannually. This means it comes with an intense excitement and euphoria for the usual two weeks event and once the event is over the problems with or within countries such as conflicts and cultural barriers persist.

1.1.1. Cultural Conflicts in Southeast Asia Countries.

It is clear that each of the countries in Southeast Asia is decidedly

heterogeneous in terms of culture which leads to a conflict. Croissant and Trinn (2009) noted that the diversity of each Southeast Asian country can lead to a cultural conflict which had been happening in most of the countries.

Croissant and Trinn (2009) also noted that Southeast Asia is burdened to an above-average extent by cultural conflicts: Four of 13 Asian regional nonviolent conflicts of identity and seven of the 33 medium-intensity cultural conflicts take place in Southeast Asia, with 29 of the 68 militant cultural conflicts were fought in Southeast Asia. Those conflicts had created some barriers for the people.

There are few examples of issues in cultural barrier that happen in most of Southeast Asia Countries. Indonesia has its discrimination with tribes or people of different color, Myanmar with its religion conflict which involved Muslim and Buddhist, Malaysia with an obvious discrepancy of people with social class, as well as Cambodia with equality issues are few examples to mention.

Indeed, those problems might also happen in another country, but as one unit, ASEAN holds the accountability to help each other with its bilateral or multilateral relationship.

1.1.2. Contribution of Sport for Development and Peace.

Despite the prevailing cultural issues among other problems, Sports for Development and Peace (SDP) has been on the ascendency in most of the ASEAN countries. This follows UN's declaration of SDP which uses sport to contribute the social development and peace as well as to contribute to the Agenda 2030 of Sustainable Developmental Goals (SDGs). Furthermore, UN urges Head of States and government to see sports as an important enabler of the SDGs and recognize the growing contribution of sports to the realization of the development and peace in its promotion of tolerance, respect, and social inclusion among other objectives.

The UN resolution adopted at the 2005 World Summit reaffirms the role of sports in fostering cultural diversity, dialogue among cultures, civilization and religions. This is a re-echo of the UNOSDP's recognition and Nelson Mandela's statement of using sport as a powerful tool to heal a nation as well as breaking down all form of barriers. It is worth noting the all the eleven countries which located in Southeast Asia are active members of UN which means that they cede to the UN's recognition of sport as a powerful tool to bring people together. Following this, SDP became globally acclaimed and prompted with particular attention to the developing countries (Kidd, 2008; Hayhurst, 2009; Levermore and Beacom, 2009).

This is seen in Southeast Asia countries where SDP organizations

have been springing up over the past decades. Such as, Skateistan in Cambodia, Uni Papua in Indonesia, Girls Got Game in Philippines, Right to Play in Thailand, Run for Nations in Malaysia, Sport Matters in Laos DPR, Football for All in Vietnam, the acknowledgement of SDP in Brunei Darussalam as a sport policy¹.

Although, the United Nations Office of Sports for Development and Peace (UNOSDP) has been closed since February 2017, it is important to know that SDP has been inculcated in national sports policies in most countries, as well as has been taught in schools.

This study will examine the role of SDP to break down cultural barriers in Southeast Asia countries by finding out the core cultural barriers which the SDP practitioners are experiencing and whether SDP can contribute to breaking them down.

1.1.2.1. Youth Leadership Camp (YLC) or Youth Leadership Programme (YLP)

There is quite a number of leadership programs that has been done in SDP fields and involving a lot of participants from Southeast Asia

¹ As passed in 69th session of the United Nations General Assembly in 2014

countries. One of the remarkable one is Youth Leadership Programme (YLP) from UNOSDP. According to UNOSDP official website², Youth Leadership Programme (YLP) is a program conducted by UN that addressing the youths with the power of sport. Around the world, many highly motivated youths work tirelessly to support their communities through SDP projects. Most of these youth have very basic education levels, limited resources with which to carry out their projects and do not have a proper forum where they can learn best practices or develop their leadership skills.

“To harness the power of sport, the Youth Leadership Programme (YLP) was created by my Office, the United Nations Office on Sport for Development and Peace (UNOSDP) in 2012 in order to contribute to building a peaceful and better world by educating youth in and through sport. The YLP promotes UN values such as gender equality, inclusion of persons with disabilities, and teaches to use sport as a tool for conflict resolution, HIV/AIDS prevention, youth leadership development, community building and much more.”³

² <https://www.un.org/sport/>

³ As stated by Mr. Wilfred Lemke as the former Special Adviser to the United Nations Secretary-General on Sport for Development and Peace in the opening of YLP Booklet

Examination of how long has been YLP conducted is done through the booklet of YLP. The result is that YLP camp has been conducted since 2012, hosted 18 camps in 8 countries and gathered more than 500 youths from over 100 countries. The YLP has brought far more young people together irrespective of their cultural background

1.2 Statement of the Problem

The existence of SDP has been embracing and fostering social development. However, there are numerous problem and critiques towards SDP in form of social culture. UN seems to continue to hail sport as an uncontested and unproblematic transformative tool (Shehu, 2016). Shehu (2016) also mentioned that there is this deployment of sport as a magic wand, hailing it as the veritable solution to personal and social ills. Given the above circumstances, SDP activities which is ran by SDP practitioners voluntarily are still experiencing the existence of cultural barriers in their own area of work.

Some of SDP researchers have also leveled criticism to the highly praised sport and concluded that sport can be likened to the dogma of sport ‘evangelism’. In SDP context, ‘evangelism’ is the assumption that sport has the essentials power that makes it a force for good in all circumstances

(Guillianotti, Darnell, 2016). The dogma of immense power of sport might lead to people to worship the power of sport excessively.

“Sport has become a world language, a common denominator that breaks down all the walls, all the barriers. It is a worldwide industry whose practices can have a widespread impact. Most of all, it is a powerful tool for progress and development”

- Ban Ki-moon, 2011

The statement from Ban Ki-moon which mentions that sport is a common denominator that breaks down all the walls and all the barriers however had impacted many scholars to find evidence of SDP. SDP researchers are effortlessly trying to find out the clear evidence as to whether sports can really break down the cultural barriers. So far little research have been do to see if SDP can breakdown cultural barriers.

1.3 Purpose of the Study

Since there is a gap in the roles of SDP to breaking down cultural barriers, this study found out about the core cultural barriers in Southeast Asia countries and whether SDP is really contributing to break down cultural barriers among people in Southeast Asia countries. In order to find out the evidence, exploratory study approach was adopted to analyze the opinion from SDP practitioners in Southeast Asia. This allowed the

researcher to collect data, analyze it, study the result and then give conclusion and recommendation.

1.4 Significance

The significance of this research is to urge scholars to enhance and broaden their insight of SDP in the context of cultural barriers. Thus, the findings from this study will emphasize the applied concept of SDP and significance for the organization to develop SDP concept. It will also enhance the better concept and a better practice to all the non-profit organization across Southeast Asian countries which use SDP as a vehicle to develop the community.

This research will also provide ample significance to the academic literature and pedagogy of SDP with regards to different cultural backgrounds

1.5 Research Question

There are three research questions to find out the role of SDP in breaking down the cultural barriers:

RQ1. What are the core cultural barriers that the SDP Practitioners face in Southeast Asia?

RQ2. To what extent has SDP contributed to break down core cultural barriers?

RQ3. What values does the theoretical concept of SDP have on breaking down the cultural barriers?

Chapter 2. Literature Review

2.1 Theory of Culture

Giddens (1989) in Dimmock and Walker (2005), et al stated that “sociologists define culture as the values held by members of a given group that distinguish it from other groups. These include the norms they follow, and the material goods they create.”

According to the University of Minnesota’s Center for Advanced Research on Language Acquisition (CARLA), culture is the shared patterns of behaviors and interactions, cognitive construct, and affective understanding that are learned through a process of socialization (WaymerDamion, 2012). Before Damion wrote the theory of culture quoted from CARLA, Joynt and Warner (1996) also mentioned that culture is the pattern of taken-for-granted assumptions about how a given collection of people should think, act, and feel as they go about their daily affairs.

Dimmock et al (2005) assume that culture is consisted by value and norms. Values are abstract ideals, while norms are definite principles that people are expected to observe. Then they came up with the clear definition of culture as stated below:

“Thus, ‘culture’ refers to the whole way of life of the member of a society or group. It includes how they dress, what and how they eat, marriage custom and family life, their patterns of work, religious ceremonies, leisure pursuits and works of art. It is displayed and expressed through language, thought and action. It is also expressed through physical objects, such as works of art, books, icons, monuments and museums and through social interaction such as how people relate to one another, make decisions and share experiences.”

Based on those examples of culture definition Damion (2012) concluded two characteristics of the culture; *culture is learned* and *culture is passed on from generation to generation in a society*. Complementing Damion’s conclusion, Snider (2014) in Dimmock (2005) also wrote that culture constitutes the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.

Nevertheless, culture will not be the same to each region. There are always regional differences in customs, values and norms with society (Dimmock, et al; 2005). In his book, Dimmock (2005) principally puts culture into to level of group size – the society and the organization. Dimmock (2005) position is strengthen by Chelladurai & Doherty (1999), who wrote that in organization, individual members identify themselves with a cultural group(s) by sharing some personal characteristics with others.

Although culture is clearly a difficult and abstruse concept to define,

it is closely linked to the society (Dimmock, et al 2005). The very term culture is so indeterminate that it can easily be filled in with whatever preconceptions a theorist brings to it (Munch and Smelser, 2004). Further, Munch and Smelser (2002) explain that although academic sociology has finally seemed to acknowledge the importance of culture in the past few years, this does not at all ensure that the concern with culture will animate new directions for theory.

2.1.1 Cultural Diversity

Every culture contains its own unique patterns of behavior that often seem alien to people of other cultural backgrounds (Dimmock, et al 2005). According to the UNESCO Universal Declaration on Cultural Diversity (2002), cultural diversity contributes to a more satisfactory intellectual, emotional, moral and spiritual existence and constitutes one of the essential elements in the transformation of urban and social reality.

“Our rich diversity.....is our collective strength”

- Johannesburg Declaration (2002)

Cultural diversity reflects the unique sets of values, beliefs, attitudes, and expectations, as well as language, symbols, customs, and behaviors, that individual possess by virtue of sharing some common characteristic with

other (Adler, 1991; DeSensi, 1994; Robbins, 1994).

Most of us are familiar with the notion expressed as a "youth culture," an "African American culture," a "Latin culture," South-East Asian culture” and so on. Each cultural group is defined by a unique set of values, beliefs, attitudes, language, symbols, and behaviors (Chelladurai; Doherty, 1999).

Individuals possess unique personal cultures that reflect their identification with any number of cultural groups. An individual might identify with more than one cultural group, based on a number of different personal characteristics (Cox, 1993). This means that one individual can define him/herself as a Muslim, Asian, athlete and parent. People can also identify him or her as a student, a teacher, and a partner.

2.1.2 Impact of Cultural Diversity

There will always be a good and bad impact of something and this does not exclude the impact of cultural diversity. Milliken & Martin (1996) did a research regarding the cultural diversity in organization. They carry the argument that “people who are different from the majority race in an organization may not only experience less positive emotional responses to their employing organizations, but they are also likely to be evaluated less positively by their supervisors, and they are more likely to turn over.”

Following Milliken & Martin's (1996) statement above, someone might proudly identify him or herself as an Indonesian and tend to treat other people or non-Indonesians less likely or differently. In line with Milliken & Martin (1996), Adler (1991) explains that "individuals express [personal] culture and its normative qualities through the values that they hold about life and the world around them.

In 1998, Kamalipour, et al wrote a book to address the critiques for United States of America (USA) Media towards cultural diversity. They addressed the negative stereotype to the people that are minority. "For cultural non-members stereotypes can contain and limit the potential of a specific cultural group." (Kamalipour, et al 1998).

Furthermore, Milliken and Martin (1996) also stated that diversity in ethnic back-ground may have negative effects on individual and group outcomes early in a group's life, presumably because it takes some time for group members to get over their interpersonal difference.

In an organizational scale, cultural diversity is seen as something that has a potential to construct or distract the organization (Chelladurai & Doherty, 1999). Chelladurai notes that if an organization values cultural diversity then the beneficial impact would be seen while on the contrary if the organization only values similarity/sameness, then the negative aspect

would be realize.

In the previous definition, Dimmock (2012) stated that culture fits into a group size in a society. Therefore, we can say that organization is a kind of small society. There are so many things that impact the people who live in a cultural diversity. However, the diversity should be embrace not to be avoided.

2.2 Cultural Barriers

Hofstede (1996) also identified levels of cultural differences such as “national levels, regional, ethnic, religious, linguistic affiliation level, gender, generation level, level of social class and organizational level.” Hofstede (1996) who worked on cultural diversity mentioned that cultural barrier in society does not changing in decades.

National Culture: This is related with the culture of one country. National culture is regarded as the highest level to influence an individual. Over reliance and emphasis to one’s national culture occurs when people failed to value the diversity of others. This leads to the “we and they” dichotomy as compared to the “us feeling”

Regional Culture: Countries are usually divided into regions based

on their geographically location. Thus a cluster of countries in a particular location are usually characterized by a specific culture such as race, religion, and language among others. These ascribed cultural characteristics can cause barriers when constituents of a particular region stereotypically separate themselves from others.

Ethnicity: Regional culture and ethnicity seems so similar. However when one group move to another place, they tend to identify themselves with people who come from the same ethnic and they are more likely to live together (Loden and Rosener,1991; Onea, 2012). This can create barriers when they began to stereotype and being too chauvinist with their ethnic.

Linguistic affiliation: Saussure (1998) noted that linguistic affiliation can generate differences in the level of idiom (the possibility of using a language), language (the set of sign used by community) and speech (speaker formulation in a particular language). Luring (2008) said that language is linked to an individual identity. Imberti (2007) assumed that language will have a big impact in a society because a person is communication to each other through language and it can lead to cultural barriers for others.

