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TRAINING ATHLETES FOR SPORT EVENTS MANAGEMENT (TASEM)

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Methodological, analytical and results report of the discussion groups

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Presentation

This report and analytical assignment begins after the contact of Dr. Fidel Molina (University of Lleida) and Dr. Estela Farias (INEFC) on April 28, 2017 with an assignment of transcription and analysis of qualitative data based on the following information.

- ✓ Transcription of 3 Discussion Groups of 7 people with an approximately one hour of duration per group in English.
- ✓ Qualitative analysis of the transcripts of the Discussion Groups.
 - The proposed analytical approach is inductive. An Inductive Thematic Analysis is proposed focusing on the following topics:
Cultural diversity
 - Situation between cultural relativism, ethnocentrism, interculturality
 - Feelings about diversity
- ✓ Two levels of categorization are suggested: categories and subcategories.
- ✓ The criteria of relevance ("variables") of absolute / relative size with a minimum of 2 (3) components would be gender, level of education, type of sport.
- ✓ It is agreed to use the MAXQDA program inasmuch as it allows to transcribe the data and has a specific module for focal groups.
- ✓ A delivery deadline is set for the entire order of July 28, 2017.

Script of the discussion group

Is defending human rights compatible with respecting different cultures?

Defending human rights can conflict with respecting specific traditional cultures.

If we believe that all of the humans on our planet can demand progress on human rights then we have a dilemma that is difficult to solve: How do we respect different cultures and at the same time fight so that human rights can reach every corner of our world.

How can we defend cultures without entering into a cultural relativism where "anything goes"?

(Based on: DILEMMA 3 INTERCULTURAL RELATIONS FORUM BARCELONA- 2004:
VOLUNTEERING AND INTERCULTURAL RELATIONS)

Other questions about:

- "Is our culture better than other cultures"?
- Enjoy (or not) interacting with people from different cultures...
- Like (do not like) to be with people from different cultures
- Respect (or not) the values of people from different cultures
- is easy (or not) to talk with people from different cultures
- is difficult to feel your culturally different counterparts are similar to you?
- Do you feel a sense of distance with your culturally different counterparts during your interaction?
- Have you a lot in common with your culturally different counterparts during your interaction?
- Do you show respect for the opinions of your culturally different counterparts during your interaction? / (and for the person / for the people)?

(To provide stories with names, metaphors, life experiences of the participants.

The idea of a qualitative technique (mainly, in induction) would be to describe:

- a) The context of the studied phenomenon (where, when, who, how, etc.),
- b) The actions that involve the studied phenomenon
- c) The consequences of these actions in relation to the studied phenomenon)

1. Operational procedure

This section describes the procedures performed to carry out the analysis of the focus groups in the research called TASEM. The work analysis begins on Monday, May 29, 2017.

1.1. Reception and management of raw data

A shared folder is enabled in HiDrive to receive the video files recorded by the research group of the University of Lleida.

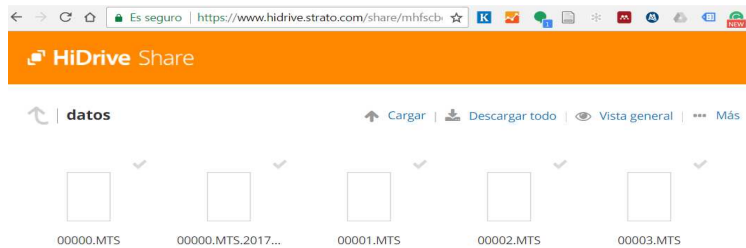


Figure 1 Data exchange folder in the cloud

When the original high quality video files (MTS) are received, they are converted into MP4 format to reduce the size without losing quality through the Microsoft Movie Maker program. The MTS format is converted to MP4.

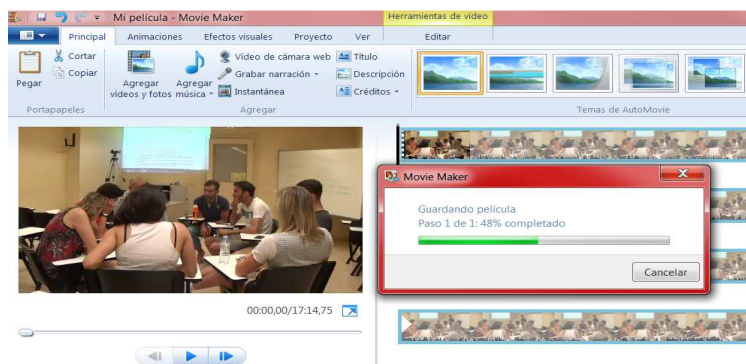
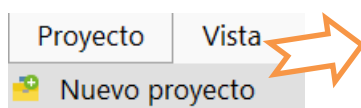


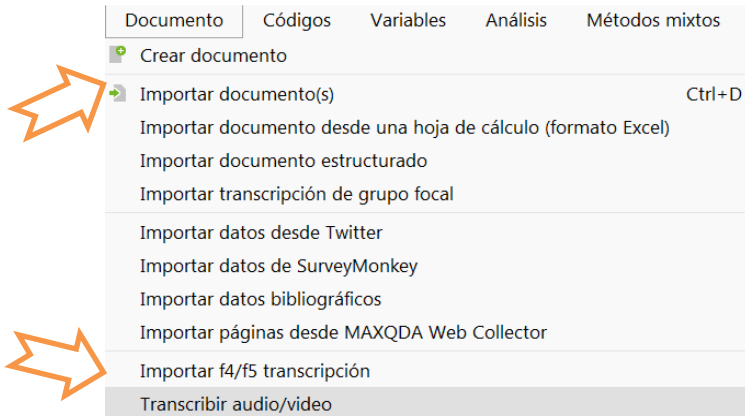
Figure 2 Conversion of video files

1.2. Data management and transcription in MAXQDA

The MP4 format is supported by the MAXQDA program (www.maxqda.com), one proceeds to create a new project with MAXQDA.



The procedure to manage the video files is started by transcribing them with the MAXQDA program.



The first file is selected:

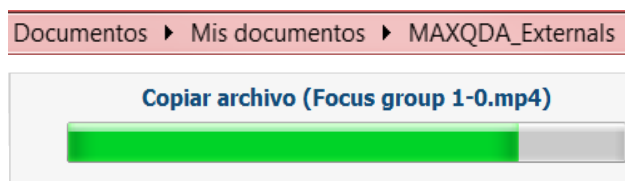


It is necessary to bear in mind that two focal groups have been divided in different files of video. It is the same session of approximately an hour of duration but in several files of 10, 15, 17, etc. Minutes of duration. To make the analytical process more fluid, all the videos are integrated into a unique file.

The MAXQDA program prepares the video:



The MAXQDA program copies the video to the folder:



The transcription of each of the videos is done in the MAXQDA program.

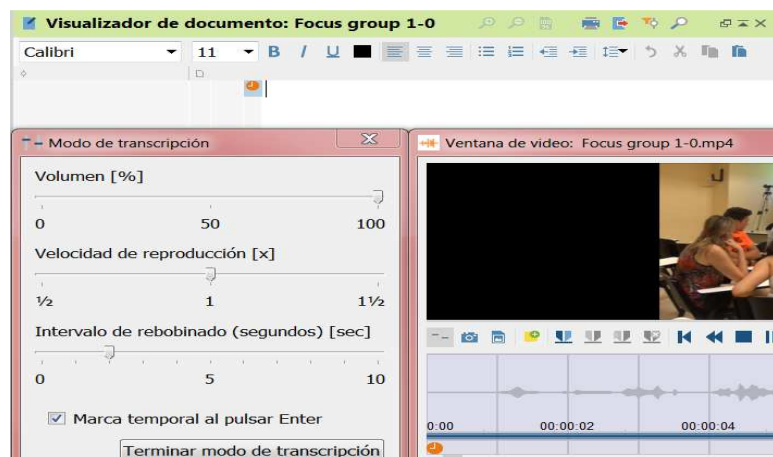


Figure 3 Transcription with MAXQDA

The transcription with the MAXQDA program allows synchronizing the textual script of the transcript with the corresponding video file. Thus it is facilitated to return to the original information during the analysis process. After each transcription session, the process is closed using the END TRANSCRIPTION MODE button. If one wants to resume a paused session, it is possible to do it clicking with the right mouse button on the video file in the document system and using the TRANSFER VIDEO FILE command. Continuedly, the functionalities of the icons of the MAXQDA toolbar are presented in relation to the transcriptions of the data.



Start or stop the media player.



Multimedia viewer. Show videos allowing you to code them.



Control Panel. It shows the options of volume and speed of reproduction.



Displays the temporary marks of the open file.



New temporary mark F6. Insert a temporary mark.



Synchronization mode. The text follows the media file.



Rewind the multimedia file to the previous temporary mark.



Stop playback and return to the starting point



Play or pause F4 / F5 the media file



Next temporary mark F3 advances the file to the next temporary mark.

1.3 Technical details about transcriptions

The transcription symbols exposed in Silverman (2006) are used in the transcription work and are summarized in Table 1. The use of transcription symbols is intended to capture the non-verbal language of the participants. The standard used during the work of transcription has been to indicate only those details of the non-verbal language of the participants through transcription signs in cases that have manifest relevance for the analytical objective of the qualitative data. The transcription of data is always a balance between a wealth of details that facilitate interpretation but that do not prevent a fluid reading of the text in question.

In this project a literal full transcription has been used. A literal approach means that the exact words of the participants in the video recordings as they were spoken must be preserved. In the same way, additional verbal material of the videos is recorded, such as the speaker's intonation, pauses, rhythm and hesitation. The literal transcription requires that the conversational character of the data be preserved so that the words of the leader or researcher must be included in it.

Table 1 Transcript symbols in Silverman 2006

SYMBOL	DESCRIPTION
[The left bracket indicates the point at which the speech of one participant is interrupted by another.
=	The equals sign, one at the end of a line and one at the beginning, indicates that there is no separation between the two lines, there is continuity.
(0.4)	The numbers in parentheses indicate spent time silently in seconds
(.)	A dot in parentheses indicates a small silence, probably no more than a split second.
_____	The underlining indicates some kind of stress.
::	The two points indicates prolongation of the immediately preceding sound.. The length of the lines of two points indicates the length of the prolongation.
WORD	The capital letters, except at the beginning of the line, indicates loud sounds relative to the surrounding speech.
.hhh	/ A line of "h" with a front point indicates an inhalation; without the point, an exhalation. The length of the lines of "h" indicates the length of the sigh.
hhh	
()	The empty parentheses indicate the impossibility for the transcriptionist to hear what is said

(word)	The words in parentheses are likely sounds
(())	The double parenthesis contains descriptions of the author instead of transcriptions.

The transcriptionist will sign a confidentiality document to preserve the ethical and anonymous details of the participants and the technical characteristics of the research (included in Annex 1).