Religion: Onea (2012) wrote that religion is an influencing point to

one person since it values on a basic of human soul. Religion thus, has the propensity to cause barriers Thierry (2002)

Gender: Although Hofstede (1996) stated that though it seems gender sometimes doesn't related with culture, it is undeniable that in every society exists a feminine and masculine culture. Kamalipour (2012) mentioned that people tend to see anything based on their stereotypes and so is for gender.

Social Class: Social class, defined as the position in the hierarchy of society, guided by the economic criteria (income level, ownership, accumulations), education, occupation, system of values, attitudes, language and forms of expression, lifestyle (Jandt, 2007) affects individuals. For instance economic elite (managers and owners) is more conservative than the cultural elite (professional workers). Lower social position is characterized by higher levels of religiosity and egalitarianism. The educational variable induces also differences: the more educated people support gender equality more; they are more secular, more post-materialist, and more tolerant with immigrants and more intrinsically motivated (Vasile, 2008).

Organizational Culture: It is another level of culture with a

recognized influence on the individual who is analyzed from an activity and working relationships' point of view. By organizational culture we understand "all the references and records shared in the organization and developed along the company's history in response to the environmental problems and internal cohesion that are brought in it" (Thevenet, cited Zait, 2002). It is important that a static/inflexible organizational culture can lead to intolerance and disrespect for new ideas and diversity.

Complementing Hofstede (1996), Penn (1999) mentioned that there are four barriers that happen in the society. Those barriers are:

- Language barriers
- Hostile stereotypes
- Behavior differences
- Emotional display

Toomey (1999) and also Onea (2012) emphasized on how language and communication are one of the biggest cultural barriers among people. Therefore, the way for people induce barriers is by how they communicate. Further, Onea (2012) notes that the bigger the differences between values of individual's national cultures, the more likely to occur misunderstanding in the organizational communication.

2.4 Theory of Sport for Development and Peace (SDP)

According to the UN (2003), sport has been found to be a powerful tool to prevent conflict and enhance the efforts to achieve peace, for it can transcend barriers that divide societies. It has both, a symbolic reach in a global context and a practical one inside communities.

Sport is believed to be an effective tool of development because involvement in sport is understood to confer life skills (such as self-esteem, self-confidence, and self-discipline), social knowledge and values, and leadership qualities that individuals need to participate successfully in modern social life. (Darnell, Kay & Bradbury, 2010 -2009)

According to Giulianotti & Darnell (2016), ‘Sport for Development and Peace’ (SDP) sector is a field of activity in which sport is used as a form of social intervention or as a social space in order to pursue a wide diversity of non-sporting goals.

This obviously means that SDP’s objectivity is not about winning a competitive event or receiving a medal on a podium but rather it is pursuing a social development and participation. Kidd (2008) stated that SDP is part of – but can be distinguished from – the growing efforts to assist sport development in the disadvantaged communities in the world.

The SDP sector has grown very rapidly since the early 1990s

(Guillianotti & Darnell: 2016). United Nations (UN) plays role in terms of developing and introducing SDP to the whole world. Therefore, in almost all of its history, SDP movements have operated in a landscape framed by the Millenium Development Goals (MDGs) (Hahyhurst, et al, 2016). Among the eight MDGs that have been agreed by the world leader on September 2000, SDP was believed to be used as a vehicle to fight the poverty and inequality all over the world.

According to Guillianotti and Darnell (2016), there are various program and projects that featured SDP either it is in regional scale, national scale, and international scale. Thus SDP has been in numerous areas to provided education, life and social skills to people in specific contexts who otherwise might be marginalized by gender, health, disability, poverty, race or geographical locations.

- In education: sport based initiatives are established to promote wider social and educational goals. For instance using sport to provide education on HIV, homeless people and drug-abuser.
- In health: sport has been touted as having good impact to promote a healthy lifestyle. (Zaman, 2016).
- In gender equality: Sport can also be utilized to advance different forms of gender empowerment (Guillianotti, Darnell, 2016). The

emphasis on girls in SDP is no longer a token gesture of inclusion or an effort to meet the MDGs (Heywood, 2007), instead, the “girl effect” in SDP is a way to promote the program and give the benefit (Chawansky, Schlenker, 2016).

- In disability: Sport has been utilized as an effective medium to promote social inclusion of Persons with Disability (PWDs). This is evident in the Paralympic games and the ideas of Sir Ludwig Guttmann, who is accredited as the founder of the Paralympic Games (Thomas & Smith, 2009; Legg and Steaward, 2011)
- Global poverty: The UN’s initiative to use sport to eradicate poverty in the first goal in the first goal of SDGs and the United Nations Development Program (UNDP) annual “Match Against Poverty” which commenced in 2003 are clear examples (Guillianotti, Darnell, 2016). The Homeless World Cup is also one of the efforts to change the life through sport.⁴
- Peace-building and conflict resolution: The “Ping-Pong Diplomacy” to ease tensions between China and the United States of America exemplify the use of sport as a tool for peacebuilding.

⁴ As written in Homeless World Cup Official Website: <https://www.homelessworldcup.org/>

Despite the praises showered on SDP scholars such as Guillianotti and Darnell (2016) have cautioned SDP practitioners to avoid the tendency of sport ‘evangelism’. Guillianotti (2004) noted that the tendency of sport ‘evangelist’ clearly show its evidence among some organizations in the SDP sectors who assumes that sport has innate powers or essential qualities that make it a force for good in all circumstances. Shehu (2016) explains that the impact of any SFD/SDP projects must include how particular truths, methods, norms, and practices of these projects are created.

Coalter (2010) suggests that people need to be realistic about their long-term impacts. Because there is relatively little evidence that points decisively towards the clear long-term impact of specific projects within specific social context (Guillianotti, Darnell, 2016).

2.5 Cultural Barriers in Southeast Asia

Croissant and Trinn (2009) pictured the ratio of cultural conflicts in Southeast Asia. The figure below shows that some countries have highest number of cultural conflicts going on:

It is important to elaborate the condition of the countries where this research was conducted as well as the current cultural barriers that the countries are facing. The examples of cultural conflict of following

countries are:

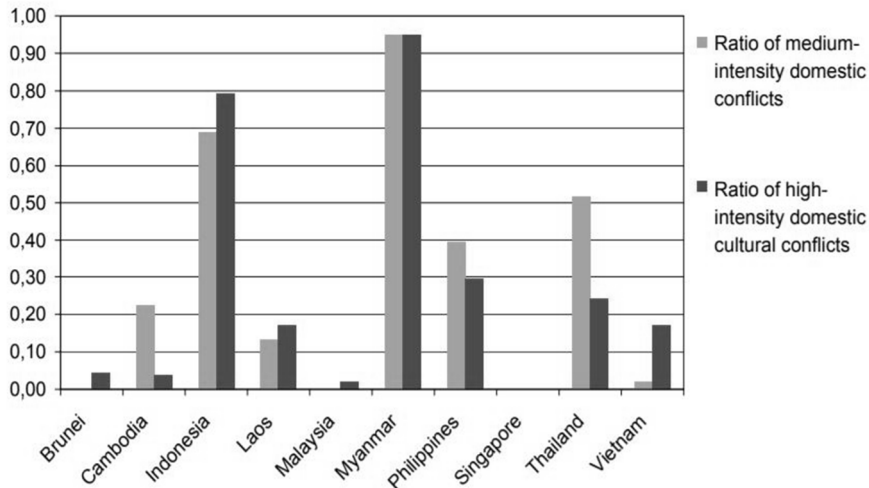


Figure 1. Ratio of domestic conflicts of a medium or high intensity in Southeast Asian countries from their foundation until 2007

- Myanmar

According to Croissant and Trinn (2009) ideological and ethno-nationalist are two main viewpoints of Myanmar conflict scenario. Recently, the conflict between Muslim Rohingya and Rakhine Buddhist was being escalated since the loss of hundred people. The tension between two religions in Western Myanmar began in 2012 and keeps erupting until date. Kipgen (2013) noted that despite the fact of their territory which situated in Myanmar, Rohingya is not a

part of 135 ethnic in Myanmar but rather belong to Bangladesh. The existence of Rohingya cause to a major confusion since both Bangladesh and Myanmar do not acknowledge Rohingya as a part of their ethnicity. The conflict between Rohingya and Rakhine had been placed Myanmar in a horrifying situation. Further to this, Kipgen (2013) argued that Myanmar government and the general public must be ready to embrace the Rohingya population if any genuine reconciliation is to be realized. Given the circumstances about culture and ethic, this cultural conflict is therefore falls onto the classification of cultural barriers by Hofstede (1996).

- Philippines

As an archipelago, the Philippines are still facing poverty in each of their region. According to Tabuga (2012) poverty rate in the Philippines is increasing based on the official estimates. Poverty incidence among population, though fell from 33.1 percent in 1991 to 24.9 percent in 2003, rose to 26.4 percent in 2006 and then inched up further to 26.5 percent in 2009. The research conducted in 2014 showed that poverty directly impacted the children and evidence showed that combating child poverty in the Philippines is

still a challenging task to do (Tabuga; Reyes; Asis; Mondez, 2014). Poverty leads children to face some difficulties accessing a proper education (Tabuga, 2011). Hence, many are unable to pursue a proper education which creates great barriers with those who have access to a proper education. This circumstances fall onto social class barriers in the classification of cultural barriers by Hofstede (1996).

- Thailand

Thailand experienced remarkable declined in gender equality. According to Mutsalklisana (2011) persistence of gender inequality lead to more poverty and exacerbation of other related social issues related to education and prostitution. In the research conducted by Credit Suisse Research Institute in 2016, Thailand ranked on the third most unequal country followed by Indonesia on the fourth position. This has given Thailand a frantic exposure of the inequality that is reluctantly going on in their country. Songsamphan (2010) noted that the law in Thailand is not supporting women and tend to take sides on men as the law was being made to differentiate the sexual rights between men and

women. Not only regarding to a sexual policy, the law has resulted the wage gap between men and women (Mutsalklisana, 2011) and created the discrepancy of a freedom between men and women. The gender discrepancy between men and women in Thailand falls onto the gender barriers in classification of cultural barriers by Hofstede (1996).

- Indonesia

Indonesia embraces the diversity with its more than 300 ethnicities. However, people who live in the eastern Indonesia, known as Papuan are still excluded and discriminated. Jakarta-based newspapers, even the English language ones, use the words 'stone-age' and 'backward' when referring to them (Bachelard, 2005). The act of racism appears not only to Papuan but also Chinese-Indonesian descents. Anti-Chinese sentiment has deep roots in Indonesian society but tends to fluctuate in line with political developments and the hatred grows on social media over the past two years (Robet, 2016). The act of racism from Indonesian to their own Indonesian which refers to Papuan and Chinese descents is one of the important problems that they face even until now. The

case of race discrimination in Indonesia falls onto cultural barriers theory by Hofstede (1996).

2.6 Implications of Culture, Cultural Diversity and Sport for Development and Peace

Dimmock (2005) noted that culture constitutes values and norms with common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.

But Hofstede (1996) and Penn (1999) noted that the very constituents of culture (values, norms and practices) could also serve as barriers for others seen as outsiders. This is supported by Chelladurai & Doherty, (1999) who mentioned that cultural diversity be seen as something that has a potential to construct or distract the organization.

SDP on the other hand has been endorsed by the UN and scholars as a powerful tool which prevent conflict, foster peace and can transcend barriers that divide societies. It is regarded by Giulianotti & Darnell (2016), as a form of social intervention to pursue a wide diversity of non-sporting goals. The existences of volunteers or SDP practitioners as a coach, committee member or administrator (Ringot-Riot, 2013) are also an

important part and can be seen as valuable resources for the organization (Rochersen, 2006).

The purpose of this study was to explore the role of SDP to breaking down the cultural barriers within and among Southeast Asian Countries.

Chapter 3. Methodology

3.1 Research Method

3.1.1 Qualitative Research

As an umbrella term of a wide variety of approaches for the study of natural social life (Saldana, 2011), this research used qualitative research because this research wanted to provide an accurate result regarding how SDP can break down cultural barriers. Qualitative data can be defined as empirical information about the world, not in a form of number (Punch, 1998).

In order to have an in-depth examination, this research focused on the core cultural barriers in Southeast Asia country and continued to find out whether SDP is able to break the cultural barriers or not (Saldana, 1994). In order to measure peoples' behavior and attitude when having a situation, qualitative research is required to explore the issue in depth (Wong, 2014).

Qualitative research wants the subject to speak for themselves and to provide their perspective in words and other action (Margot, 1991). The key concept of qualitative research is to deal with subjectively constructed rather than objectively determined (Wong, 2014). While the purpose of the

research was to examine the essence of SDP to breaking down the cultural barriers, this research valued a full rounded and situations of a few individuals rather than limited understanding of a large, representative group (Ticehurst, Veal, 2000). It is also important to note that the qualitative approach provided grounds to gain the sample's perspective from within their social context (Gratton & Jones, 2010). This is in line with Schwandt (1994), who noted that qualitative approach provides deep insight into "the complex world of lived experience from the point of view of those who live it". Using a qualitative method for this research will be compatible since this research is going to an in-depth examination regarding the role of SDP in breaking down the cultural barriers. (Arkerstorm, et al 2012)

Furlong and Marsh (2010) explained that, there is no objective truth with regards to the qualitative approach but rather base on social constructions of individuals involved. Given the interpretivist approach to explore the relationship between actors/subject and their social phenomena, the research will also find out the perspective of people who works as a volunteer in scope of SDP. Thus, 'exploratory study' is a suitable strategy for theory generating.

3.1.2 Exploratory Study

Exploratory study allows researcher with the ability to obtain common experiences from multiple individual (Creswell, 2014). Stebbins (2008) explains that exploratory study is a study to find subjective perception of something in the world also to gain a deeper understanding (Marshall; Rossman, 2011). This research used exploratory study to obtain the information and opinion since there is only limited information or studies related to core cultural barriers in Southeast Asian country and how can it be solved through SDP as well as the value of SDP in breaking down the barriers to the SDP researchers.

Creswell (2014) also noted that exploratory study have four components: (a) building universal picture, (b) analysis of words, (c) a detailed account of the views of multiple participants, and (d) the execution of a study in a nature setting. Participant insights help provide structure to the research by defining the issue addressed in the study, giving the researcher the ability to uncover themes or patterns within the data (Bernard; Ryan, 2010). By using an exploratory approach, the researcher is expected to be able to collect detailed subjective narratives to express participants' opinion (Creswell, 2014) of how SDP can break cultural barriers.

3.2 Data Collection

3.2.1 Interview

Culver et al (2003) notes that interview was the most widely method that use to collect the data especially in sport research. Interview itself has a definition of a conversation between people in which one person plays the role as a researcher (Grays, 2004). Gratton and Jones (2010) state that the interview may be set in comparison to the questionnaire survey that is attributed a more structure characteristic to it regarding the type of data and how it is collected. But the significant features that a researcher can add to the interview after using their skills to enable obtaining meaningful qualitative data, serve as a contrast to the questionnaire survey. Also they note that interview is the simplest way to collect the data from the people.

Gratton and John (2010) state that interview is allowing the discovering of “why” and “how” of the situation from the respondent’s perspective. The interview also enables to associate that data to concepts that are difficult or inappropriate to measure. It is related with the definition of Wong (2014) in his article that state that qualitative research is tend to answer the question of “why” and “how”.

There are various methods of collect the data by the interview.

Therefore, in order to be able to prompt the interviewees, rephrase the question, and make change depending on the situation, this research will adopt semi-structured interview (Galletta, 2012). Furthermore, Galletta notes that semi-structured interview will provide the reciprocity between the interviewers and interviewees. This is relevant to the study and will help the research to possess a good output. Bryman (2012) also notes that semi-structured interview will provide greater interest in interviewees' viewpoints and gives insight into what they see as important. This is important to the research to find people's opinion and it allows unexpected data to emerge which adjusts the emphasis of the research (Gratton & Jones, 2010).

3.2.2 Sampling

Prior to the selection of the sample, the population of this research is settled to every SDP practitioners in Southeast Asian countries. In order to find out the core cultural barriers and how it can be solved through SDP, this research needs a very relevant interviewee to further be interviewed regarding their views about cultural barriers and SDP. Therefore, researcher will adopt purposive sampling as a way to select the interviewee. While avoiding any redundant information, this purposive sampling process is intended to select a productive sample to fulfil the research question

(Marshall, 1996).

There will be a target of 7 (seven) females and 7 (seven) males that will reach maximum of fourteen interviewees. In order to strengthen the result of the research, researcher will also conduct some interviews with 5 (five) SDP expertise and practitioners through random sampling.

The interviewee for the first and second research question will be chosen carefully and highly qualified in a sense that they ought to have experiences, involve in a project, or work in a Non-Governmental Organization (NGO) in Southeast Asia perceiving sports as a social development for more than 1 year as a founder, facilitator, coaches or administrator. However, the interviewees can be coming from everywhere in the world thus; it is not an obligation that they have to be a native in Southeast Asia country.

In order to have more understanding about SDP, the interviewee should have also been participated in sports based training camps that pursue social development as the aim. On the other hand, the third research question will adopt random sampling with the SDP researchers as the interviewees.

The individual interview was conducted in order to gain deep information. It will also build rapport and trust with the interviewee that

allows for detailed discussions and personal perspectives about a phenomenon.

3.2.3 Procedure

Written contact was made with the participants to explain the purpose of study. Researcher also distributed the informed consent which obtained according to the code of ethics of the Seoul National University.

After receiving the agreement towards the informed consent from the interviewee, both researcher and interviewee will discuss the possible and convenience time to conduct an interview.

Figure 2. Interview Consent Form



SEOUL
NATIONAL
UNIVERSITY



DREAM
TOGETHER
MASTER
Global Sport Management
Executive Program

Interview Consent Form

Study Title: Breaking Down Cultural Barriers through Sports for Development and Peace (SDP): An Exploratory Study of SDP Practitioners in Southeast Asia

Please mark X on the box(es) if you agree with the statement(s):

I have read and understood the Participant Information Sheet and have had the opportunity to ask questions about the study. ☐

I agree to take part in this research project and agree for my data to be used for the purpose of this study. ☐

I agree for the interview to be audio recorded. ☐

I understand my participation is voluntary and I may withdraw at any time without my rights being affected. ☐

I am aware that the interviewer will use pseudonyms to keep my privacy. ☐

Name of participant (print name).....

Date.....

The interview conducted face to face or through video call. All interviews transcribed in full. There are 15 main questions, each main question has sub-questions to elaborate and complement the answer from the main questions. Interview questions paper is attached in Appendix A.

3.3 Data Collection

In order to find out the role of SDP to break down cultural barriers in Indonesia, series of data were collected from 14 SDP practitioners and 5 SDP experts with a total of 19 interviewees. Data gathered from various countries in Southeast Asia for SDP practitioners while 5 SDP experts from United Kingdom, Japan and Lebanon (see details in Table 1 and 2).

Table 2. SDP Practitioners Interviewee List*

No	Name	Position	Area of Expertise	Sex	Country	Years of Experiences
1	Aditya	Project Officer	Sports for Homeless	Male	Indonesia	4 years
2	Son	Founder	Sport for Human Trafficking	Male	Vietnam	2 years
3	Mien	Coach/Facilitator	Sport for Special Needs	Male	Vietnam	5 years
4	Bella	Public Relation	Sport for Community Development	Female	Philippines	3 years
5	Nira	Coach	Sport for Peace Building	Female	Indonesia	4 years
6	Grace	Team Manager	Sport and Women Empowerment	Female	Cambodia	3 years
7	Enrico	Facilitator	Sport for Health	Male	Myanmar	1 year

8	Danang	Founder	Sport for Community Development	Male	Indonesia	2 years
9	Ellie	Director	Sport and Women Empowerment	Female	Philippines	2.5 years
10	Pierre	Project Officer	Sport for Peace Building and Conflict Resolution	Male	Cambodia	1 year
11	Jachinta	Project Founder	Sport for Homeless and Disability Awareness	Female	Indonesia	3 years
12	Anna	Facilitator	Sport for Peace Building	Female	Timor Leste	2 years
13	Mahendra	Administrator	Sport for Community Development	Male	Indonesia	3 years
14	April	Founder	Social Integration through Sport	Female	Singapore	2 years

* All interviewees are under pseudonym name.

Table 2. SDP Experts/Practitioners Interviewee List*

No	Name	Position	Area of Expertise	Sex	Country of Origin
1	Expert1	Professor/Researcher	SDP, social theory, migration, and sport policy.	Male	United Kingdom
2	Expert2	Professor/Researcher	SDP, Sport Policy and Development	Male	United Kingdom
3	Expert3	Trainer/Researcher	SDP	Female	Japan
4	Expert4	Program Developer/Researcher	SDP and Physical Education	Male	Lebanon
5	Expert5	Professor/Researcher	Sociology of Sport	Male	United Kingdom

3.4 Data Analysis Method

Fettermann (1998) describe data analysis as the processing of information in a meaningful and useful manner. Thus, data analysis is considered as much of a test of the researcher as well as data collected

(Fettterman 1998). There are no single methods of analyzing qualitative data in sports research (Gratton & Jones, 2010) but for the purpose of this study general guidelines for the thematic coding analysis of qualitative data would be used (Robson, 2011). Guidelines for the thematic coding analysis for this research will be as follows:

- **Familiarizing with data to be collected:** This will be done by transcribing data, reading and re-reading the data, taking notes and writing memos about ideas for formal coding and initial thoughts about themes.
- **Generating initial coding:** This section will involve organizing data collected into meaningful groups. Extracts of data to be collected from the entire study will be coded in a systematic fashion, with similar extracts given the same code. Open coding methods, where relevant statements are organized under appropriate codes, will be utilized (Gratton & Jones, 2010). Axial coding method will then be used to link together categories developed from open coding.
- **Identifying themes:** The codes extracted from open and axial coding, will be collated into potential themes. The themes

identified will be checked in relation to the coded extracts and the entire data set.

- **Constructing thematic networks:** Themes identified will further be put into main theme and sub-themes in relation to the research questions of the study. While the main theme represents a network of various sub-themes about coded data from the study, sub-themes are basic themes which offer elaborations about main themes (Robson, 2011). This will serve the basis of developing a thematic map of analysis.
- **Integration and interpretation:** This section will involve cross case comparison (Yin, 2009) between the different aspects of data using display techniques such as tables and networks. Exploring, describing, summarizing and interpreting patterns of data collected will be highlighted.

3.5 Ethical Consideration

The researcher's position as an insider of the study will carefully be considered in the conducting of the research and interpretation of data collected. Regarding on insider term, the researcher is actively involved in SDP project and organization. Permission and agreement to conduct the

research will be attained from the interviewee. In order to avoid any bias answer, the interview will be undertaken individually between the interviewer and interviewee without any presence of third party.

Informed consent will be used in the research to maintain confidentiality anonymity of the research. A written informs consent which entails research information shall be made directly to the participants. This will provide participants with complete information to understand the purpose of and his role in the study (Best & Khan, 2006).

The research will also use pseudonyms to ensure anonymity and privacy of all participants. Thus information regarding participants shall be preserved and held in high regards. While the research will conform to the laid down ethical considerations at the Seoul National University, integrity and professionalism will be ensured to maintain high standards.

Chapter 4. Findings

Upon the completion of interview with SDP Practitioners in Southeast Asia as well as SDP experts, the interview were all recorded and transcribed. The research findings are based on the analysis through interviews conducted. In general, researcher found a lot and essentials answers which were being provided by the interviewees regarding the role of SDP to break down cultural barriers in Southeast Asia. These findings were being gathered from 14 SDP practitioners and 5 SDP researchers or experts with total of 19 interviewees. Data collected were grouped under three main categories which are aligned to the 3 research questions of this study. See the summary in Table 1 below:

Table 3. Summary of three categories which aligned 3 research questions

Main Research Questions	Categories	Kind of Respondents (Number)
What are the core cultural barriers that the SDP Practitioners face in Southeast Asia?	Core Cultural Barriers in Southeast Asia	- SDP Practitioners (14)
To what extent has SDP contributed to break down core cultural barriers?	Breaking down Cultural Barriers through SDP	- SDP Practitioners (14) - SDP Experts (5)
What values does the theoretical concept of SDP have on breaking down the cultural barriers?	Values in Theoretical Concept of SDP to Break down Cultural Barriers	- SDP Experts (5)

4.1. Core Cultural Barriers in Southeast Asia

The research found six core cultural barriers experienced by SDP practitioners while doing their program or projects in the community. Those barriers are (a) gender, (b) ethnicity, (c) linguistic affiliations, (d) age gap, (e) social class, and (f) religion (g) persons with special needs.

Table 4. Summary of Themes and Sub-Themes Frequencies of Answer
(N=15)

No	Themes (No. of Participants)	Sub-theme	Sub-themes Frequency
1	Gender (N=10)	Inequality	4
		Stereotype	6
		Dominance	2
		Interest	3
2	Ethnicity (N=10)	Perceived Tradition	7
		Ethnic Discrimination	5
		Ethnic Conflict	2
		Countries Past Conflict	1
3	Linguistic Affiliation (N=10)	Understanding Communication Across Culture	7
		Dialect and Accent	5
		Education Opportunity	4
4	Seniority Culture (N=5)		5
5	Religious Homogeneity (N=4)		4
6	Social Class (N=3)	Obvious Discrepancy	2
		Discrimination	1
7	Person with Special Needs (N=4)	Inadequate Adaptive Resources	2
		Demands Attention	1
		Stereotype	2
		Low Self-esteem	2

The aforementioned core cultural barriers fell in line with the core cultural barriers theory of Hofstede (1996) with the exception of “persons with special needs”. See Table. 4 for full details.

The next section will elaborate and provide details of all the findings regarding the core cultural barriers which have been mentioned by SDP practitioners.

4.1.1. Gender Barriers

Among all 14 SDP Practitioners, gender barriers were mentioned by eight interviewees. The analysis from the transcribed interviews produced gender barriers as the main theme with four sub-themes which consisted of; (a) inequality, (b) stereotyping, (c) dominance, (d) interest.

Table 5. Data extracts under Gender Barriers Theme

Sub-theme	Selected quote from participants
<i>Inequality</i>	"(...) boys don't want to let girls play with them" - Nira
<i>Stereotyping</i>	"girls believe that they are not supposed to play football and boys believe that volleyball is not made for them" - Enrico
<i>Dominance</i>	"Male children tend to dominates more in the sport activity and class situation" - Son
<i>Interest</i>	"Boys are having more interest to play sports rather than girls...." – Pierre

- **Inequality**

In the inequality sub-themes, interviewees provided answers that sometimes female children experience discrimination from male children and sometimes they do not allow them do sports activity with them. For example, Mien from Vietnam mentioned that during their activity, boys do not let girls play together with them despite the fact that all the program facilitators were encouraging them to be more open to girls.