1.4. Transcription instructions

The transcription is done in the MAXQDA program in order to allow the synchronization between the transcribed text and the video file through the temporary marks, so that during the analysis process it can be returned at any time to visualize / listen to the original data. The MAXQDA program is configured to insert a temporary mark after each speaking turn of the participants when using the return or paragraph change. Therefore, everything that is contributed by a participant will go to a single paragraph.

A table of participants is provided for each focus group that includes their pictures and details of each participant in order to facilitate the transcription work (Annex 2). In the aforementioned table the real name of the participant and the pseudonym of anonymity assigned to the participant are included, thus, the transcription is started by indicating the anonymized name of the person speaking followed by two dots (:), after the dots the literal transcription begins. At the end of the speech turn, a return pulse is pressed (inserting a temporary mark) to pass to the next participant.

Although it is requested that what the driver / researcher says is recorded, some expressions of feedback to the participant in which the driver reinforces the speaker while he or she is speaking are exempted, as for example: 'correct', 'clear', 'aha', 'I see', 'ummm', etc. These expressions have the function of encouraging the person who responds to continue speaking and reaffirm that they are being listened to, so it is not necessary to break the participant's speaking turn by including them in the transcript. The transcriber uses the normal punctuation written scores as commas or semicolons and the grammar will not be altered or fixed. Unfinished questions or

statements with ellipses will be indicated (...), for example: 'I never understood that point of view, the way my parents understand it, or ...'.

False beginnings of phrase, repeated phrases, repeated words, affirmations or repeated questions will be recorded. Likewise, dialogues will be recorded that continue even though the subject has been formally treated or explored. Interesting to register expressions of support or non-lexical sounds such as: 'umms', 'eeee', etc. Expressions of surprise are recorded with the exclamation mark and the emphasis of a word or phrase is recorded in italics. In parentheses the background noise is recorded, a sharp blow, doors slam, whispering voices. Also, in parentheses, is registered the tone of the person who answers if it goes out of normal. It helps to register feelings, emotions, passion or paralinguistic details: to mumble, to ironize, to falter. When the text is synchronized to the video, the analyst can return to this fragment and properly understanding.

The words or un audible phrases are marked when they occur within the text by placing the word 'inaudible' in parentheses or a parenthesis without content (). It is important not to try to guess anything that can not be understood. For these recommendations the guidelines of the United Kingdom Data Archive and Corti, Van den Eynden, Bishop, and Woollard (2014) have been followed.

After finalizing and reviewing a transcript it is sent by mail to the analyst, after receiving it, the analyst confirms to the transcriptionist that it can eliminate and destroy both the recordings and the transcription in any format. The transcriptionist will consult in the mail info@cualsoft.com any doubt.

1.5. Data exchange procedure

A folder with the material available to the research group is located on June 30, 2017 for review.

In the folder MAXQDA READER there is the installer the MAXQDA allows to see the work, but not to edit it (a license is required for it) there may be seen the transcribed groups and



the sense of the analysis. The installer is in Windows and in Mac.

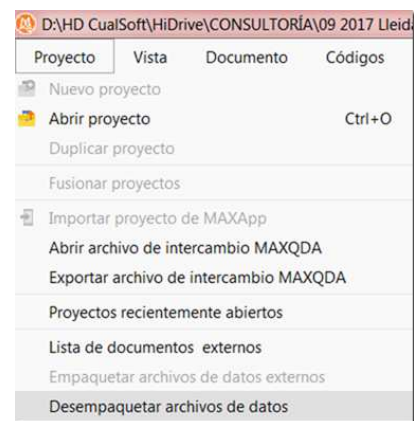
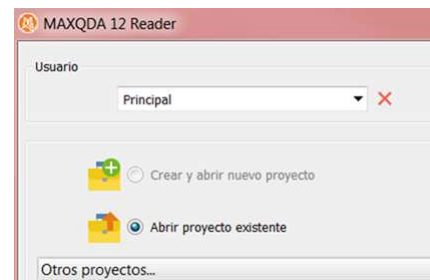
The program file TASEM-34.mx12 is the project file that must be opened with the reader.

Open the file.

Once the project is opened, the data can be loaded:

With this, the data and codifications may be seen.

Each group is in a folder.

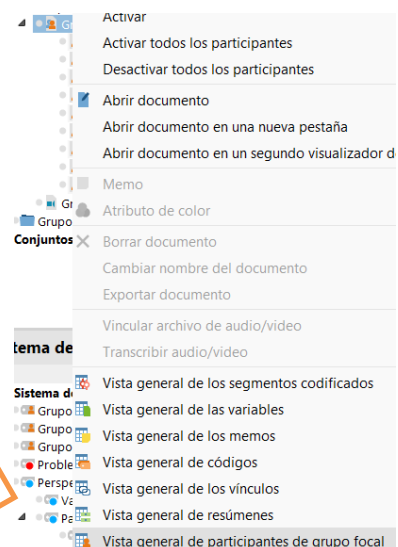


The folder has two documents, the orange person icon is the focal group and the video camera icon is the transcription that is made with the program.

This way, the transcript synchronized with the video may be seen, and in the other file, the subdocuments of each participant can be found.

Variables have been introduced for each group participant. Right button on the group.

The following image shows the different variables that will be considered in case it is felt to cross data between qualitative subjects and the same ones.



Participante	Grupo focal	Contribuciones	% Contribuciones	Participantes	% Participantes	SEXO	NOMBRE REAL	PAÍS	DEPORTE
● MODERADOR	Grupo focal 2	52	21,40	8449	30,42				
● PEOPLE	Grupo focal 2	7	2,88	159	0,57				
● LUCIA	Grupo focal 2	59	24,28	7975	28,71	Mujer	Laia	España	Badminton
● JENNIFER	Grupo focal 2	29	11,93	3336	12,01	Mujer	Yassmin	Túnez	Gimnasta
● MARCELO	Grupo focal 2	9	3,70	868	3,12	Hombre	Marc	España	Trampolin
● ANGELA	Grupo focal 2	6	2,47	513	1,85	Mujer	Deborah	España	Atletismo
● ERNESTO	Grupo focal 2	22	9,05	1703	6,13	Hombre	Elias	Chipre	Badminton
● FERNANDO	Grupo focal 2	6	2,47	1063	3,83	Hombre	Fábio	Portugal	Levantamiento de...
● ANTONIO	Grupo focal 2	53	21,81	3712	13,36	Hombre	Aribau	España	Esquí de montaña

1.6. Analytical approach

The analytical strategy is summarized in Table 2. The analysis has been developed through two large coding cycles: substantive codification and theoretical codification (Saldaña, 2013). During the process, analytical notes have written in those moments in which was required a major detail to which the codes did not arrive.

Finished the process of codification and memoing, the emerging categories are described to obtain the results. The description of the analytical categories has been structured based on the topics developed in the design of the research and that structure the results.

The results have been based on a weighting system or measurement that takes into account the frequency and concurrence of the phenomenon, the interpretation of the analyst in memos and the triangulation and distribution of results among the groups analyzed. The results are presented in groups analyzed and as a whole of all the groups.



Table 2 Inductive Thematic Analysis

Adapted from Braun and Clarke (2006)

Phase	Description of the process	Result
1. Familiarization With the data	Read and re-read the data to familiarize with what they imply, paying special attention to the patterns that occur and writing the first memos with the ideas or patterns.	Preliminary initial codes and detailed memos.

2. Generation of initial codes	<p>Generate the initial codes identifying where and how the patterns occur. It is produced by reducing the data in which the researcher collapses the data into labels to create categories for a more efficient analysis. The compilation of the data is completed at this point. It implies that the researcher makes inferences about the meaning of the codes.</p>	Exhaustive codification of how data is responding to research questions.
3. Search of topics	<p>Compare the codes with topics that precisely represent the data. It is important when developing topics that the researcher describes exactly what the issues mean, what they include and exclude.</p>	List of candidate topics for the subsequent analysis.
4. Review of the topics	<p>Check if the topics make sense and consider all the segments encoded and the total of the database. If the analysis seems incomplete, the researcher would need to go back and look for what is missing. Interesting to generate a thematic map of the analysis.</p>	Coherent recognition of how topics are interrelate to tell a precise story about the data.
5. Define and name the categories	<p>Generate clear definitions and names for each topic. Describe which aspects of the data are captured in each topic and what detail is interesting.</p>	Comprehensive analysis of how topics contribute to understanding the data.
6. Write the final report	<p>Decide which topics make significant contributions to the understanding of what is happening in the data. It is recommended to carry out the verification of the data to check if its description is an accurate representation.</p>	Description of the results.

2. Results of the analysis

In this section the results obtained from the analysis are developed based on the issues raised in the design of the research. The results of each group analyzed are presented first and finally the overall results of the three groups analyzed.

2.1. Results of the First Group

The first group analyzed is composed by four men and three women (Figure 4), with athletics being the most prominent sport (Figure 5).

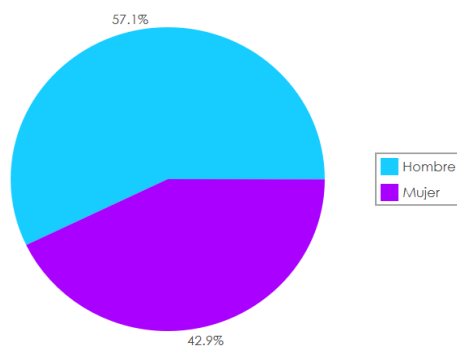


Figure 4 Sex participants first group

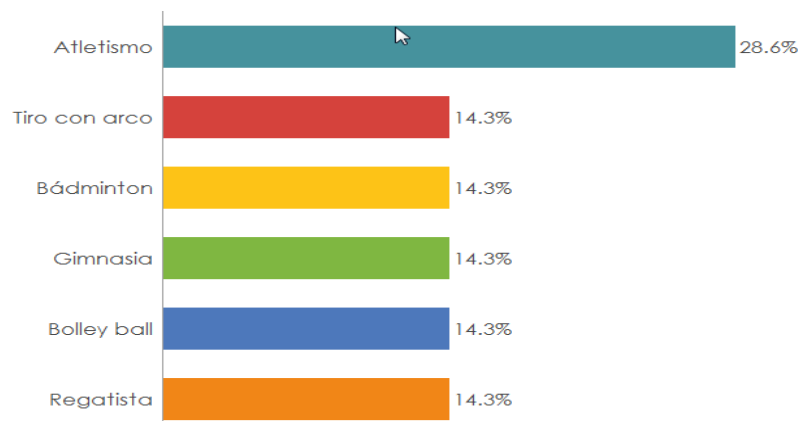


Figure 5 Sport participants first group

The origin of the participants is diverse in this group (Figure 6), which a priori informs of a plurality of perspectives regarding the topics explored in the analysis carried out.