"During the activity, sometimes boys like to play with boys only. They don't like to be open or letting girls play with them" – Mien

Apparently, for some interviewees, governments, family and society play a significant role in creating a conducive environment for female to participate in physical activities. Unfortunately, for Son, Mien and Grace, they believed that there are still lack of supports from governments in scope of sports policy and facility, as well as family and society in accepting and encouraging female to play sports. They added that these things really affect female participations in their program. Here are some extractions from the interview conducted:

"Parents arrange the female children to marry early with the man who is far older (...) that is impacting their chance to go to school and join our program...." – Son

"Female youths are too vulnerable to play sports because the society do not accept them to play sport (...) in our program we try to achieve gender balance but we still have less girls participate and more boys" – Mien

"The government system and family do not support girls to do physical activity. They like to see boys play sport more than girls (...) they give a lot of funding to male sports (...) whenever they [male] train or compete, there is always a lot of people watching them, but for girls we don't have that. It is difficult to invite them to play frisbee" – Grace

Despite the gender imbalance where male participated more in SDP program, Nira from Indonesia mentioned that in her SDP organization there are more female coaches than male coaches which affects participation of male in their SDP program, given the impression that the SDP program is meant only for female. During the interview, she mentioned:

"I'm in gender majority since in my organization there are a lot of females and only 2 males as a facilitator. So I think, such condition like this is one of the challenges for the organization. This makes an impression that the activities are very exclusive for women only." – Nira

▪ **Stereotyping**

Some interviewees also mention that there is a very strong stereotype about female regarding their skill limitation to play sports. Son from Vietnam mentioned quite a lot regarding female stereotyping which include norms and cultural beliefs among the community where he works. For example:

"Female children believe that they are not supposed to be educated. They have to stay in the home and do the house work (...) they think that sport is only for boys and they are not supposed to do sports (...) It is an orthodoxy in a community where I work for, that females are made for kitchen which is very problematic to encourage them to

involve in sports activity" – Son

The label that community creates for particular sports are also becoming the barriers for the practitioners to conduct their SDP projects in the communities. Such label like volleyball is only for female and football is only for male really affect them to participate more in SDP projects. While Enrico from Myanmar is trying to reduce the stereotype, both Grace and Pierre from Cambodia are facing some difficulties to erase the impression that females will look muscular when they play sports. Below are the extractions from the interview:

"(...) girls believe that they are not supposed to play football and boys believe that volleyball is not made for them. As a trainer we are trying to eradicate the labelling." – Enrico

"Girls think they will look muscular when they are playing sport (...) they think sports is very close to masculinity" – Pierre

Another stereotype which creates barriers is the stereotype of female helpers. April from Singapore mentioned that immigrant female helpers are seen as someone who does not have any ability to do sport let alone to assist others. April tried to encourage them to participate more in her SDP projects. April lamented on the issue of immigrant stereotyping from the extraction below:

"Immigrant female helpers in Singapore are seen only as helpers, only helpers...with this they are not seen as someone who can run far or fast." – April

- **Dominance**

Son from Vietnam and Nira from Indonesia mentioned about how gender dominance can create barriers that can affect their program. The perspective of dominance was collected between 2 different gender dominances. Son from Vietnam mentioned that male children are very dominant either in sports activity or in the class, they tend to be more actives than female children:

"Male children tend to dominates more in the sport activity and class situation (...) they are more likely to lead the sports activity or just to give an example of the correct movement in sports" – Son

On the other hand, it is interesting that Nira from Indonesia whose program is made up of mainly females, felt that it is very important to reach gender balance and avoid any form of female dominance. Some extractions from the interviews are:

"Female trainers are more easily accepted and excel to a higher position in our project because the gender gap between male and female are very strong. Our organization is trying hard to pursue gender balance" – Nira

- **Interest**

There are two answers under this sub-theme. Those answers were mentioned by Pierre and Grace from Cambodia. They mentioned that in

their respective organization, it is so hard to increase female's interest to participate in sport. Grace added that although her SDP program intends to encourage female to play sports, they are still facing difficulties to increase the number of participant:

"I realize that girls have less interest to do sports even when we try to approach them personally and encourage them to join our program.....they come once and they don't come again in the next session" – Grace

Pierre, who works with both gender mentioned that stereotyping played an important role to create less interest for girls to participate in SDP programs. Some extractions from the interviews are:

"Boys are having more interest to play sports rather than girls....I think it is because the nature of sports and the culture that has been taught to us" – Pierre

4.1.2. Ethnicity

Among all fourteen SDP Practitioners and one SDP Expert, ethnicity was mentioned by 9 interviewees. The analysis from the interviews produced ethnicity as main theme with four sub-themes which consisted of; (a) perceived tradition, (b) ethnic discrimination, (c) ethnic conflict and (d) countries' post-conflict. See Table. 6 below for full details of the Ethnicity.

Table 6. Data extracts under Ethnicity Theme

Sub-theme	Selected quote from participants
<i>Perceived Tradition</i>	"Different ethnic with different tradition sometimes cause a conflict among us..." - Aditya
<i>Ethnic Discrimination</i>	"Recent conflict (...) We are trying to minimize the discrimination between [pure] Indonesian and Indonesia-Chinese participants" - Danang
<i>Ethnic Conflict</i>	"(...) we have been fighting for our own sovereignty and it is very vulnerable because every kids experience some ethnic conflicts" – Mahendra
<i>Countries' Past Conflict</i>	"The past conflict between Vietnam and Cambodia are very strong that both governments are very sensitive whenever we want to conduct a sports activity in the border" – Pierre

▪ **Perceived Tradition**

In this sub-theme there are 8 out of 10 interviewees who mentioned that tradition between ethnics is one of cultural barriers that they face. They provided similar answers; the gap between traditions and knowledge about sport was mentioned. SDP projects participants who come from the city knows sport but not get used to play sport while those who come from remote areas get used to do physical activity but do not really know about sport:

"If we happen to mix children from modern city [Jakarta] and children from the place where I come from [Irian Jaya, Papua], the gap is very different. We are more into a physical activity while children who come from modern city like Jakarta are lacking of physical activity" – Mahendra

Interviewees are also mentioned that the distinct tradition among

SDP participants can cause a conflict. Aditya from Indonesia mentioned that perceived tradition sometimes create misunderstanding between some participants. In detail, Enrico from Myanmar gave one example on how a simple tradition can cause a conflict or becomes an offensive way of act:

"Generally Myanmar have around one hundred ethnics (....) the children who come to our program are very diverse, they also practice different tradition. For example that one say it is okay to use left hand to give or accept, but some ethnics feel that we always have to use right hand...." – Enrico

▪ **Ethnic Discrimination**

In this sub-theme there are 5 out of 10 interviewees who mentioned that there are some discriminations toward particular ethnics. According to them this can lead to conflicts between participants and thence become barriers for SDP practitioners to conduct the program. Mahendra, Nira, and Danang who come from Indonesia also mentioned two different ethnic discriminations. Nira and Danang mentioned about how Indonesia-Chinese descent children are being discriminated due to the recent political conflict in Indonesia:

"Because of the recent conflict (...) we are trying to minimize the discrimination towards the [pure] Indonesian and Indonesia-Chinese participants" – Danang

Similar case happen to Mahendra from Indonesia who mentioned

that his organization's work encourages minorities group to be more active because he felt that Papuan people which located in the eastern part of Indonesia are facing some discrimination because of their skin color, quality of life, and education:

"Our organization is trying to encourage the minorities in a group where there is always discrimination towards them because of skin color, quality of life, and education" - Mahendra

Same case happens with April from Singapore who works with immigrant helpers. She mentioned that sometimes because the SDP program participants are immigrant helpers they face discrimination from other people.

- **Ethnic Conflict**

Under this sub-theme, interviewees from Indonesia provided more answers regarding ethnicity barriers. Mahendra and Danang from Indonesia both expressed how minority ethnicity were treated and how it became barriers for them when doing their SDP programs. Danang emphasized that the recent political conflict create a gap and group among participants:

"Biracial participants [Indonesia-Chinese] (...) I think it is because the recent conflict (...) they are tend to always be in a group. We are trying to create more comfortable environment to them (...) not all Indonesian discriminate or have the same perception about them" – Danang

Different from Danang, Mahendra expressed that ethnic conflict which happen in his communities can lead children to be very vulnerable because in his opinion, most of the children experienced ethnic conflict:

"[Papua] It is a military region because we are fighting for our own sovereignty and it is very vulnerable because every kids experience some ethnic conflicts (...) the traumatic experience about ethnic conflict and how they will be very careful about what they do" – Mahendra

▪ **Countries' Past Conflict**

In this sub-theme, Pierre from Cambodia mentioned that past conflicts between two countries in Southeast Asia becomes a barrier, thus he has to always be careful to gather participants from those two countries. Governments from both countries are also very careful regarding the SDP program he and his team wanted to implement in the border between Cambodia and Vietnam.

The past conflict between Vietnam and Cambodia is still very strong even until now (...) both Government are very sensitive whenever we want to conduct sport activities (...) Parents are also very sensitive to send their kids to be mixed with Vietnamese or Cambodian (...) we never mention that this is Sports for Peace activities to them (...) we mention that this is just sports activity so they can allow their kids to come (...) we also told government that this is just a sport activity (...) whenever they hear word 'peace' they will not allow us" – Pierre

4.1.3. Linguistic Affiliation

Among all fourteen SDP Practitioners and one SDP expert, linguistic affiliation was mentioned by 10 interviewees. The analysis from the interviews produced linguistic affiliation as main theme with three sub-themes which consisted of; (a) understanding communication across culture, (b) dialect and accent, (c) education opportunity (See Table. 7)

Table 7. Data extracts under Linguistic Affiliation theme

Sub-theme	Selected quote from participants
<i>Understanding communication across culture</i>	"Due to ethnic differences (...) "They can understand what we said, but we cannot understand what they said" - Bella
<i>Dialect and Accent</i>	"We [Filipinos] speak tons of dialect and in the place where I'm currently working for, they speak different dialect and I feel it is very difficult to understand" - Ellie
<i>Education Opportunity</i>	"we are working with street kids (...) they didn't have a chance to learn language (...) we have to standardize our language so they can easily understand" – Jachinta

▪ Understanding Communication Across Culture

Understanding communications across culture was mentioned by 7 interviewees. Various answers were provided regarding communications across culture. Bella from Philippines mentioned that Philippines have a lot of dialects and cultures. Bella added that she speaks Philippines national language namely Tagalog and people can easily understand what she is

saying, but sometimes when she works in other province beside Manila, she face difficulties to understand their language.

"I speak Tagalog (...) they can understand what we said, but we cannot understand what they said" – Bella

Under this sub-theme Aditya from Indonesia also mentioned that the different way of speaking from some cultures sometimes create conflicts and misunderstanding. He added that due to intonation differences, they face the difficulties to put them in a group.

"We have a group of people come from different culture (...) People who come from Java island will have difficulties to speak with people who come from Sulawesi or Sumatra Island because they speak with a very loud and high intonation (...) it is perceived very rude by people from Java, because they speak softly. Those people can't match to each other." – Aditya

Pierre from Cambodia who works in the border between Cambodia and Vietnam was aware that he needs to use a language which does not hurt anyone. He knew that the community where he works is very vulnerable due to the past conflict so he is careful when speaking in order to avoid non-violence communication to the participants.

"(...) the tension is very high between two countries. We always try to use non-violence communication between them. It is hard, all the trainers and facilitator keeps find a good literature which can complement our teaching method" – Pierre

- **Dialect and Accent**

Under this sub-theme there are 5 interviewees who mentioned that they have hard time to understand dialect and accent from the participants where they conducted SDP programs. There are 2 interviewees from Philippines who mentioned similar case when they were conducting their program in other province. They have hard times to understand the dialect since Philippines has hundreds of dialects.

"Children in Tacloban [province in Philippines] speak different dialect from people from Manila (...) the coaches come from Manila"
– Bella

"We speak tons of dialect and in the place where I'm currently working for. They speak different dialect and I feel it is very difficult to understand them" – Ellie

In this sub-theme, Pierre from Cambodia also mentioned that due to language differentiation between Cambodia and Vietnam, he had to deliver the SDP program in English. He faced difficulties when he listens to Vietnamese speaking English because their accent is very different.

"We are delivering our program in English but it is sometimes hard for us to understand Vietnamese accent when they speak English. I believe Vietnamese also feel the same way when they listen to Cambodian" – Pierre

▪ **Education Opportunity**

In this sub-theme, according to Hofstede (1996) education and language are two different scopes of barriers. However, findings from this

research found that the reason why language became barriers for some SDP practitioners is because not all participants had the same level of education in learning language. Hence, the need for the education opportunity sub-theme under Language Affiliation.

There were 4 interviewees who mentioned that lack education opportunity to learn language becomes barriers for them. Interviewees mentioned that they always have stress on the same thing for several times for participants to understand. Nira mentioned the reason why she experiences barriers regarding language is because she is working with special needs children and not all special children she works with are going to school. Similar to Nira, Jachinta also mentioned that because she is working with street children who had no chance to have formal education, she was struggling to find a way to communicate in a language they will understand.

“Some of our participants--because they are special needs children, they have different education so we are facing the difficulties to standardize the language they would understand” – Nira

“Because we are working with street kids (...) they didn't have a chance to learn language, we have to standardize our language so they can easily understand.” – Jachinta

Different from Nira, Enrico from Myanmar mentioned that all the

handouts for SDP trainers are written in English. He realized that not all the trainers have a proper English language education, hence, it takes a long time for all the trainers to translate English into their national language.

“Our handover material is all written in English, but not all trainer understand English because they didn't have a chance to mastering English language (...) we have to translate it to Burmese first and then we can deliver it to participants” – Enrico

4.1.4. Seniority Culture

Seniority culture is very similar with age gap as well as organizational level according to Hofstede (1996). There are 5 interviewees who mentioned that seniority culture in most Southeast Asia countries is becoming barriers for them when they conduct their SDP program.

Table 8. Data extracts from Seniority Culture theme

Sub-theme	Selected quote from participants
<i>Seniority Culture</i>	“My age is way younger than the participants (...) the seniority culture is still high (...) I have to also respect them” – April

There are 4 interviewees who spoke about seniority culture as a major barrier for them. April from Singapore explained that she is younger than the participants, so she has to really respect all the participants because the seniority culture is very strong. Anna from Timor Leste mentioned that

younger participants treat the older participant respectfully. Yet, the older participants sometimes go overboard by treating them disrespectfully.