Figure 6 Origin participants first group

The participant Laura, from Syria, is the one who makes the most contributions to the discourse of the group (29.52%) followed by Ismael, from Tunisia, he is the one that makes more extensive contributions (30.71%) covering practically a third of the total speech of the group as detailed in Table 3. In the analysis the contributions and instructions made by the moderator have not been considered.

Table 3 First Group details

Participant	Contributions	%	Characters	%	Country	SPORT	SEX
LAURA	31	29,52	4650	14,19	Syria	Archery	woman
ISMAEL	24	22,86	10065	30,71	Tunisia	Athletics	man
MARCEL	19	18,10	7106	21,68	Serbia	Badminton	man
SARA	16	15,24	6044	18,44	Portugal	Gymnastics	woman
VICTOR	7	6,67	2344	7,15	Italiy	Track and Field	man
ANA	6	5,71	1519	4,63	Algeria	Volleyball	woman
OSCAR	2	1,90	1045	3,19	Spain	Sailing	man

The figure 7 shows the thematic distribution among the participants of the first group. As may be seen, the weight of the group's speech rests with Marcel, Ismael, Laura and Sara, with the rest of the participants apparently passive in their contributions to the group speech. The category that deals with the subject of knowledge and the category that develops ethnocentrism are those that provide the highest coding frequencies for the analysis as a whole.

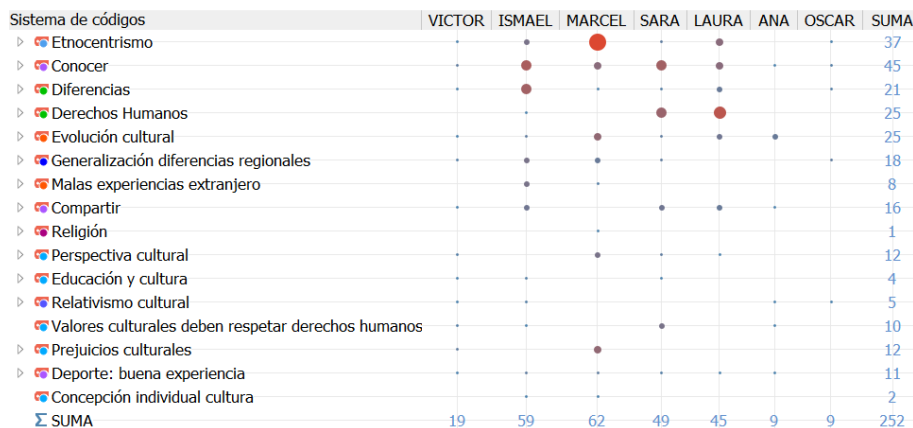


Figure 7 Overview of distribution of topics in the first group

Own cultural perspective: ethnocentrism

Ethnocentrism consists in granting a higher value to one's own culture than that which is given to another's, using the patterns of the own culture to understand the culture of others (Harris, 1991: 148). During the analysis, it is codified with the idea of its own cultural perspective when detecting the personal representation that each individual makes of their own culture, as is observed below in the quote from the first group.

There is no standard each one can represent his culture (Ismael:59)

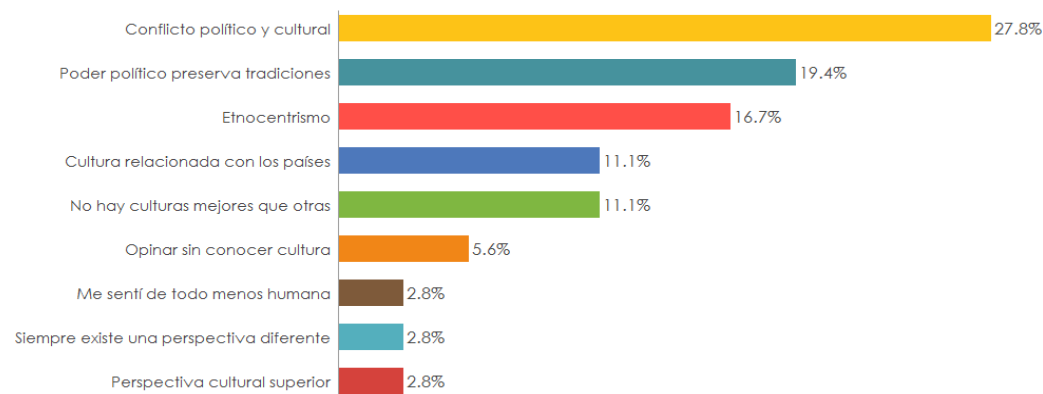


Figure 8 Topics included in ethnocentrism

Figure 8 shows the thematic encodings included within the category ethnocentrism. On the one hand, the idea of a political and cultural conflict is observed when the participants consider the confrontation between regions and cultures; the idea that political power preserves traditions in line with the idea of endoculturation and the own idea of ethnocentrism. There is a strong component of endoculturation

instrumented by the political power. The idea that political power preserves traditions or the relation of culture with one's own countries is collected in the following evidence.

In some cases in some places so as I said it depends on people who are in charge people who have the power (Laura:33)

Political conflict and culture are related to religion in numerous evidences relating to the social control, religion and money, the connection between religion and politics or in a more explicit sense the affirmation that religion is a drug (Laura: 39).

The participants Ismael and Laura conclude their group speeches with the accepted idea that there are no better cultures than others, as evidenced in the following quote.

But we can't say that this culture is better than another culture (Ismael:17)

However, it may be affirmed in view of the results obtained, that the idea of ethnocentrism is interrelated with the second analytical category, know. In particular with the predisposition to cultural diversity, the knowledge of other cultures, mentalities, people or traditions.

Know and learn

Cultural contact should not be understood as pollution, threat, deterioration or invasion, but as enrichment and opportunity. "That implies not staying in the polarity of learning about the own and others but promoting a reflection on the intermediate spaces of negotiation and encounter (often conflicting)" (Zavala et al., 2005) in Hirmas and Blanco (2008).

The second analytical category to know, that has emerged from the analysis of the data regarding its weight, in the database is represented in Figure 9, including a representative appointment in the most important topics that compose it.

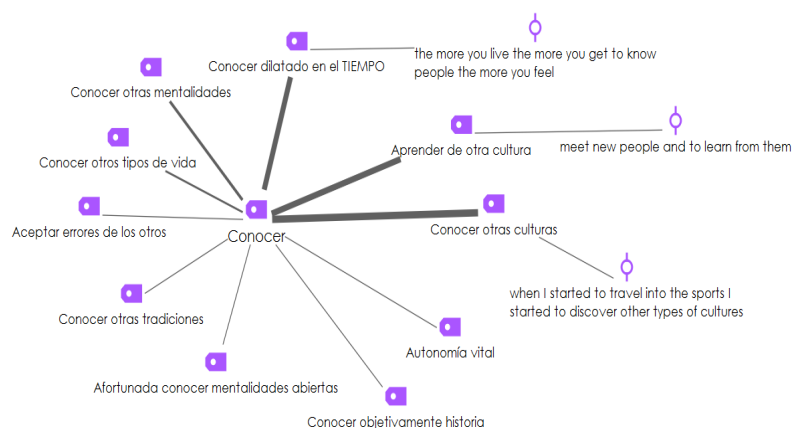


Figure 9 Learning and knowing in the group first

The idea of knowing, described in Figure 10, has been maintained with the wealth of analytical nuances that the participants reported in their speeches of the first group. In the following lines we proceed to explore them.

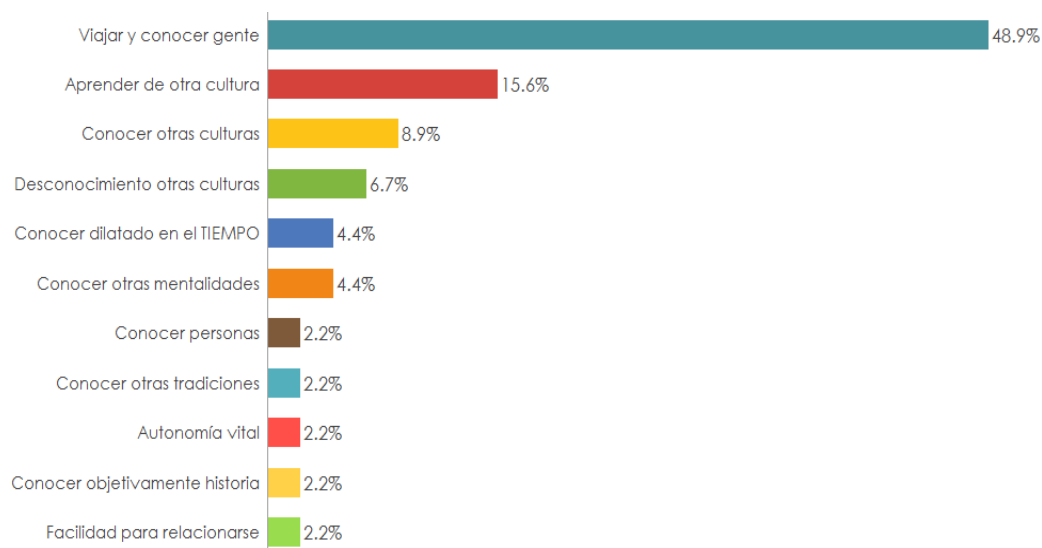


Figure 10 Characteristics of the idea of knowing

It is a fact that, the participants in the study have the great advantage of traveling for reasons of their sporting activity. Traveling and meeting people are a recurring theme throughout the speech of the participants. The fact of traveling allows them to realize the ignorance of other cultures and also allows them to know and learn from other cultures as a process dilated in time. As stated, it is not so much what is learned as what is lived.

I would say it's not the things we learn but the things we live here (Sara:7)

In the idea related to traveling and meeting people, of the participants in the study due to their sporting activity, there are different codifications (Figure 11). The own idea of traveling and meeting people and sports makes it easier to interact; they are the ones that stand out the most in their codifications among the answers of the participants.

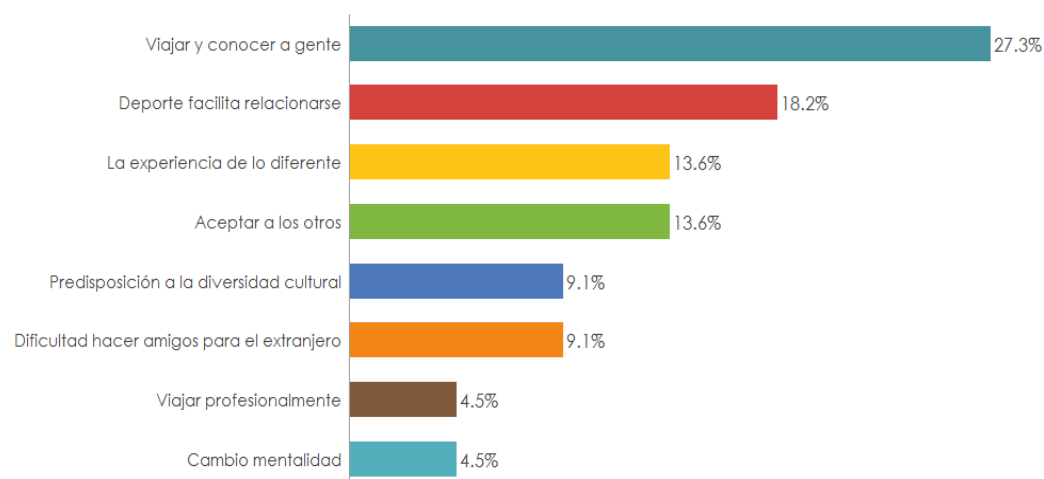


Figure 11 Living and meeting people

If the indicators of this topic are crossed with the other indicators of the project, data crossings are obtained with the indicator generalization of regional differences that has been used in the analysis to describe those statements in which the participants generalize about the others, and in particular with the idea of accepting others in the bad experiences abroad that they describe in their speeches.

The essence of the participants' discourse is based on the following evidence from Sara that adequately explains the meaning of the knowledge and learning process that the trip provides to get closer to others.

As I grow old and being more mature for me it's, I enjoy the most most of it am you know travelling all over the world and meeting different cultures (Sara:7)

Human rights

In the information crossover between the participants of the first group and the human rights issue, 25 recovered segments are obtained that are distributed among the attributes represented in Figure 12.

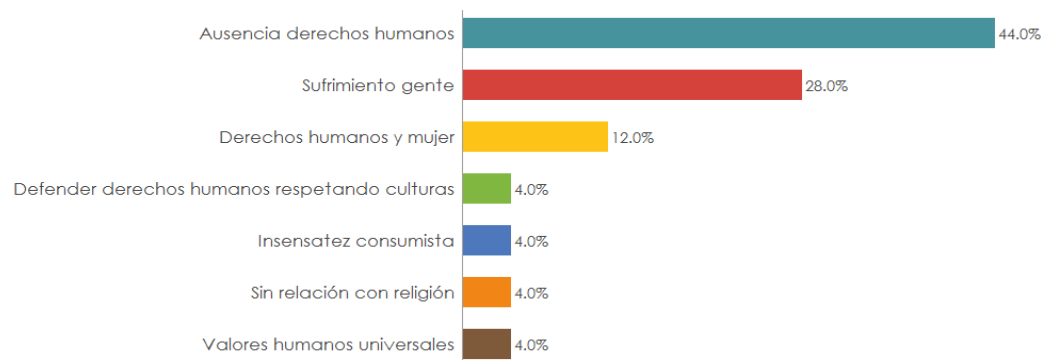


Figure 12 Human rights

The figure shows the opinion of the absence of human rights related to the suffering of the people and the strong relationship with the rights of women and the importance of respect for human rights by cultural values, a culture can not defend values that impinge human rights and in particular the rights of women, as in certain references to the Muslim religion found in the data.

If its culture that a women has to go in the back of the car and cannot go in the seat with the driver, for me its offensive so I don't respect (Sara:69)

Cultural evolution

Figure 13 shows the valid coding's of the first group regarding the idea of cultural evolution and its properties.

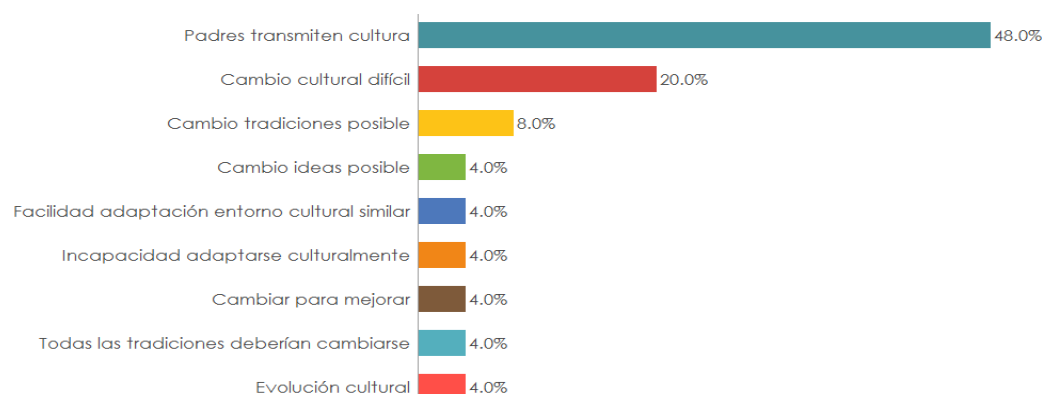


Figure 13 Cultural evolution

The most prominent idea is the enculturation or cultural transmission by the part of the parents that in the participants is evident in their experiences but it contrasts with a strong feeling of cultural evolution represented by the term change, either the change of ideas, traditions, to improve or the difficulty of that change. Figure 14

shows the properties of the idea of cultural transmission by parents, with the advantages of cultural adaptation and open-mindedness being the most prominent.

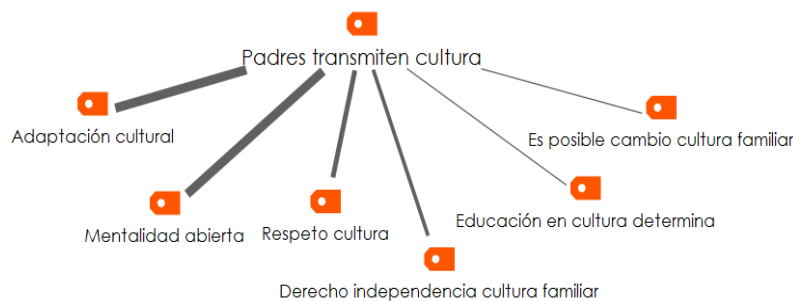


Figure 14 Endoculturation

The differences

Under the term of differences, different ideas have been included that are related to the divergence of opinions (Figure 15). The most outstanding is the difference between culture and the person that allows to relativize the general opinions about a determined culture with emphasis on people.

Yes, yes I agree with him it depends on the person (Ismael: 59).

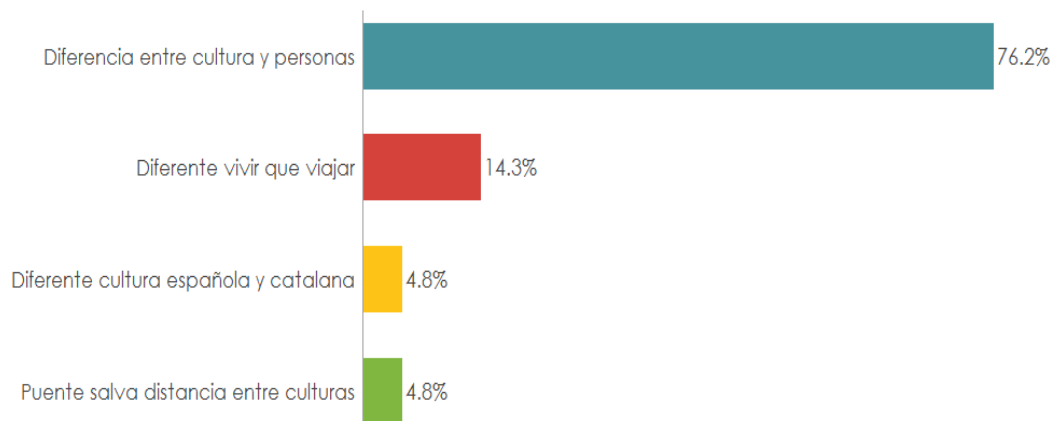


Figure 15 Differences

Finally, highlight the difference between living and traveling that is referred to as a condition to understand others. Apparently, only living in a different culture comes to to be conscious of all nuances.

Other emerging issues

In this section, relevant topics are described in the analysis, but they have not had as much weight in the coding as those previously discussed.

The first of the topics is the idea of generalization of regional differences (94.4% of valid codings) that was used in coding as a container of the ideas expressed by the participants when comparing one social group and another making generalizations about the same.

The south of Italy, there is a little bit of conflict between north and south of Italy (Victor: 2)

Secondly, the idea of sharing is directly related to the sports community of the participants. Figure 16 shows the main properties of this category, the most important being the sharing of daily details and the opportunity to dialogue or the idea that they are a family.

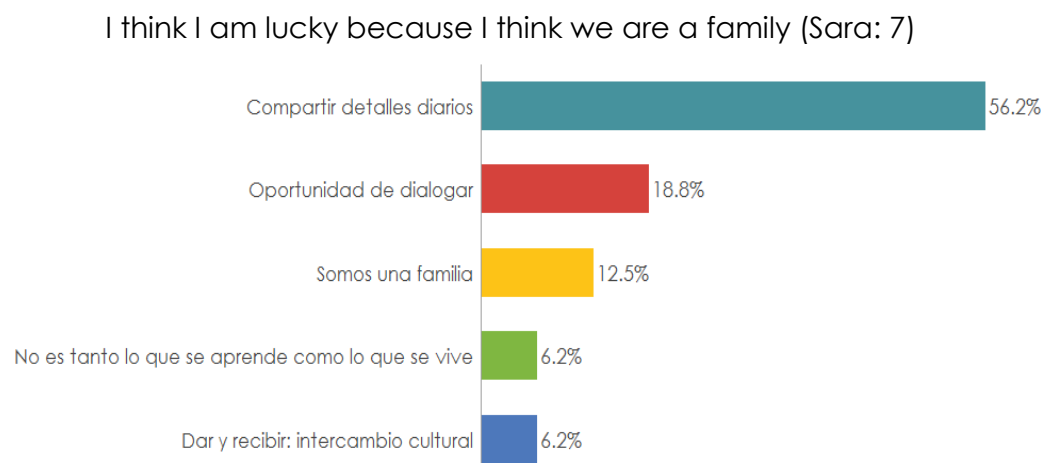


Figure 16 Share

Finally, the topic of cultural perspective is highlighted. Initially, it was used as a generic container of ideas related to culture and, through the process of analytical categorization, its indicators were organized in other containers. Figure 17 shows the most outstanding ideas contributed by the first group, such as the role of the media in cultural diffusion or the first experience with cultural diversity.