Nira mentioned how older trainers always want their voice to be heard which affect the SDP program to be very monotonous. Danang, on the other hand mentioned that it is not about age gap, but more about who has served in the program for long. He added that those who participated earlier tend to feel that they are senior and so they can tell the new participants what to do. They usually want the new participants to run errands for them.

Some extracts from participants can be seen below:

“Some trainers are older than me (...) with its hierarchical culture (...) pretty hard for the junior trainers to excel or deliver some program (...) the program is too monotonous (...) it is pretty hard to change the seniority culture since they were treated the same way from their senior.” – Nira

“ Those who participated earlier in our program tend to feel like they are more senior hence they want those new comers to respect them. The older the participants the more they treat the younger one differently (...) telling them to do something (...) buy the water, bring the snacks.” – Danang

“Because the age gap sometimes is pretty far and we don't separate them. The younger age group treat the older age group very respectfully. But sometimes, those older age groups go too far.” – Anna

“My age is way younger than the participants so sometimes, you know (...) the seniority culture is still high (...) I have to also respect them (...) they feel annoyed if they think I am rude (...) I did not mean to be rude.” – April

4.1.5. Religious Homogeneity

Religious homogeneity was mentioned as barriers by some interviewees. It was noted that, 4 interviewees mentioned about religious homogeneity can create barriers.

Table 9. Data extracts from Religious Homogeneity theme

Theme	Selected quote from participants
<i>Religion</i>	“We have some Rohingya children (...) the ongoing conflict really affect their self-esteem and consistency to participate in our program” – Enrico

Interviewees mentioned that religious homogeneity can create the impression that their program is exclusively aiming for certain religion while ignoring others. This sometimes goes against their mission to involve participants from diverse SDP programs.

Enrico from Myanmar mentioned that due to the latest religion conflict in Myanmar between Muslim Rohingya and Buddhist, his SDP program is now accepting some Rohingya defectors. He added that because most of his participants are Buddhist, those Muslim Rohingya children were affected with their low self-esteem and their consistency to come to the SDP programs.

“We have some Rohingya children defector who happened to move to our location (...) the participants are mostly Buddhist (...) we don't have problems to play together with them (...) but, the ongoing conflict really affect their self-esteem and consistency to participate in our program.” – Enrico

Anna mentioned that her organization is trying to encourage and attract more participant from different religions. However, because the majority of people in Timor Leste are Catholic, it is hard to cover people from another religion due to the low population of people outside Catholic.

“Our country are most of Catholic that is why we are not open to other religion (...) not so many people believe other religion beside Catholic. We tend to be the same in religion” – Anna

Nira from Indonesia mentioned that because most of the trainers in the SDP program wear hijab, her program is facing difficulties to attract more diverse participants because they think that the program is only for particular religion, in this case—is Muslim.

“All trainers are in the majority religion who are really showing their identity, we are having difficulties to gather more diverse people.” – Nira

4.1.6. Social Class

Among all fourteen SDP Practitioners and one SDP expert, social class was mentioned by 3 interviewees. The analysis social class as main theme produced 2 sub-themes which are; (a) obvious discrepancy and (b) discrimination.

Table 10. Data extracts from Social Class theme

Theme	Selected quote from participants
<i>Obvious Discrepancy</i>	“The social gap is very obvious (...) children who are barefoot and wear a nice sports attire and shoes are coming to our program” – Bella
<i>Discrimination</i>	“Because we bring teenagers into the same field (....) they sometimes refuse to be paired if they feel they come from different social class” - Grace

- **Obvious Discrepancy**

Bella from Philippines mentioned that in the community where she works, she found something interesting about how obvious gap between children who come from a family which have a good economic condition compared to children whose family is not having a good economic condition. She added that sometimes in order to encourage the consistency of children to keep coming to the program; she has to create a reward in the end of program such as, sports attire. She also mentioned that some participants were expecting money to be given to them. But she and her team emphasized that the SDP activity they conduct is just for social therapy to recover from disaster trauma.

The social gap is very obvious (...) children who are barefoot and wear a nice sports attire and shoes are coming to our program (...) those who are not coming from a very good economic condition are sometimes expecting more from us, like attire or even money” – Bella

Jachinta who works with street kids mentioned that due to poverty

and obvious discrepancy, children are having difficulties to even eat properly. She cannot expect all children to come consistently due to this condition. She added that their priority is not education but rather money to eat.

"Our organization is dealing with street children. They are very poor, they can't even afford money to eat three times a day (...) their priority is not education but rather money." – Jachinta

- **Discrimination**

In this sub-theme Grace from Cambodia experienced discrimination between participants who come from a good home and good economic condition and participants who are reluctantly said as poor. She noted that kids from different financial background do not want to be paired together. Those who come from a good home will be more comfortable to be paired with their peer-group coming from good homes and good economic standing.

"Because we bring teenagers into the same field (...) they sometimes refuse to be paired if they feel they come from different social class"
– Grace

4.1.7. Perception about PWDs

During interview and data analysis, researcher found something interesting about how SDP practitioners are seeing persons with special

seeds as barriers be it in communication due to inadequate adaptive resources which provided by the government. This is not included in the theory of cultural barriers by Hofstede (1996).

Four interviewees mentioned about Persons with Special Needs. Findings showed that Persons with Special Needs contained 5 sub-themes which consists of: (a) inadequate adaptive resources, (b) demands attention, (c) stereotype, and (d) low self-esteem (See Table. 11).

Table 11. Data extracts from Perception of PWDs theme

Theme	Selected quote from participants
<i>Inadequate Adaptive Resources</i>	"The field and sport area around my place is not as supportive as most of developed countries" - Mien
<i>Demands Attention</i>	"Special needs children are very active sometimes it took a lot of efforts to manage them (...)" – Jachinta
<i>Stereotype</i>	"There is a perception that people with disabilities cannot play sports or they should be staying in the home.....hard to encourage them to go out and do the physical activities" – Mien
<i>Low Self-Esteem</i>	"People with disabilities are more convenience and have higher self-esteem when they are also being with other special needs people" – Nira

▪ **Inadequate Adaptive Resources**

In this sub-theme, Mien who works both with children and children with special needs expressed his disappointment that there is a lack of facility to conduct or support participants to cover more special needs children. Mien mentioned that his organization is trying hard to encourage

government to create more inclusive environment.

"The field and sports area around my place is not as supportive as most of developed country (...) we cover children with special needs too but it is so hard to have them [their presence] being recognized by the government (...) We've sent proposal to government so they can create more inclusive environment."

On the other hand, Jachinta who also works with special needs children mentioned that her organization does not have the expertise in special needs education. Regarding this condition, her organization decided to send the special needs kids back to their family or to other non-formal education.

"Our organization is having a lack of human resources to teach children with disabilities (...) deaf, mute, blind (...) we have human resources to manage kids with special needs, but not kids with those disability that I've mentioned we decided to refer children with disabilities to other organization." – Jachinta

- **Demands Attention**

In this sub-theme Jachinta mentioned that special needs children are more active and it demand more attention as well as more efforts to calm them down. She added that it took a while for those children to engage in the class and to blend with other children.

"Special needs children are very active sometimes it took a lot of efforts to manage them (...) they are also very observant. It is not easy to be easily engage with them because they have their own world." – Jachinta

- **Stereotype**

In this sub-theme Mien spoke about how special needs children are labelled and stereotyped. This perceived stereotyping sometimes prevents parents from releasing their special need children from joining other children to participate in SPD organized programs. Parents are more likely to be afraid that their kids will be bullied or violated. Mien added that it is hard to encourage them to participate in SDP program because they are seem less confidence.

"There is a perception that people with disabilities cannot play sports or they should be staying in the home (...) hard to encourage them to go out and do the physical activities (...) Parents are more convenient to send their kids to do sports activity when there is a plenty kids with disabilities too (...) they are more afraid that their kids will be bullied because their kids are not the same" – Mien

- **Low Self-Esteem**

In this sub-theme Nira and Mien provided similar answer about how children with special needs are having low self-esteem. Mien explained that it is hard to encourage special needs children to blend with other children.

"Encouraging people with disabilities to blend with other kids is a difficult task to do since they tend to have lower self-esteem. Our organization decided to separate them (...) I know it is not inclusive, hopefully we will reach inclusivity real soon " – Mien

They are more comfortable to be in a group together. Nira also mentioned similar thing about special needs children who are more active if

they are also paired with special needs children.

"People with disabilities are more convenience and have higher self-esteem when they are also being with other special needs people" – Nira

4.2. Breaking down Cultural Barriers through SDP

This category covered answers from both SDP practitioners and SDP experts. There were a total of nineteen interviewees which consisted of fourteen SDP practitioners and 5 SDP experts coming from various countries.

Generally, SDP practitioners believe that SDP has a value to gather people together as well as creating social development in the community. However, they realized that the value of SDP programs (which includes their respective organization) cannot exclusively breakdown any form of cultural barrier in their respective communities or countries. Drawing from the experience of conducting SDP program, they realized that their program is just 2 hours long and sometimes only conducted once or twice in a week. In this light, they feel that SDP should not be perceived as a tool to break down complex cultural barriers since SDP programs are mainly momentary program with temporal activities.

SDP Experts that were interviewed believe that SDP has a value to build the community and environment, however, a careful analysis needs to be done and they think that people should not be seeing SDP as an ambitious tool to break down all the barriers.

Upon completion of the interview and analysis, researcher found 2 main theme; (a) Power of SDP and (b) Limitation of SDP. These themes generate few sub-themes as shown on the Table 12 below:

Table 12. Summary of Themes and Sub-Themes Frequencies of Answer
(N=19)

No	Theme	Sub-themes	Sub-theme Frequency
1	Power of SDP	Efficient and Flexible Way	8
		Creating the Sense of Togetherness	10
		Building Mutual Respect	10
2	Limitation of SDP	Temporary Contribution	5
		Lack of Analysis	7
		Ambitious Expectation	7
		Naturally Competitive	5

4.2.1. Power of SDP to Break down Cultural Barriers

In this theme, all the interviewees from SDP practitioners

mentioned that SDP has a role to break down cultural barriers. However, when asked about how SDP contributes to break down cultural barriers, there was no clear answer provided. Three 3 sub-themes were generated and they consist of; (a) efficient and flexible way, (b) creating the sense of togetherness, and (c) building mutual respect.

Table 13. Data extracts under Power of SDP to break down Cultural Barriers

Theme	Selected quote from participants
<i>Efficient and Flexible</i>	“It is the easiest way to connect people and stranger” - Jachinta
<i>Power to unite</i>	“whatever language you speak, you just gather and kick the ball together” – Ellie
<i>Sense of Togetherness</i>	“When we play sports we are all together in the same field we are being happy together” - Grace

▪ ***Efficient and Flexible Way***

In this sub-theme, interviewees from SDP practitioners expressed how SDP can contribute to break down cultural barriers among participants. Anna from Timor Leste mentioned that SDP is very effective because she and her team can modify the sports game into something more interesting. She added that sport-based games activity is more effective compared to peace building material in the classroom which she perceived as traditional way of educating children because for her, people naturally like to play.

“I think it is very effective because we just do sport, we don't have to sit in a meeting or attend a boring class. (....) because naturally

people like to play, they like to move, so by giving them sports activity while also teaching them peace-building education is very effective” – Anna

Ellie from Philippines mentioned that through games the effort to communicate due to language limitation seems easy to overcome. She also added that when she visited the place with different dialect, people who do not speak that dialect can also gather to play.

“Whatever language you speak, you just gather together in the field and kick the ball (...) my experience when I conduct the game not in Manila [capital city of Philippines] we speak different dialect (...) when it comes to play, we played together even though our dialect is different (...) It is [SDP] very effective because it doesn't take you a lot of efforts to communicate, all the communication is being done through simple gesture during activity.” – Ellie

Statement from Ellie is similar with Pierre from Cambodia. He mentioned that because he works at the border between Cambodia and Vietnam, sometimes he faces barriers in communicating the language that will not be sensitive to both sides. Therefore, he added that the utilization of sport is very useful because he can easily deliver a peace-building program.

"It is one of the most effective way (...) through it [SDP program] they can easily communicate and they forget where do they come from when they play sport (...) it is also very effective for us as a trainers because we can easily connect to each other through some games.” – Pierre

- ***Creating Sense of Togetherness***

In this sub-theme, interviewees mentioned how SDP programs can connect each other despite the fact of culture differences. Aditya from

Indonesia felt that SDP program which he and his teammates conducted can really help to break down the ice while at the same time connect a stranger to talk and sit together. Aditya experiences quite number of barriers regarding ethnic differences but he realized that once they are on the field and play sport they can really communicate.

“In every SDP projects I've been into, sport gives chances for people to socialize despite of their gender or beliefs (...) I know because I experience this thing (...) when I did some activities I used sport (...) in the beginning of the program they are not even close they are very shy to each other (...) since we delivered SDP based games to them they are closer” – Aditya

Similar to Aditya, Danang whose organization works to connect strangers to play sport also mentioned the effectiveness of sport. He added that sport has a power to bring people together irrespective of perceived differences they may have.

“That is why I decided to create this platform (...) for a stranger to come along and connect together (...) with some games and competition, sport can really connect people, I witness so many strangers becomes friend through sport, so people can play together”- Danang

Grace from Cambodia mentioned that sport is a powerful tool to break down gender barriers. Drawing from her own experience combatting gender discrimination and being marginalized, she mentioned that sport was her escape to have a better life.

“Sport gives me life (...) I was just a girl who knows nothing (...) I played sport and not knowing that it can bring me everywhere in the world. I play football now (...) I think sport can really break down

cultural barriers” – Grace

When asked about how SDP can help to break down cultural barriers, Grace mentioned that SDP can develop and connect people. Nevertheless, Grace called for more recognition and more funding. She added that the reason why she can combat gender barriers through SDP is not only because of her strong willingness but government also play some role in supporting overcome to combat gender barriers through SDP.

“(…) it all also come from government, if they care for us and put more funding to us, I know we will be very successful in sports (…) unfortunately, society and even government are more into male athletes compared to female” – Grace

Ellie from Philippines mentioned that her organization encourage female children and youths to come and connect together. In this light, she added that this can create a long and sustainable connection even after her program.

“With our program we expect girls to communicate together and be happy together (…) with this our organization believe that in order to create equality between men and women, we, as a women have to support and encourage each other and the way to connect women especially girls together is through sport” - Ellie

▪ **Expert responses of Power of Sport to Break down Cultural Barriers**

Expert 1 also mentioned that there is an attempt to use SDP program as a symbol of peace. This can create a condition where people are

able to come together. He further mentioned that it can certainly make a contribution at everyday level. Nonetheless, it is difficult to see sport as a catalyst for fundamental change

Expert 2 had a similar answer; he mentioned that there is a general conception and assumption that sport does contribute to integration of people. However, it is very hard to prove that there is evidence about how SDP can break down cultural barriers.

Expert 3 believes that SDP program can really create the sense of togetherness. Drawing from his experience of working in the field of SDP for 10 years, he believe that SDP can really connect people if it is carefully utilized.

- ***Building Mutual Respect***

In this sub-theme, interviewees mentioned about their experiences when delivering SDP program and how they witnessed that SDP program can help to build mutual respect between participants.

Mien from Vietnam who works with special needs children (mainly children with intellectual impairment) mentioned that his organization's SDP program plays a significant role to create awareness of children with intellectual impairment to other children. In this regard, Mien mentioned

that parents of the children are more influential to educate children the importance to appreciate and respect other children with intellectual impairment than the SDP program which have been conducted.

“because we work with children which have mentally impaired it is important to blend them with other kids (...) it is effective to deliver football session and blend them together (...) I think family and environment still very influential to educate them to appreciate children with special needs more than ours [sport program]” – Mien

Son from Vietnam mentioned that due to the tradition which has been perceived in the community where he works for, his organization is currently trying to encourage male children to respect female children as much as they want to be respected. He added that the Taekwondo program he has been doing contribute a lot meet his target.

“the orthodoxy that girls cannot play or cannot run is being ruined down by the fact that they are in fact can really kick and punch hard (...) it is important for my organization to create the environment where boys can respect girls as much as they want to be respected (...) this taekwondo program has helped a lot for girls to have their self-esteem and to boys to respect them” – Son

Similar to Son, Ellie from Philippines mentioned that sport activity should also be perceived as a way to build respect and mutual understanding among all the participants. Ellie, who works with female children and youths with aim to encourage them and giving them sex education believed that sport, has contributed a lot to creating the environment where girls can really build mutual understanding and mutual respect.

“I personally think that girls should really respect her own body but

this things can't be done if we are not getting any supports from other girls (...) [our organization] believes that in order for girls to support each other they have to be together and understand each other (...) we use sport because it has values to create that kind of condition" – Ellie

4.2.2. Limitation of SDP to Break down Cultural Barriers

Interviewees in general believed that SDP has positive impacts but, they also mentioned that SDP program are usually short-lived and its activities temporary. Interviewees therefore recommended that SDP should not be seeing as a program to break down more complex cultural barriers such as, religion or social class.

All 5 SDP Experts interviewed gave accounts of the limitation of SDP. In general, they also believes that SDP can connect people, but they retorted that there are little evidence to substantiate the power of SDP to breaking down cultural barriers. Details of the findings will be elaborated.

Overall 4 sub-themes which consisted of; (a) temporary contribution, (b) lack of analysis, (c) ambitious expectation, (d) naturally competitive, and (e) government recognition. The summary of the analysis can be seen on Table 14:

Table 14. Main theme – Limitation of SDP to Break down Cultural Barriers

Theme	Selected quote from participants
<i>Temporary Contribution</i>	“(.....) I feel that sport cannot break down cultural barriers it is just one hour” - Mahendra
<i>Lack of Analysis</i>	“We don't have a well-designed and systematic approach for sports activity. (...) [Role] is still debatable.” - Nira
<i>Ambitious Expectation</i>	“We can't be ambitious to see sports to break down more complex cultural barriers. Sports is just a way to have fun” - Bella
<i>Naturally Competitive</i>	“Sports is naturally a competition. So in order to achieve the purpose (...) I don't think it can really break down cultural barriers” – Son
<i>Government Recognition</i>	“(....) it all also come from government, if they care for us and put more funding to us, I know we will be very successful in sports (...) unfortunately, society and even government are more into male athletes compared to female” – Grace

▪ ***Temporary Contribution***

In this sub-theme, SDP practitioners mentioned that they are not sure whether SDP program which they have been conducted can give a sustainable impact. Aditya from Indonesia mentioned that although he has been witnessing some participants keep in touch even after the program ends, he is not sure whether that can be an evidence in which the cultural barriers has been broken through SDP.

“(....) I know they keep in touch even after the program is finished proven by their interaction in social media that I see often (....) but I don't know whether this thing can be counted as an evidence that my SDP activity can really break down cultural barriers (...) I mean how can you expect them to not discriminate any ethnics or any religion anymore?” – Aditya

Aditya also added that if he was asked to about SDP's contribution

to break down cultural barriers, he will say that the contribution is only during the program which last for maximum 3 hours of program.

“It is just 2 hours of event, maybe maximum of 3 hours (...) I think to expect that SDP can really break down cultural barriers is still questionable (...) but I can see that SDP program can really connect people and keep in touch with people”- Aditya

Complementing what Aditya said, Bella from Philippines mentioned that the activity that her organization has been doing cannot compete with the culture and education that the children get from schools and their homes.

“(...) the thing is that we cannot compete with their parents. Our program is just 2 hours and conducted twice in a week so the limitation lies on the inconsistency of our program and inconsistency of participants” – Bella

Mahendra from Indonesia mentioned that SDP activity that his organization has been doing is just one hour and for him, he is not sure that SDP has contributed a lot to break down cultural barriers.

“It is just one hour, I don’t think it can break down cultural barriers (...) yes, maybe to encourage but to break down cultural barriers, I don’t think so” – Mahendra

- ***Lack of Analysis***

In this sub-theme, interviewees mentioned that the analysis of a proper SDP program is not so obvious. Therefore, they tend to follow the

same program or same sport based-games that have being done before. For example, Nira mentioned that her organization do not have training manuals nor a well design SDP tool kit to guide them.

“We don't have a well-designed and systematic approach for sports activity. (...) [Role] is still debatable (...) no, we just did discussion before we deliver the game, we did not do any deep research about the activity we deliver” – Nira”

- ***Naturally Competitive***

In this sub-theme, Expert 3 who had experiences working in few Southeast Asian countries mentioned that sports in itself is naturally competitive. Therefore, whenever the children heard about sport, what comes in their mind is always competition. Expert 3 also added that she worked on a project at the border between Thailand and Myanmar where there was a strong ethnic conflict. She told the story about two schools which is located very close to each other and consisted of children who come from different background and currently in conflict. Consequently, whenever she wanted to conduct sport activity, the idea of competition is keeps popping in their minds. Expert 3 said this situation can generate more conflict rather than to achieve the targeted social development.

“There are some migrant schools. And some migrant school has a majority ethnic which is different from the other schools (...) But if we play a game by a school versus school or ethnic versus ethnic it is more complicated (...) the idea in their mind about sport is always

competition“

Complementing Expert 3 statement, Son from Vietnam also mentioned that sport can create a competitive circumstance. In this regard, Son mentioned about the influence of television which shows sport as a form competition which involves winning at all cost situation. This thought has been sticking in the mind of children. He gave an example of Olympic Games, which he sees as a form of winning at all cost.

“When it comes to sport what we see on TV, what stick in their [children] mind is competition (...) when sport becomes competition, it is hard to change their mind right? For example, Olympic Games (...) so, I actually use Taekwondo because it teaches discipline and self-defense (...) yeah, it takes time to tell them, to make them understand that sport is not all about competition” – Son

▪ ***Ambitious Expectation***

In this sub-theme, initially Bella from Philippines had mentioned about social class discrepancy which she considered as cultural barriers. Further, Bella mentioned that her SDP program is not aiming to overcome more complex barriers, in this regard she means to say social class.

“We can't be ambitious to see sports to break down more complex cultural barriers. Sports is just a way to have fun” – Bella

Jachinta from Indonesia also mentioned that her SDP program should not be seen as something to break down all cultural barriers. She added that SDP is just a sports activity which can create connection between

people but such program cannot be highly aimed to solve more barriers.

“I think we need to be objective in considering sport as a tool to break down all cultural barriers, I witness the power of sport, but I’m more interested to see the power of education because what the children need is education” – Jachinta

Nira from Indonesia mentioned that she has been working in the field of SDP for 4 years and she is yet to see the importance of sport to break down the homogeneity or the sense of “we feeling”. As mentioned before, Nira said she has been working in a very homogenous organization and currently experience a barrier to attract more diverse people.

“(....) our people is still the same, nothing change (...) we are still facing the difficulties to attract more diverse people to come and attend” – Nira

Nira added that her organization is currently working with special needs children.

▪ **Government Recognition**

In this sub-theme, Grace who initially mentioned that sport has been able to change her life, encourage government to give more recognition with SDP activities. She added that government in her country is not aware with the power of sport for social development.

“(....) I want government to recognize us, you know (....) they should not only recognize male athletes and gives more funding to them while they ignore us (...)” – Grace

When she was asked whether the current condition in her country gives a little evidence that SDP has been able to break down cultural barriers, she said that SDP can be effective if government recognize the role of SDP in communities, until then it will be difficult to say SDP can break down culturez.

4.3 The Values in the Theoretical Concept of SDP to Break down Cultural Barriers

This category covered answers SDP experts. There are a 5 SDP experts from mainly Asia and Europe. This category, answered the third research question “*What values does the theoretical concept of SDP have on breaking down the cultural barriers?*”

- ***Expert 1***

Expert 1 began to express the difficulty to see SDP as a catalyst for fundamental change. Nonetheless, he mentioned that sport can certainly make a contribution at everyday level. He also added that in case of language barriers, SPD program allows for the interplay without constantly viably communicate

“We need mechanisms as well and education to allow the two sides learn each other’s language or to find a common language. Sport

can do so much but we need to get support from other institutions such as in education for that communication to take place.”

Sharing his experience on the ground, he mentioned that he had a lot of testimonies from participants of program who said that they are enjoying being a part of the program which create a condition where SDP programs or sport can give them more of an identity.

“I have heard lots of testimonies from participants of programs who said that they enjoy being part of the program and its open their eyes to build relationship with people from other community, [which has] improve their understanding of them (...) they see the other side as more of an identity. So they see them [other participants] as more of [for example] Serbs and Albanians (...) Muslims and Jews for example. They kind of get a few dimensional understanding of relationships towards people from other community.”

Expert 1 who has been working in the field of SDP for 15 years added that SDP activity can be useful and work effectively in forms breaking the ice and forms of contact between people from a closer region where the contact has been minimal due to some conflicts. Nevertheless, he mentioned that there is always a challenge for SDP to function alone and so the needs for it to be integrated into a wider set of activities. He also believed SDP has intentions which draws together people from different communities on regular basis.

“In this kind of condition, the challenge form the sector is going to the next stages. What comes after breaking the ice? How can you produce sustain friendships and relationships between people from different communities? I think to get to that stage sport need to be part of or integrated into a wider set of activities or intentions [which]

draws together people from different communities on regular basis. You can have a program for example which brings together people from two communities for 2 or 3 hours per week. What else do they do in the time; are they socially connecting or are they involve in other social activities, do they communicate through Facebook or digitally or through the social media”.

Expert 1 mentioned that the theoretical value of SDP depends on the NGOs as they are those who play an essential role in implementing SDP. Different NGOs will perhaps have different mission statements or ambitions. He added that the United Nations’ Millennium Development Goals and Sustainable Development Goals have focus on a kind of universal principles and they try to promote them through SDP so areas such as gender empowerment are non-negotiable.

Girls and young women should be fully included in SDP activities while avoiding the orthodoxy where female or girls are not supposed to do sport. The NGOs who has a clear mission statement to include participants from all background will say “this is how we operate, we are all equal members of the global society”. This is kind of a universal principle should be reinforced.

He added that he knows of NGOs that they believe that girls can be very effective in communication. Thus in the times of conflict, girls can help in terms communication between the two sides. So SDP can be effective

tool for gender empowerment which fit in peacebuilding focus.

Broadly speaking, he mentioned that peacebuilding is a key component of the SDP and in situations of a significant level of violence.

▪ ***Expert 2***

Expert 2 mentioned that there is a general conception and assumption that sport does contribute to integration of people. However it is hard to make an overall judgement. According to him it is easy for some individuals or organizations to make claims that SDP can break down cultural barriers. He also mentioned that SDP has got an issue with showing how effective it is with regards to core cultural barriers among several others. However, he mentioned that people funding SDP were trying to promote that SDP has an impact because they sort of buying it into narrative to create positive narrative about SDP.

“You can probably make claims on some individual projects or you can make claims about what they have achieved in particular locations in particular ways. (...) I just see so much diversity in terms of different types of organizations with different kinds of connections to sport or not working in different kinds of locations where cultural barriers are very different so it become very hard to say anything overall about [SDP] contribution (...) that is whether you talking about grassroots community based sport or whether you talking about sometimes elite sport to breaking down cultural barriers and including that in SDP.”