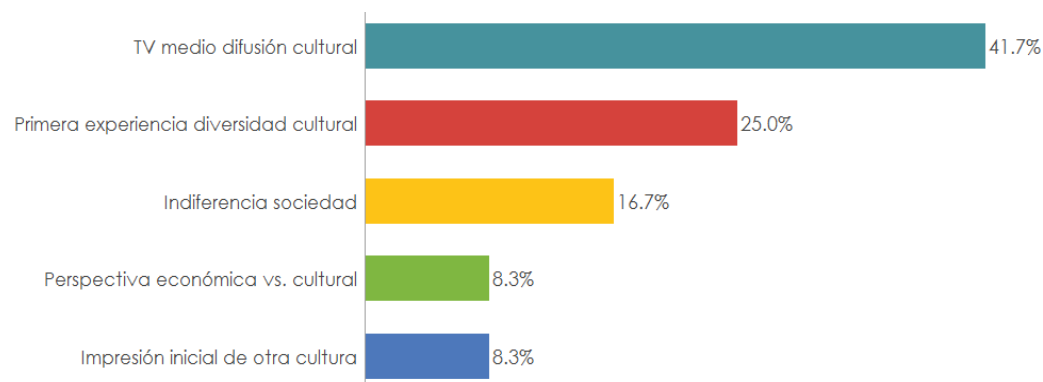


Figura 17 Cultural perspective

2.2. Results of the Second Group

The second group analyzed is composed by four men and three women (Figure 18), with badminton being the most prominent sport (Figure 19).

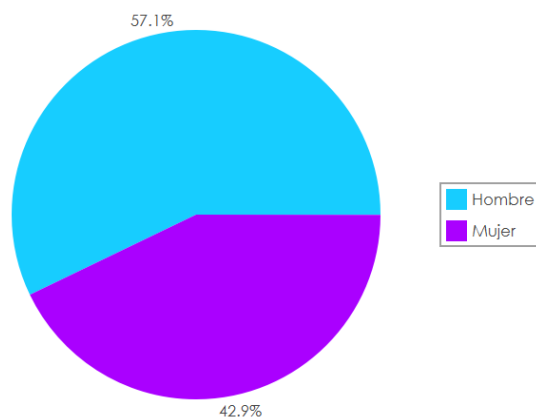


Figure 18 Sex participants second group

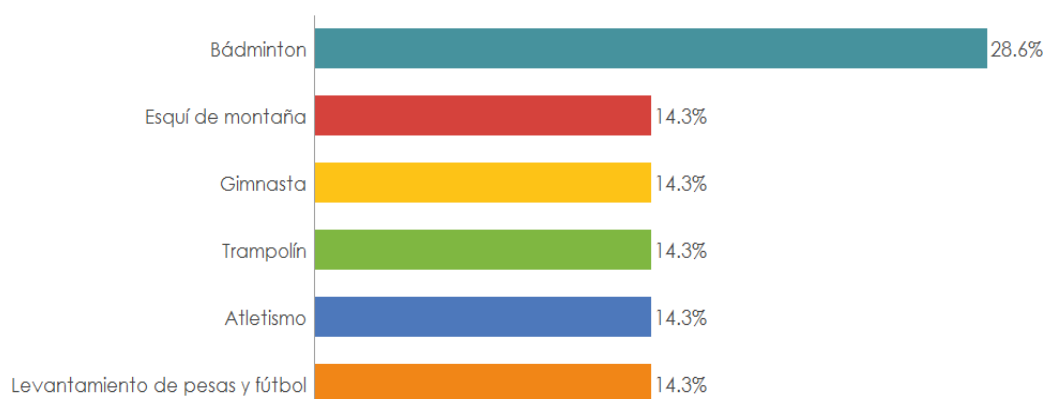


Figure 19 Sport participants second group

The origin of the participants is the majority of Spain (57.1%) in this group (Figure 20).

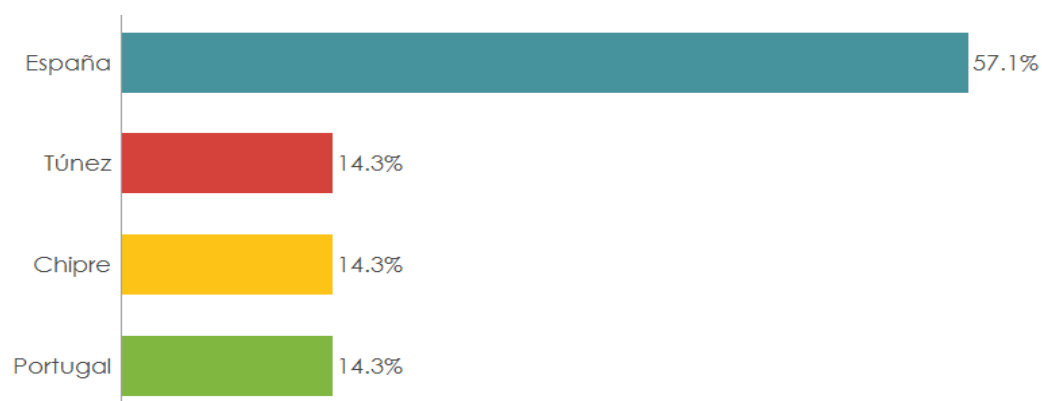


Figure 20 Origin participants second group

The participant Lucia, from Spain, is the one who makes the most contributions to the discourse of the group (24.28%) following by Antonio, from Spain (21.81%). Lucia is the participant who, in addition to intervening on more occasions, has the most extensive discourse (28.7%), as detailed in Table 4. In the analysis, the contributions and instructions made by the moderator have not been considered.

Table 4 Details second group

Participant	Contributions	%	Characters	%	COUNTRY	SPORT	SEX
LUCIA	59	24,28	7975	28,70	Spain	Badminton	Woman
ANTONIO	53	21,81	3712	13,36	Spain	Mountain ski	man
JENNIFER	29	11,93	3341	12,02	Tunisia	Gymnast	Woman
ERNESTO	22	9,05	1703	6,13	Cyprus	Badminton	man
MARCELO	9	3,70	870	3,13	Spain	Trampoline	man
ANGELA	6	2,47	513	1,85	Spain	Track and Field	Woman
FERNANDO	6	2,47	1063	3,82	Portugal	Weightlifting and soccer	man

Figure 21 shows the thematic distribution between the participants of the second group. As may be seen, the weight of the group's discourse falls on Lucía, Antonio, Jennifer and Ernesto, with the rest of the participants apparently passive in their contributions to the group discourse. The category that deals with the issue of differences, the category that develops ethnocentrism and the vital experiences around bad experiences abroad are those that provide the highest coding frequencies for the analysis as a whole.

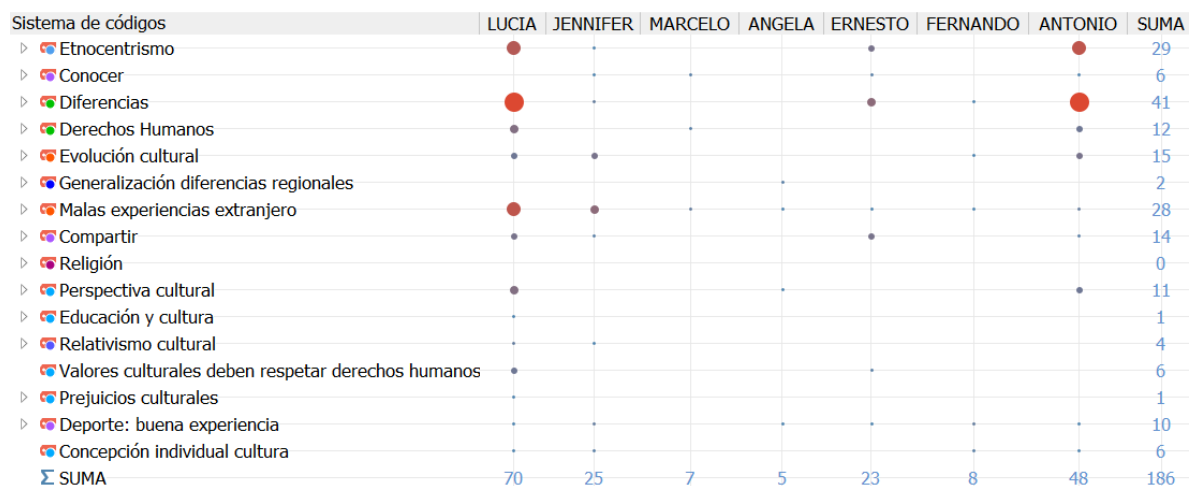


Figure 21 General view of distribution of topics in the second group

The differences

The analysis of the differences seems to be the most prominent theme in the speech of the participants. The idea of differences arises inductively as a container of different ideas that are opposed as shown in Figure 22.

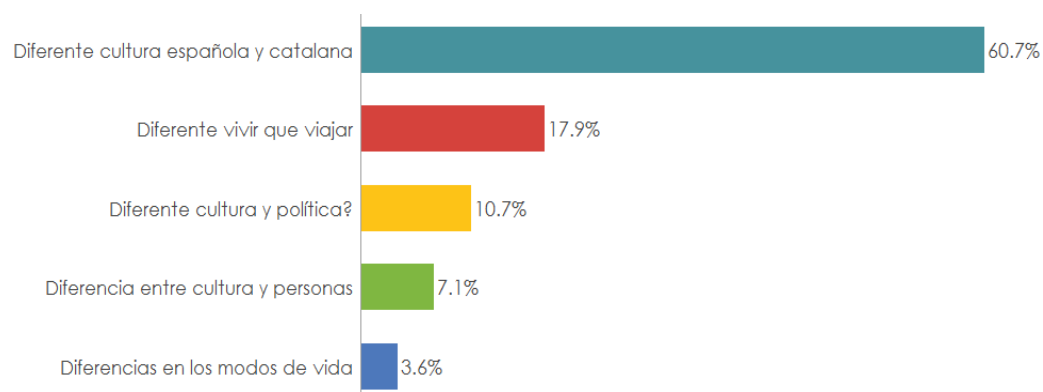


Figure 22 Properties of the differences in the second group

Among the codifications carried out, three ideas related to differences stand out: the difference between the idea of culture and people, the concrete case of the differences between Spanish and Catalan culture and the observation in the opinion of the participants of how different it is to live abroad and travel by tourism, for example.

Figure 23 represents the properties and attributes of the idea of the difference between culture and people, a concept that at a qualitative level has been

considered original in the group although with low coding. The most prominent idea in the group discourse seems to be the primacy of people over the ideas represented by cultures.