In this regard, Expert 2 thought that SDP does not have one single

theory in a sense but he suggests SDP can be used to promote particular kind of social or cultural. He added that the values in SDP should depend on the way people see it or the way that NGO sees it.

“I think people do see (...) might reinforce cultural barriers as much as they can or people see sport as a mutual where people can come together and interact in some ways. I think people see SDP as threads on the popularity of sport so some way they can engage people, especially young people (...)”

However, he also mentioned that the statement about sport as a neutral space needs to be challenged:

“I think the assumption that sport is a neutral space needs to be challenged, thus, the assumption by people working in the field that sport can reinforce cultural barriers as much as it breaks them down. I think it is a popularity thing and it still going on there, although the extent to which sport really reaches marginalized people need further thinking.”

He further mentioned that the utilization of sport in SDP is malleable and it can be used in different diversity and projects which make sport adaptable.

“(....) other kind of thing I was thinking is that sport is a malleable tool. Just like I said sport can be used in different diversity and projects, I think sport can be used in a lot of different ways (...) like different type of sports, different kind of activities towing all round kind of sport activities to potentially try and break down cultural barriers. So that is the kind of ways through which sport is adaptable in some ways and relevant to people doing cultural barriers I guess.”

He also called the importance to define and classify sport and SDP. He mentioned that sport and SDP are two different things and the boundary

between sport and SDP is not clear.

“Boundary between sport and SDP is that the fluid between them is not clear. if you look probably sport in particular it is very easy to make a case that it can reinforce cultural barriers in a number of different ways and in a number of different context (...) The idea that sport kind of change in name or changing the way you do it in SDP kind of allow us to overcome those really long-term uses of sport its problematic.”

He added that culture has been in the society for centuries, therefore we should not see SDP to solve cultural barriers which has existed over centuries. In this regard, Expert 2 sees SDP program as a temporary activity which cannot solve any cultural barriers overnight.

He made a suggestion for SDP organizations to always be balance in seeing any cultural barriers because once it become too close to the local issues, it will negate the sense of neutrality. In order to break down cultural barriers, SDP cannot be seen as one single tool. He called broader institutions with government included in overcoming cultural barriers and fostering harmony and development

- Expert 3

Drawing from her experience in facing race discrimination as a facilitator, Expert 3 mentioned that SDP has a value to connect people without any social status. However, she added that SDP should not be seen

as a tool that is very capable in breaking down cultural barriers. She, therefore, said that there are a lot of factors which can contribute to break down cultural barriers and SDP is existing only as a complementary role.

“I think that people tend to focus on its functional aspect which was said ‘sport as a tool’, but I believe that the role of SDP is to bring people into an activity and absorb the activity without any social status which connect to the value of sport”

Expert 3 made a suggestion to the media and public to see sport as playing a complementary role. She emphasized that SDP cannot stand on itself and that the claim about the power of SDP has been exaggerated because she has not found any evidence in the power of SDP except to connect people together.

- Expert 4

Working as a program developer has made Expert 4 understands that there has been a major effort to give more evidence and create proper analysis to measure the impact of SDP.

He mentioned that SDP has a value to bring people together and bridge the community to give them more essentials things like education because he utilized SDP to educate children in some countries the importance of education as well as to prevent any domestic violation.

“The value of SDP is most likely the same with the value of sport. But we use SDP for social development. In [the organization] teachers and coaches combine sports, critical reflection, play, and local action to activate personal healing, increasing the children's capacity to make meaning of conflict and improve their social learning”

He mentioned that the value of SDP to break down cultural barriers lies in the SDP organizations and UN which play key roles in mainstreaming SDP and the impact. If SDP organizations have a clear vision and mission, with its value it can help to contribute to breaking down cultural barriers.

- Expert 5

Expert 5 did not dispute the complementary role of SDP, however he mentioned that the role of SDP is not supposed to break down cultural barriers. He mentioned that government institution or related stakeholders should play a role in breaking down cultural barriers and that SDP is only have a secondary role or even fourth or fifth role in the society.

“I think sport can also be used for additional reasons that may be team work or that might be friendship (...) Of course I and others will support using sport for good things so it's very difficult to object that on those terms But what I do object to, is above those terms that I don't think sport should be used to solve these problems. (...) we just focusing on sport and what the value a sport for development promotes, then I think we are missing the bigger picture and we are not fixing the bigger problems.”

He mentioned that he did not think that sport has role to break down cultural barriers and the role of sport should also be secondary. He further stated that SDP is not going to solve religious barriers, or social class barriers.

“If it is a religious barrier, for me sport isn't going to solve religious barriers, or cultural barriers or economic bodies. Economic Equality feeling is good job, paying people fair for a day pay and a day's work will break down economic barriers (...) I'm being a bit negative but I just don't think sport should be used for these things primarily.”

He, therefore, expected to see children to come together and play sports irrespective of their ethnicities, believes, gender, and ability.. Additionally, he added that it is not SDP'S responsibility to break down cultural barriers because in a broader institution like government institution they always have the structures to either develop the community or resolve issues about cultural barriers.

He ended his interview by saying SDP's role in the community is still debatable and that SDP has a very limit movement or impact in the community, he encouraged more years to come in order to find more evidences in SDP because SDP has not shown any evidence.

Chapter 5. Discussion

This study aimed to find out core cultural barriers and how SDP can contribute to breaking down the core cultural barriers by interviewing SDP practitioners in Southeast Asia as well as SDP experts/researchers. In order to strengthen the findings, the theoretical concept that SDP have to break down cultural barriers was further asked to experts. There were 14 SDP practitioners from Southeast Asia (Indonesia, Philippines, Cambodia, Myanmar, Timor Leste, and Vietnam) and 5 SDP experts from various countries (United Kingdom, Japan, and Lebanon).

5.1 Core cultural Barriers in Southeast Asia faced by SDP practitioners

It was mentioned before that Hofstede (1996) explain 7 types of cultural barriers. Hofstede (1996) mentioned that the core cultural barriers for SDP practitioners during their work in delivering the SDP programs. Research conducted by Croissant and Trinn (2009) mentioned that the cultural conflicts which mostly occur in Southeast Asia are due to religion, ethnicity, country and linguistic. Findings from this research about core cultural barriers show similarity to both Hofstede (1996) and Croissant and Trinn (2009). Thus, participants that were interviewed shared their

respective experiences with SDP programs in Southeast Asia and they specifically mentioned gender, ethnicity, linguistic affiliation, seniority culture, religion, perceptions about disability and social class as core cultural barriers that they have experienced in their SDP work.

The findings from Croissant and Trinn (2009) also linked with the finding in this study where religions, ethnicity, country and linguistic were part of cultural barriers which have been experienced by SDP participants. On this note, although gender, seniority culture, and social class are not included in Croissant and Trinn (2009), Tabuga (2012) enclosed the fact that Philippines is still struggling with poverty problem which create an obvious social gap. This is inline from what one of the interviewee from Philippines who mentioned that there is an obvious gap in terms of social class during her SDP activity which really creates inequality among participants. Social gap differences can also be applied to other country since most of Southeast Asia countries are still developing.

The first core cultural barrier is gender. Hofstede (1996) believed that that gender sometimes doesn't related with the culture, it is undeniable that in every society exists a feminine and masculine culture. The findings showed that in most of Southeast Asian countries there is a strong culture of

masculinity where women are seen as a second class citizens in society. The findings about gender stereotype is also relevant with the theory from Kamalipour (2012) where he mentioned that there will always be a gender stereotype in the culture. Findings showed that most of SDP practitioners experienced gender stereotype as well as provided some stereotypical answer towards gender. Indeed, gender is a barrier for some SDP practitioners. Chawansky and Schlenker (2016) noted that there is an escalation of girl empowerment through SDP. Many organizations are focusing on female children development. The involvement of female in SDP projects should be seen as a reflection of the establishment of girls as the “can do” beneficiaries. (Harris, 2004)

Second cultural barrier is ethnicity. Findings showed that ethnicity becomes barrier when there is a recent or a past conflict between one ethnic and another ethnic. Croissant and Trinn (2009) mentioned that ethnicity is one of the cultural conflicts in Southeast Asia due to a very diverse range of ethnic in Southeast Asia. The different kind of tradition also impacted barriers for SDP practitioners to deliver the program. Some practitioners mentioned that some ethnic prefer to communicate with people from the same ethnic. The findings about ethnicity is relevant with Loden and Rosener (1991) who mentioned that same ethnic like to identify themselves

with people who come from the same ethnic and they are more likely to live together. Some SDP experts also experienced barriers with regards to minority ethnic discrimination this also linked with theory from Loden and Rosener (1991) who mentioned that barriers will appear when one ethnic begins to stereotype and being too chauvinist with their ethnic.

Third cultural barrier is linguistic affiliation, one expert mention that languages create most barriers. This is relevant with some participants who mentioned that language is their greatest barriers especially when they have to work with people who come from different place. They experienced some problems to understand communication accent and dialect about each culture. This is linked with Saussure (1998) who noted that languages generate differences in the level of idiom (the possibility of using a language), language (the set of sign used by community) and speech (speaker formulation in a particular language).

Fourth cultural barrier is seniority culture. Seniority culture can also be identified at generation level or organizational level. It is linked with the theory of cultural barriers by Hofstede (1996). Findings showed that SDP practitioners experienced difficulties dealing with those whose age is older and also those with longer service in their SDP programs. Those people tend

to create a strong seniority culture among the participants.

Fifth cultural barrier is religion. Croissant and Trinn (2009) noted that most of cultural conflicts which occur in Southeast Asia is because of religion. Religion is a bit complex because it is related to human's soul (Onea, 2012). However, findings showed that most participants did not mention religion as their main barriers. Instead, they tend to express the religious homogeneity that create an impression of exclusivity with their respective organizations.

Sixth cultural barrier is social class. Findings showed that there is an obvious discrepancy of social class during the implementation of SDP program on interviewee's respective communities. There are various type of social class however, findings emphasized on economic perspective.

Seventh cultural barrier is perspective of PWDs. Perspective of PWDs can be classified as new findings since there is no linked theory provided by researchers in cultural barriers. Nevertheless, barriers regarding perspective from people about PWDs are very strong. Coming back to what Kamalipour (2012) said about stereotyping, findings showed that PWDs gain a lot of stereotypes from the community. SDP experts experienced barriers to attract PWDs to attend their program because there has been a

negative stereotype about PWDs.

5.2 Theoretical Value of SDP to Break down Cultural Barriers

Sport for Development and Peace (SDP) has been on the ascendency in most of the ASEAN countries. This follows UN's declaration of SDP which uses sport to contribute the social development and peace as well as to contribute to the Agenda 2030 of Sustainable Developmental Goals (SDGs).

The UN resolution adopted at the 2005 World Summit reaffirms the role of sports in fostering cultural diversity, dialogue among cultures, civilization and religions. This is a re-echo of the UNOSDP's recognition and Nelson Mandela's statement of using sport as a powerful tool to heal a nation as well as breaking down all form of barriers. It is worth noting the all the eleven countries which located in Southeast Asia are active members of UN which means that they cede to the UN's recognition of sport as a powerful tool to bring people together. The utilization of sports which created by UN impacting some gaps between SDP experts and researchers while they are still finding clear evidence whether sport can break down cultural barriers.

The findings from SDP practitioners and experts reinforce the fact

that SDP has a significant role to connect people and to create closer communication among participants. It is however important to note that both SDP practitioners and experts both quick to states that the claims about SDP has been exaggerated and ambitiously stated.

Fourteen SDP practitioners believed that SDP can contribute to some extent to breaking down cultural barriers if adequately resourced or support. Thus they mentioned that SDP organization also needs to be well composed and resourced in order for SDP to break down cultural barriers

In sharp contrast the SDP practitioners, three experts stated that SDP as it stands has not shown any clear evidence to break down cultural barriers. For that matter this study cautions people to be circumspect with the role of SDP to break down cultural barriers.

No one disputes the power of sport but it is clear the SDP is very broad and sometimes it becomes very difficult to define the exact meaning of SDP. There is therefore the need for SDP to have a clear methodology to measure its impact.

5.2.1 Impact of SDP

Despite the ongoing debate about the role of SDP, for the last 10

years SDP has been springing up and has been taught in school. According to Guillianotti and Darnell (2016) there are various programs that featured SDP and SDP itself has been in numerous areas to provided education, life and social skills to people in specific contexts who otherwise might be marginalized by gender, health, disability, poverty, race or geographical locations.

Guillianotti and Darnell (2016) noted that in order to understand the impact of SDP, people should avoid the tendency of sport 'evangelism'. Furthermore, sport evangelism means that the assumption that sport has innate powers or essential qualities that make it a force for good in all circumstances. Shehu (2016) explains that the impact of any SDP projects must include how particular truths, methods, norms, and practices of these projects are created.

Some practitioners also believe that their SDP programs have given some impacts. Practitioners from Vietnam who worked for children with special needs mentioned that SDP has helped the society to create more awareness about children with special needs by consistently promote inclusivity through sport. His answer is relevant with Thomas & Smith, (2009) who mentioned that sport has been utilized as an effective medium to

promote social inclusion of Persons with Disability (PWDs). According to Guilianotti and Darnell (2016) the awareness of PWDs are also the main program of SDP.

Expert 1 took example from conflict between South Korea and North Korea where sport is used as a symbol of peace in which he believed it can help them to reconnect despite the prevailing conflict. He added that SDP help people to get a few dimensional understanding of relationships towards people from other community, in forms breaking the ice, and to help connect people from different regions which closer to each other but the contact has been very minimal. Expert 1 believes that SDP can be used effectively in that way SDP can also be existed as forms of contact sometimes between people from in terms regions that are quite closer to each other where the contact has been minimal in the past sport can be used effectively in that way

Expert 3 noted that SDP is able to give an impact when there is a clear purpose and aim with a particular program in SDP. Expert 3 works as a program developer in one famous NGO which has been consistently utilizing sport for the community and he realized that sport is important as a way to connect and break the ice in the community. This statement is

relevant with what Expert 1 said about the importance of SDP to connect and break down the ice.