I think that the question is not about the only culture or only different cultures because before we had to look for the people (Fernando: 248)

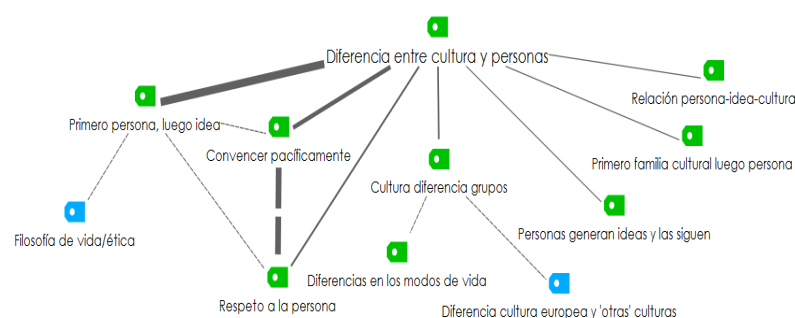


Figure 23 Difference between culture and people

The speech of the participant Antonio, from Catalonia, broach the differences between Spanish culture and Catalan culture, going back to the Civil War of 1936-39 and the aggression suffered by Catalonia in his opinion (Figure 24).

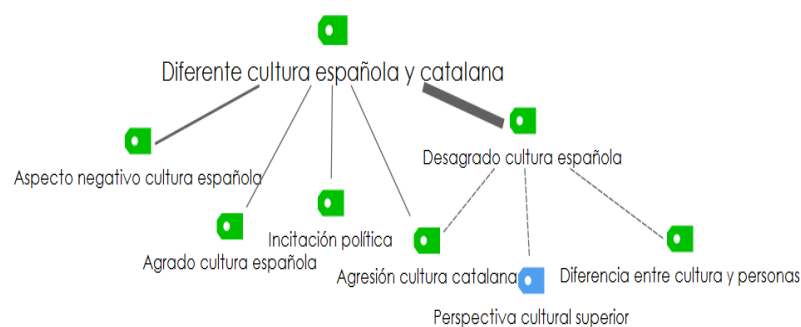


Figure 24 the case of Spanish and Catalan culture

All participants are professional athletes and travel constantly apparently have become accustomed to living in different countries, a differential fact that is reflected in their speeches to contrast the idea of living in another country with the idea of traveling to that country (Figure 25).

but it's not the same travelling that living it's not the same because when you are at home you see all the TV and all the stuff they put on TV and it's all (shit)
(Lucía:179)

It seems interesting the property that is represented in Figure 25 related to the idea of knowing another culture talking to others.

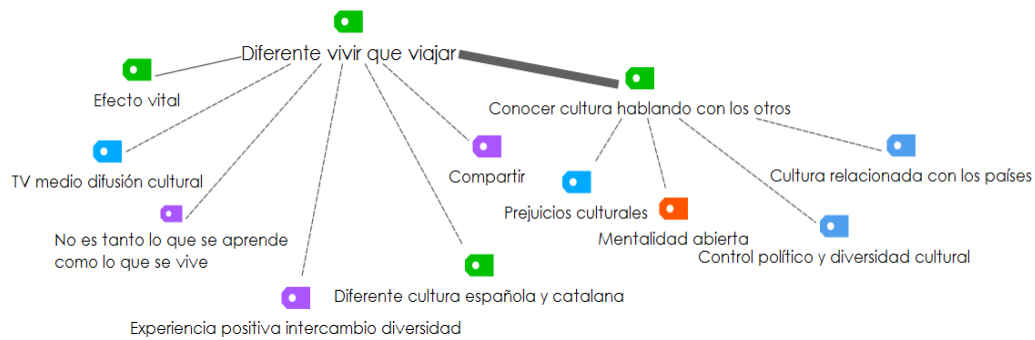


Figure 25 It's different to live to travel

Own cultural perspective: ethnocentrism

The second major theme of the analysis of the second group is the reflections expressed around the relationship between the own culture and the culture of another as represented in Figure 26. The idea of ethnocentrism and the superiority of perspective have been highlighted and also the idea that one thinks without knowing the culture.

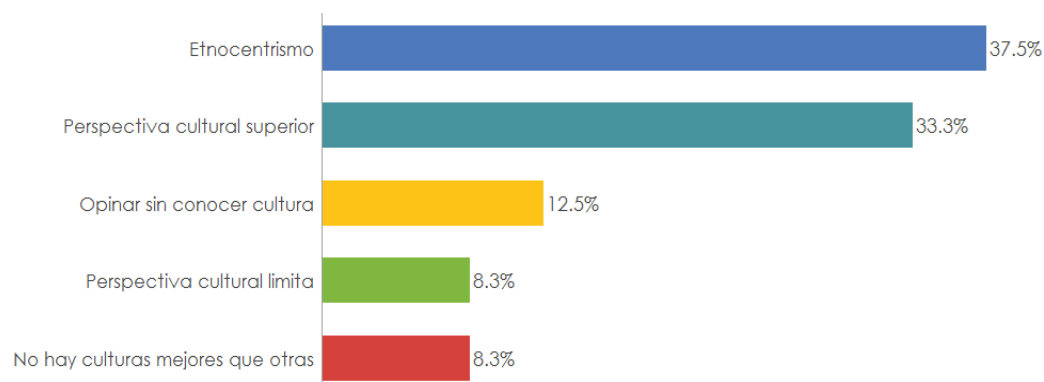


Figure 26 The ethnocentrism of the second group

Figure 27 represents the different properties of the higher cultural perspective and the concurrence with these same ideas highlighting the emerging idea of the generalization of regional differences or the central theme of the relationship between culture and religion.

People of the north eh believe superior of the south Italy (Angela: 62)



Figure 27 Higher cultural perspectives

Bad experiences abroad

The third topic collected in the analysis of the second group has been represented in Figure 28 and is related to concrete experiences of negative interaction during the trips and stays of the athletes. This idea collects experiences of frustration or naivety.

They didn't let me check in, they said no. so I talk my father I talk with Lucía she is in () I don't know where her () so I call in my father and () said we have problems I said no, no, no (all days) by take a () and I was in the airport for 15 hours (0.2) and I go back. (Jennifer:79)

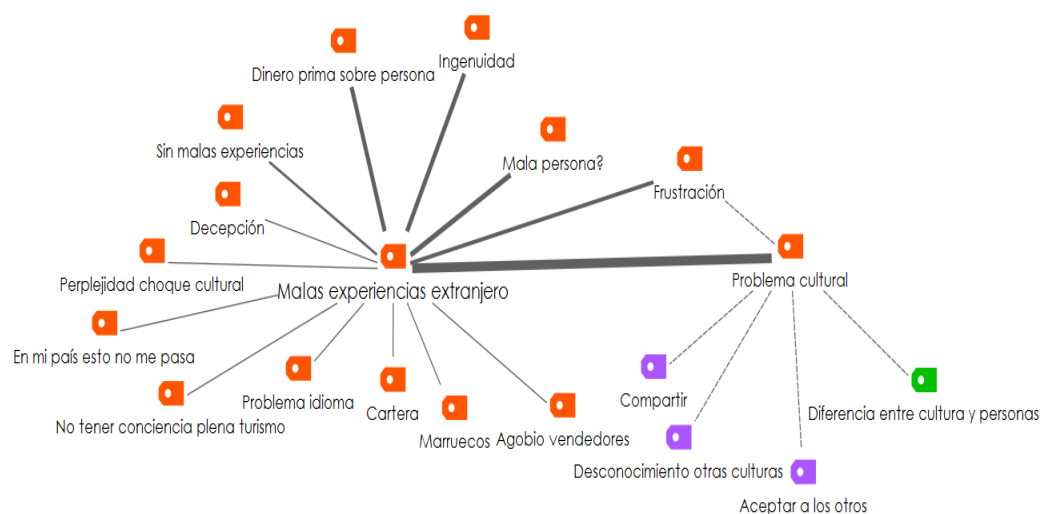


Figure 28 Bad experiences abroad

Other emerging issues

In this section, different emerging topics are exposed from the analysis made to the second group, which have less relevance, but help to better understand the discourse of the participants.

The idea of cultural evolution has been represented with all its properties in Figure 29. Although it is an idea with its own codings that affect the progress of a culture: yes, but the culture has an evolution (Antonio: 135) also brings different attributes as the represented. There are ideas such as cultural adaptation or endoculturation represented by the idea that parents transmit the culture as evidenced in the following quotes respectively.

You adapt the religion as your way of thinking (Lucía:209)

Well my father ideas, well my father and, my mother ideas (Antonio:199)

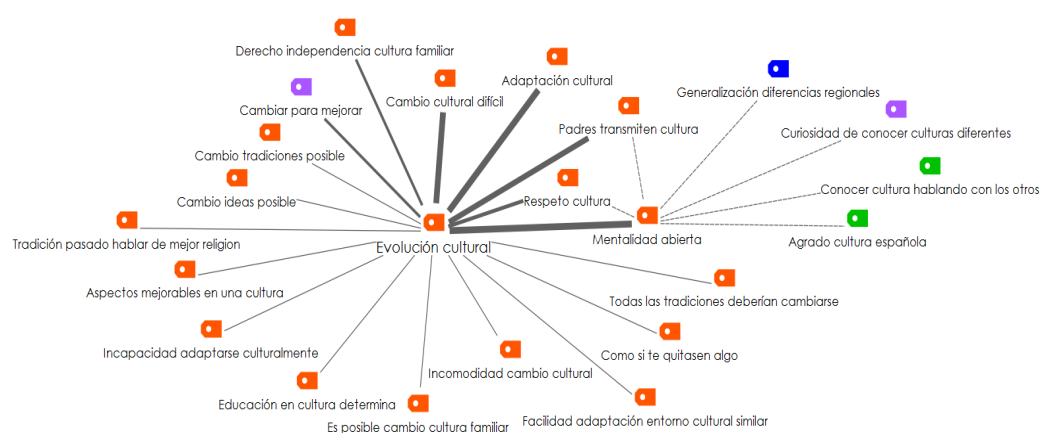


Figure 29 Cultural evolution

The idea of sharing has been represented in Figure 30 with all its properties, highlight the curiosity to know different cultures as evidenced in the following quote and that concur with the opportunity to dialogue.

We didn't get angry we were just curious to know each other's culture and its really nice (Lucía:23)

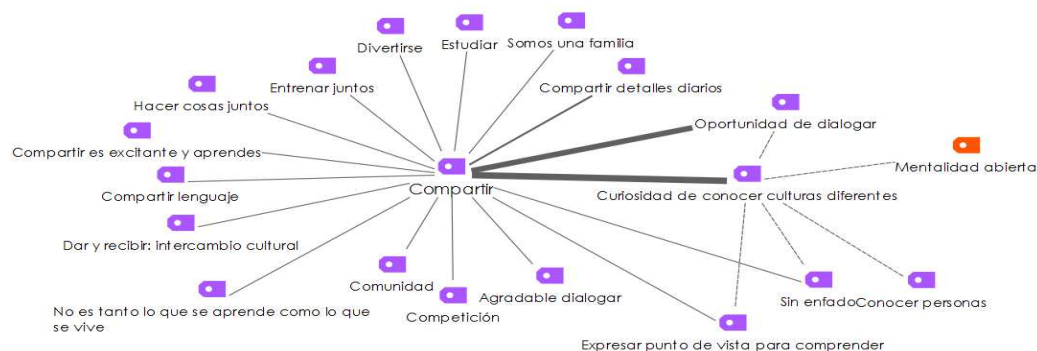


Figure 30 Idea of sharing

The codifications of the subject related to human rights have been represented in Figure 31, they are not of a high frequency of codification but interesting as long as they relate the absence of human rights with the rights of women.

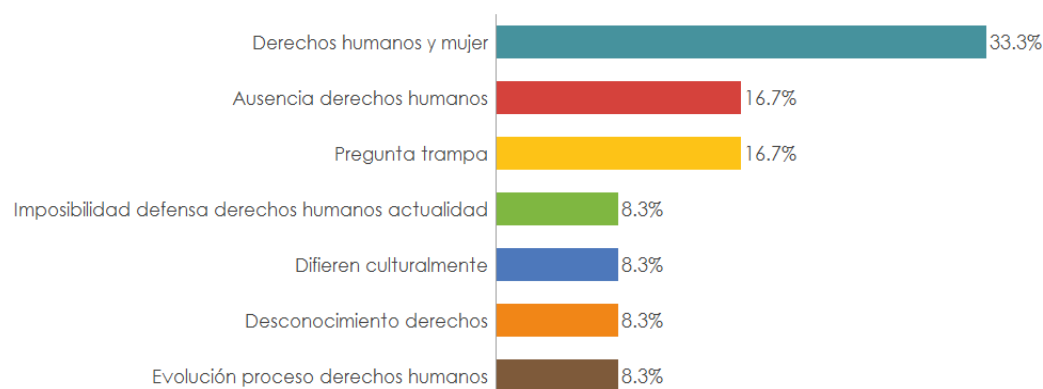


Figure 31 without human rights

Finally, the idea-container of cultural perspective (Figure 32) collects diverse topics such as the relationship between a cultural perspective and the economic aspect or the role of the media in cultural diffusion.

First experience with the people with the religion with cultural different
(Ángela:24)

At the end they are always for the money they use the cultural as an excuse
always (Lucía:121)

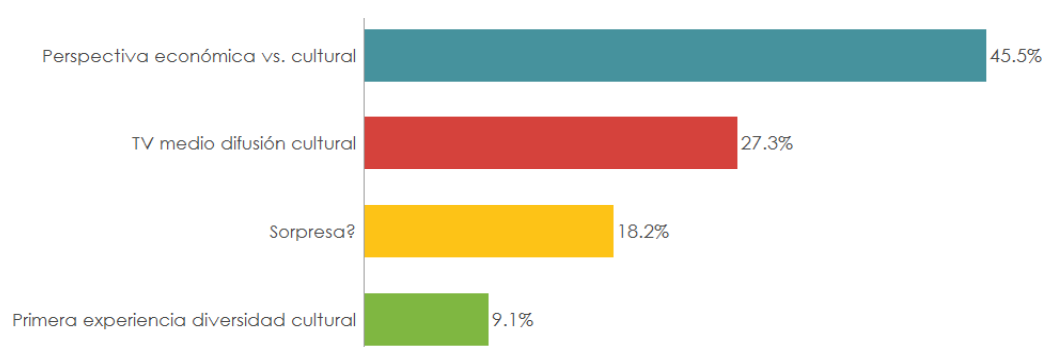


Figure 32 Cultural perspective

2.3. Results of the Third Group

The third group analyzed is composed by six men and two women (Figure 33), with badminton being the most prominent sport (Figure 34).

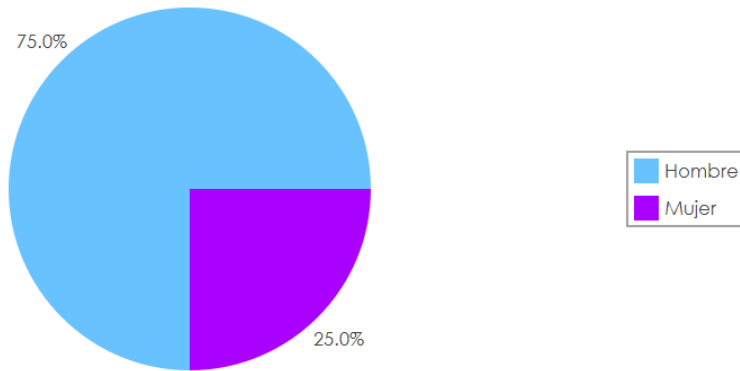


Figure 33 sex of the third participants group

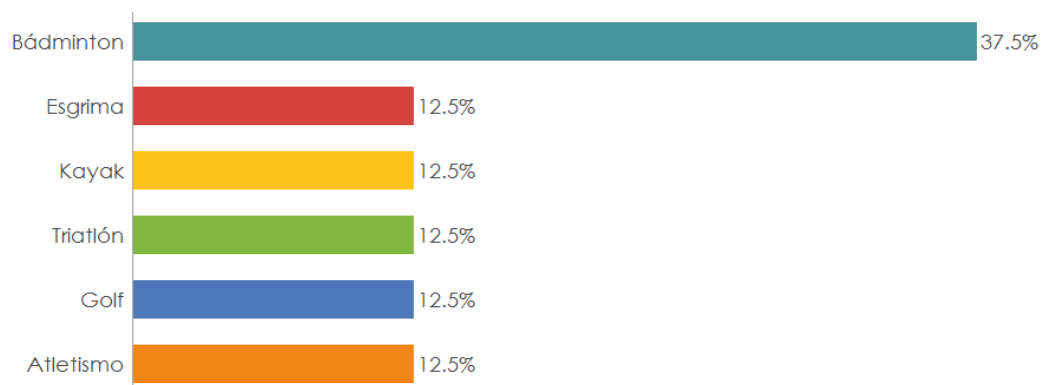


Figure 34 Sport participants third group

The origin of the participants is the majority of Spain (57.1%) in this group (Figure 35).

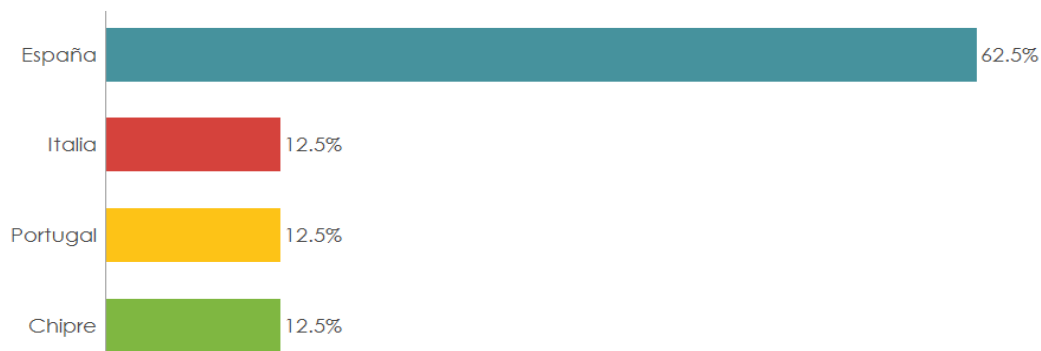


Figure 35 Origin third group participants

The participant Carlos, from Italy, is the one who makes the most contributions to the group's speech (27.86%) following by Lidia, from Spain (21.43%). Gustavo is the participant who has the most extensive discourse (25.66%) as detailed in Table

5Table 4. In the analysis the contributions and instructions made by the moderator have not been considered.

Table 5 Details third group

Participant	Contributions	%	Characters	%	COUNTRY	SPORT	SEX
CARLOS	39	27,86	7961	22,55	Italy	Fencing	Man
LIDIA	30	21,43	5681	16,09	Spain	Badminton	Woman
GUSTAVO	24	17,14	9059	25,66	Portugal	Kayak	Man
ENRIQUE	14	10,00	3510	9,94	Spain	Triathlon	Man
JAIME	7	5,00	2429	6,88	Spain	Golf	Man
DANIEL	2	1,43	564	1,60	Spain	Athletics	Man
FERMÍN	1	0,71	816	2,31	Chyprus	Badminton	Man
ESTHER	1	0,71	90	0,25	Spain	Badminton	Woman

Figure 36 shows the thematic distribution among the participants of the third group. As may be seen, the weight of the group's discourse falls on Gustavo, Carlos, Lidia, Jaime and Enrique, with the rest of the participants apparently passive in their contributions to the group speech. The category that deals with the idea of knowing, the ethnocentrism, the generalization of regional differences and the idea of religion are the ones with the highest coding frequencies that contribute to the analysis as a whole.

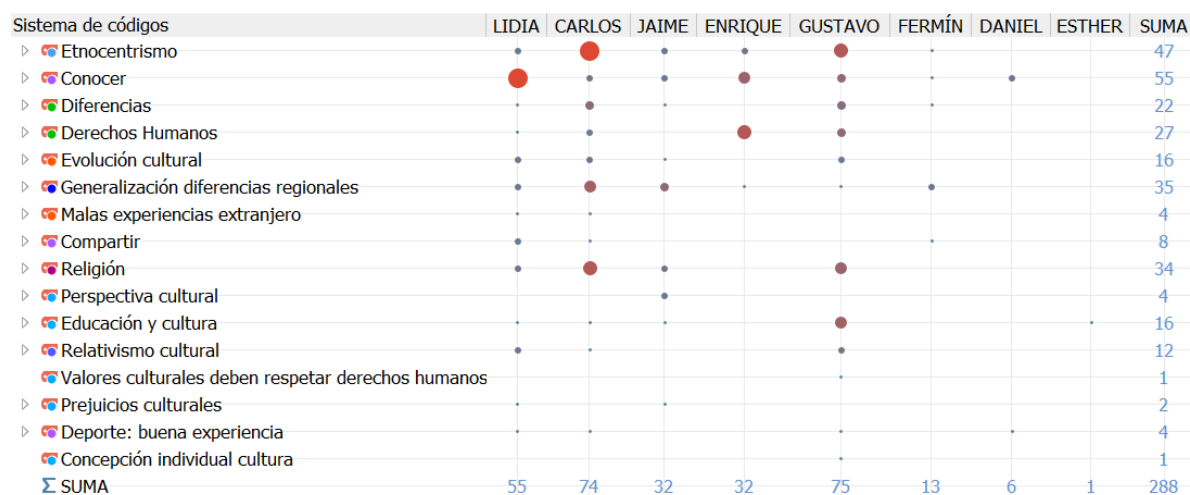


Figure 36 Overview of distribution of topics in the third group

The idea of knowing

The topic that has been named 'knowing' in the analysis is the most prominent in this third group. As shown in Figure 37, there are multiple emergent encodings. Different ideas can be highlighted by their coding frequency: traveling and meeting people

as a relevant part of the participants' professional activity, the idea of knowing as a temporary process and knowing other cultures as a reality verification when traveling.