On this note, this study acknowledges the power of SDP to create a certain communication between two or more different communities. Nevertheless, quoted from Coalter (2010) who suggests that people need to be realistic about their long-term impacts, this study will also suggest to be realistic with the long-term impacts.

5.2.2 *Limitation of SDP*

There is relatively little evidence that points decisively towards the clear long-term impact of specific projects within specific social context (Guillianotti, Darnell, 2016). Statement from Guillianotti and Darnell (2016) linked with most answers from the experts.

Expert 2 mentioned that culture have existed in the society for long. Therefore it is important to not create overall judgement to some SDP programs. He further mentioned that it is easy for one organization to make claims on some projects in particular locations and in particular ways. Nevertheless, he still believed that SDP cannot break down cultural barriers that far. He saw so much diversity in terms of different types of organizations with different kinds of connections to sport and work in

different kinds of locations where cultural barriers are very different so it become very hard to say anything overall about SDP's contribution.

5.3 Limitation of the Study and Recommendation

Although this study has raised a lot of issues regarding core cultural barriers that SDP practitioners face in Southeast Asia, it still looks very broad, and therefore the need for future research in some of the issues raised with regards to the core cultural barriers that SDP practitioners face in Southeast Asia.

The research covered 14 participants from 6 countries out of 11 countries in Southeast Asia therefore, it is recommended that future research should cover more countries and more participants to obtain more essentials findings.

There is a limited research in the area of SDP and core cultural barriers especially in Southeast Asia. Therefore this research forms as a curtain raiser for future research regarding SDP and core cultural barriers

5.3.1 Recommendation for the UN SDGs Agenda of 2030

Having said that UN plays a key role to promote SDP in order to

achieve significant impact, it is important for Agenda 2030 SDGs to encourage governments to tactfully explore the area of SDP to connecting people and reinforce social development. Thus, this include all countries in Southeast Asia.

This research cautions UN not to be too ambitious with claims and assumptions about SDP to cause change. SDP should rather be seen as important supplementary to education and health. It is also better to encourage more evidence based approaches with regards to measuring the impact of SDP.

5.3.2 Recommendation for Government

The fact that SDP activities HAVE been springing up over the past decades can give an encouragement for government start creating policies in order to support the utilization of SDP as well as to complement both PE. PE can spread the value of physical skills and education while SDP can help to contribute emphasizing the value of sport such as fair-play, discipline and inclusivity. As a matter of sustainability, there is the need for a top-down initiative needs to create awareness and encourage more participations in SDP.

5.3.3 Recommendation for SDP organizations

SDP organizations can also play an important role to spread the value of SDP. NGOs usually fall under SDP Organizations. Such organizations are therefore expected to come out with achievable mission statements that are pragmatic to achieving the intended outcome. They are also expected to maintain neutrality when addressing delicate issues in the community. They are also expected provided analytical approaches to show evidence of SDP at work in communities.

Also since NGOs usually work with volunteers it is important to provide volunteers with the requisite skill in order to fully understand their roles. Also as a matter of SDP program forming part of the community where it operates it is important to use volunteers come from where the SDP program operates. By this the SDP program will be locally owned and the community will feel a part of it.

5.4 Conclusion

After analyzing the findings from SDP practitioners and experts it is clear that SDP has a little evidence to break down cultural barriers. Findings also indicated that there is no clear methodology to measure SDP

impact and that the role SDP has been might have exaggerated and over-glorified.

Despite the fact that there is a minimum evidence of SDP to break down cultural barriers, given its role to connect people and to break the ice in the community, SDP can play a supplementary role in the community as a way to create awareness of cultural barriers if given a careful attention, adequately resourced and embed into nation building strategies. It is also important for governments, NGO, and academia to consciously contribute to a well-designed methodologies and approaches outlining innovative ways to measure the impact of SDP or the role of sport.

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Appendix

Appendix A – This sheet was given prior the interview

Interview Participant Information Sheet

Study Title: **Breaking Down Cultural Barriers through Sports for Development and Peace (SDP): An Exploratory Study of SDP Practitioners in Southeast Asia**

You are being invited to take part in a research project. Before you decide whether to take part in this study or not, it is important that you understand why the research is being undertaken and what it will involve. Please take your time to read the following information carefully. Feel free to ask the researchers to explain any of the information below.

What is the research about?

The research will explore the core cultural barriers within and among countries in Southeast Asia and the utilization of SDP as a tool to break down cultural barriers. Issues that will be considered in the research are core cultural barriers which SDP practitioners face.

Who is involved in the research project?

The project is being undertaken by Deandra Farnita, graduate student in Sports Management at Seoul National University. The project is being advised by Dr. Kim Yu Kyoun as thesis advisor and tutored by Jihyeon Oh as a PhD candidate in Seoul National University.

Why have I been chosen to participate?

You are invited to participate in this research project as someone who have a knowledge, experience and ability to make a comment about SDP and cultural barriers.

What will you be asked to do?

Should you agree to participate, you will be asked to participate in an interview lasting no more than one hour. With your permission, the interview will be audio recorded.

What are the benefits of being involved?

One of the aims of the research is to contribute to the improvement of sport and development in Southeast Asia and in other parts of the world. By obtaining a range of views and gaining a greater understanding of this topic, it is hoped that suggestions will be made as to how this aim can be achieved.

Will my participation be anonymous and confidential?

On completion of the interview the recording of the interview will be fully transcribed. All recordings and files will be stored on a password protected accessible only by members of the research team.

If you wish, you can receive a copy of the audio file or transcription of the interview. On completion of the research, all records will be destroyed in compliance with relevant University procedures. You will not be referred to by name in any research publications and every effort will be taken to protect your anonymity in any such publication.

What happens if you change your mind about being involved?

Your participation in this study is completely voluntary and you are free to withdraw at any time.

Thank you for taking the time to read this. If you have any queries or questions, please do not hesitate to contact me.

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Graduate Study of Sports Management
Seoul National University

Appendix B – Interview Question to Participant

<u>Introductory Statement:</u>	
<p>We are asking you to contribute to a research project to find out the core cultural barriers that you face in your country. We would like to discuss both your involvement in sport as well as the involvement of the young people that you're work with as well as the challenge you face during your involvement and how you manage to overcome it. There are no right or wrong answers, so we would just like to hear your views on the questions that we ask. Our conversation is confidential and we will use pseudonyms in our research so what you say will not be disclosed to anyone.</p>	
Initial / Main Questions	Follow Up Questions / Prompts
<u>Section 1: Background</u>	
Could you tell me about yourself?	<p>Where you come from?</p> <p>Where you are working now?</p>
Could you tell me a bit more about you and where you are from?	<p>What level of school education are you at / have you gained?</p> <p>What volunteering, coaching or work do you undertake in the community?</p> <p>Does your family support you to get involved in the project and / or take part in other activities?</p>
<u>Section 2: Involvement in Sports for Development and Peace (SDP)</u>	
Could you tell me about how you first became involved in SDP project?	<p>Why did you first become involved?</p> <p>What did you hope to gain by being involved?</p> <p>What interest in sport did you</p>

	have before becoming involved with the project?
Could you tell me about what you have done with the project since becoming involved?	<p>What do you do as part of the project?</p> <p>Have you received any training through being part of the project?</p> <p>Have you ever received any training with people from different countries?</p> <p>Have you ever received any training overseas?</p>
How often have you been involved as an SDP practitioner?	<p>As a(n) guest/observer?</p> <p>As a Trainer?</p>
Do you maintain constant interaction with people you met during your involvement in SDP activities?	<p>How often?</p> <p>Has it been beneficial in some ways for example, partnering/collaborating other projects or supporting each other in some ways</p>
What kind of SDP activities you do in your community?	What is the purpose which correlated to the concept of SDP?
How diverse is the community you are working with?	<p>Are they conflicting?</p> <p>If yes, why do you think they are conflicting?</p> <p>Is that the reason you conduct an SDP activity with them?</p>
<u>Section 2: Core Cultural Barriers within Countries</u>	
Can you please tell me what challenges are you facing during your involvement	<ul style="list-style-type: none"> • How far it challenges you? • Is there any challenges related

in SDP activities?	to cultural diversity?
I can tell that (core cultural barriers answer) are the major points that has becoming a barriers for you, can you please tell me more about it?	<ul style="list-style-type: none"> • Is there any factor which lead those thing becomes a barriers?
Has there been any solution for you regarding those barriers?	<ul style="list-style-type: none"> • Have there been any negative consequences of the solution? • Have there been any positive consequences of the solution?
<u>Section 3: Core Cultural Barriers among Countries</u>	
How was your experience in training with people from different countries?	<ul style="list-style-type: none"> • Have you ever been in training with people whose country is conflicting with you? • Why are they conflicting? • How was your relationship with them?
How do you manage to cope with the training with them?	<ul style="list-style-type: none"> • Has it influence your way of thinking about them?
What impacts do you think that the training has had in terms of your relationship with people from other countries?	<p>For example, has the project had an impact on your:</p> <ul style="list-style-type: none"> • Way of thinking • Friendship

<u>Section 4: Utilization of SDP as a tool to break down cultural barriers</u>	
In your involvement with SDP, how far has SDP help you to socially	<ul style="list-style-type: none"> • How do you manage to integrate or working together with them?

integrate with people from different country?	
In your involvement with SDP, how far has SDP help your community to meet the target of your organization?	<ul style="list-style-type: none"> • Is it contributing to a better community? • If yes, in which way does it contribute?
In your involvement with SDP, how far has SDP contribute to break down the cultural barriers?	<ul style="list-style-type: none"> • Why do you think SDP helps to break down cultural barriers?
Can you please tell me the limitation of SDP in breaking down cultural barriers?	<ul style="list-style-type: none"> • Why do you think so?
Can you please tell me the future that SDP has in breaking down cultural barriers?	<ul style="list-style-type: none"> • Why you do you think that the activity really help you?

Appendix C – Interview Question to Experts

Initial / Main Questions	Follow Up Questions / Prompts
<u>Section 1: Background</u>	
Could you tell me about yourself?	Where you come from? Where you are working now?
<u>Section 2: Views About SDP in Breaking down Cultural Barriers</u>	
How is the experience working in the field of SDP?	What interests you? What have you done since becoming involved?
In your involvement with SDP how far as SDP contribute to break down the Cultural Barriers within people?	How do you think it can break down cultural barriers?
What is the theoretical Concept or actual value for SDP to break down cultural barriers?	
What do you think are limitations to breaking down cultural barriers?	
How do you think the future of SDP and its role to break down cultural barriers?	What kind of activity that correlated to the concept of SDP?

국 문 초 록

개발과 평화를 위한 스포츠의 문화적 장벽 해소

동남아시아의 SDP실무자에 대한 탐색적 연구

데안드라 의가티 파르니타

글로벌스포츠매니지먼트 전공

체육교육과

서울대학교 대학원

동남 아시아는 아시아의 하위 지역에 위치한 10개국으로 이루어져 있다. 이 나라들은 인도네시아, 필리핀, 말레이시아, 라오스, 브루나이 다루소, 말레이시아, 미얀마, 베트남, 캄보디아, 태국이다. 이 10개국은 1967년 8월 8일 동남 아시아 국가 연합(ASEAN 아세안)을 발표했는데 이는 양국 간의 상호 관계와 다자 간 관계를 포괄적으로 다루고 있다.

동남 아시아에 위치한 모든 국가들은 문화, 성별 또는 신념에 상관 없이 사람들을 단합시키기 위한 도구로 인식되고 있는 개

발과 평화를 위한 중요한 역할을 담당하는 유엔의 활동가이다. SDP 자체는 대부분 아세안 회원국들의 주장에 의존하고 있다. 이것은 사회 책임을 증진하고 지속 가능한 발전 목표(SDG)2030에 기여하기 위해 스포츠를 이용하는 SDP에 대한 사회 민주당의 선언을 따른다.

이 연구는 동남 아시아의 문화적 장벽을 무너뜨리기 위해 SDP의 역할을 하는 것을 목표로 하고 있다. 이 연구의 첫번째 단계는 SDP가 지역 사회에서 직면하고 있는 핵심 문화적 장벽이 무엇인지를 탐구하는 것이다. 두번째 단계는 문화적 장벽을 허물기 위해 SDP의 기여를 탐구하는 것이다. 세번째 단계는 SDP의 이론적 개념이 문화적 장벽을 무너뜨리는 데 있어 가치가 있다는 것을 알아내는 것이었다. 이 연구는 동남 아시아 출신의 14명의 SDP와 다양한 나라들의 5개의 SDP 전문가들을 포함하고 있다.

탐구적인 연구와 반투과 면접을 통한 정성적 접근법이 행해지고 있었다. 이 연구 결과는 SDP 전문가들이 경험한 7가지 문화적 장벽이 있다는 것을 보여 주었다.

SDP가 문화적 장벽을 허물기 위한 SDP의 역할과 관련하여 SDP의

영향과 SDP의 영향을 분석한 결과, SDP의 영향과 더불어 SDP의 영향을 과대 평가하고 있다.

하지만, 사람들이 커뮤니티를 연결하고 공동체를 파괴하는 역할을 할 수 있도록, SDP는 세심한 주의를 기울이고, 적절한 자원을 조달하고, 국가적인 건축 전략에 포함시킬 수 있다. 또한, 정부, NGO, 학계는 의식적인 방법론을 통해 SDP나 스포츠의 영향을 측정하는 혁신적인 방법론을 제시하는 방법론적 방법론과 접근 방법에 대해 중요하다.

주요어 : 문화, 문화 장벽, 개발과 평화를 위한 스포츠

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