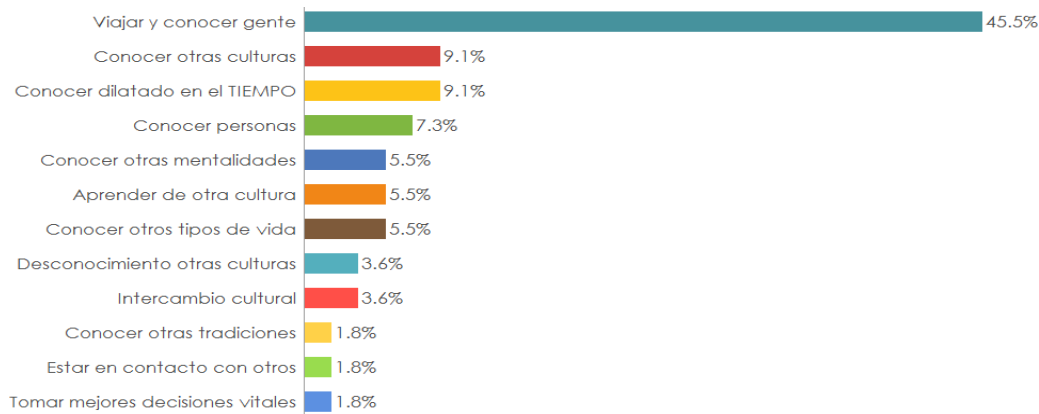


Figure 37 The idea of knowing

One of the most remarkable properties of traveling and meeting people is, according to the participants of the third group, the experience of what is different (Figure 38). This change of mentality towards the other caused by travel is specified in the following evidence.

now other cultures it's a very good way so as you can you can kind of choose the way you like to live and what you like to believe (Enrique:9)

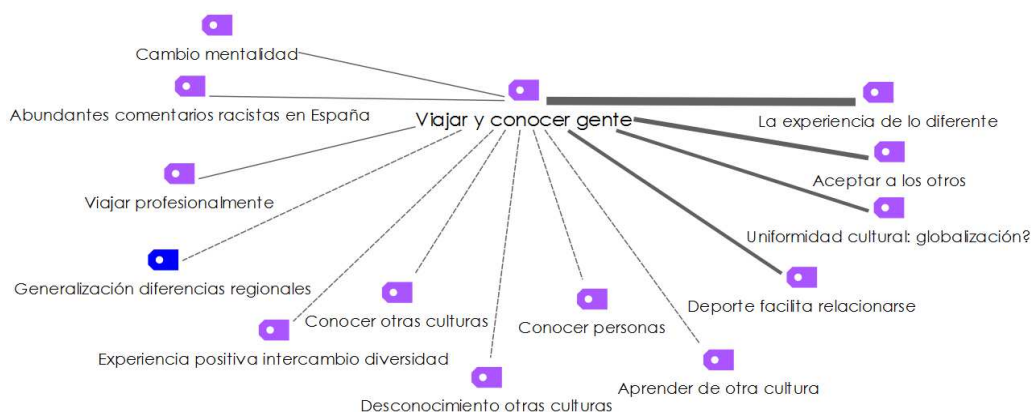


Figure 38 Travel and meet people

Another remarkable idea provided by Gustavo, among others, is the processual nature of the idea of knowing culturally and its extension over time as evidenced in the following quote.

So when the time passes I think the forces will unite and so () interculturality and culture is the best to understand ourselves and the others (Gustavo:10)

Own cultural perspective: ethnocentrism

The second topic that has been highlighted in the analysis made to the third group is the cultural perspective itself or ethnocentrism that, in addition to the properties shown in Figure 39, offers its own evidence, such as the one presented.

You know that Italia was one of the countries that was never controlled nobody took control of Italy never nobody controlled Italia (Gustavo:75)

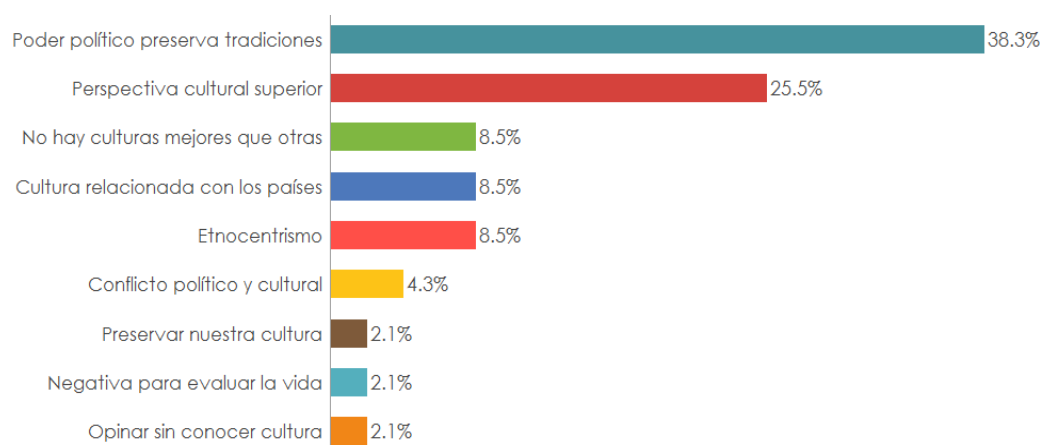


Figure 39 The own cultural perspective

The previous evidence is also encoded with the idea of superior cultural perspective when the participant puts his culture above the rest. The most distinguished idea is that political power preserves traditions in line with the idea of endoculturation. The category of superior cultural perspective together with the counterpoint that there are no better cultures than others or opinions without knowing the culture are elements resulting from the mentioned idea of own cultural perspective. Figure 40 shows through the dashed lines the ideas concurrent with the higher cultural perspective being the generalization of regional differences, as a container of ideas for general statements about other cultures, or the relationship between religion and culture that most often have.



Figure 40 the superior cultural perspective

The generalization of regional differences

The statements made in general terms about other cultures or about their own culture have been collected in this emerging issue to demonstrate the tendency to make generalizations or statements of common sense. As shown in Table 6 a selection belonging to the third group.

Table 6 The generalization of regional differences

Code	segment
Generalization of regional differences	people from Cyprus is a little bit different when travelling
	I agree that its better or I feel better than in the other country like India for example
	in Italy are very strict
	very closed like different of you in Spain
	when I am here in Spain I feel good really
	because you are more open-minded than us for something for sure
	just for Muslims you can't Europeans not it's just I don't want nothing
	yes it's the same with the coran or tora girls: can't touch
	we are the biggest religions are the catholic and Muslim
	it's a negative way to do a religion but I think they are a little bit behind us behind this
	talking about what happen with Muslim people for terrorism
	maybe this question have to come to the musulman people because they are more closedminded
	they put in their mind a lot of religion
	European people are more open-minded but the musulman people
	Chinese or corea or everything but it depends to solve the power of the country
	why are they so narrow-minded

The religion

Religion is a recurrent and transversal topic in this group, basically to explain the differences with the Muslim culture and the relationship between culture and religion (Figure 41). While it is true that the frequency of coding is reduced, and having colleagues who share this feeling about the Muslim religious feel more affected mainly in the third group than most are European and apparently feel them as different. The topic of religious feeling and the relation to culture gives rise to a cross-referencing data with general statements about us/them differences.

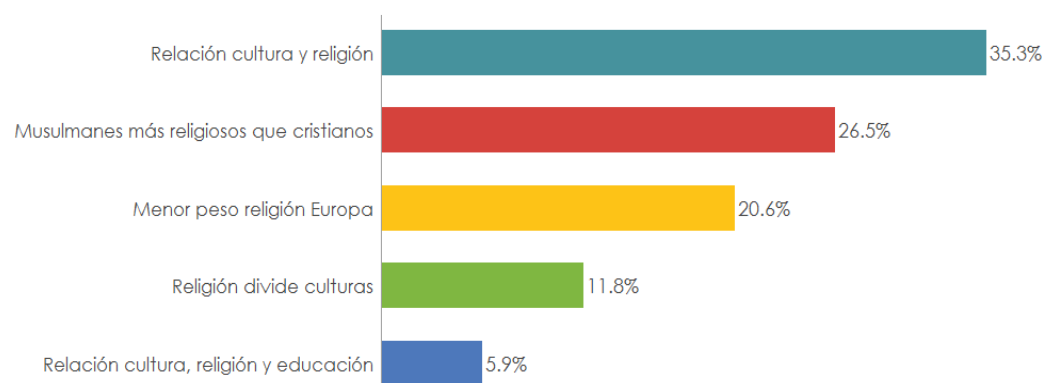


Figure 41 Religion in the third group

Other emerging topics

In this section different topics with less coding in the third group are tackled but they deserve mention in the description of results. Human rights (Figure 42) is the first idea be highlighted.

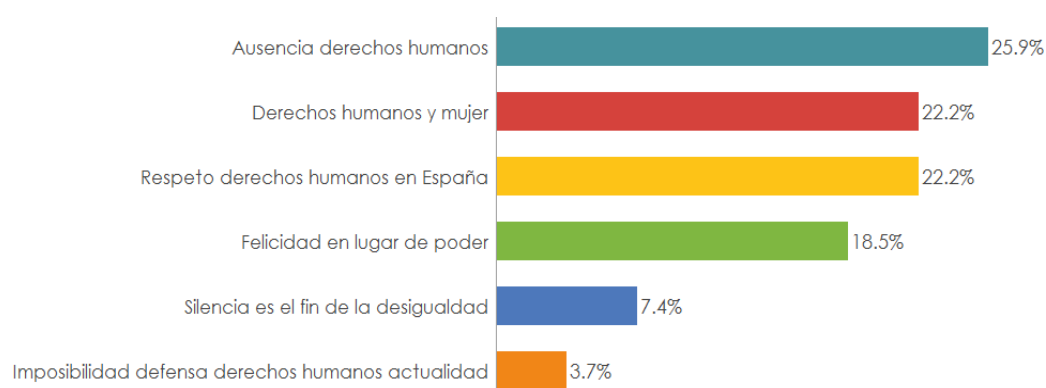


Figure 42 Human rights in the third group

In the previous representation, the frequency of codification of the ideas of the absence of human rights and the issue of human rights and women is verified. Likewise, although less common is the respect for human rights in Spain. As is

observed in the data analysis, some concurrency with other ideas, in relation to human rights and women and the lower power of Muslim women within the idea that political power preserves traditions, a typical idea of ethnocentrism or the superior cultural opinion with regard to the status of women and the difference in some cultures.

Figure 43 reports on the topic of differences within the third group, differences that are specified between culture and people in the way of life, differences between Spanish and Catalan culture or the difference between living and traveling abroad.

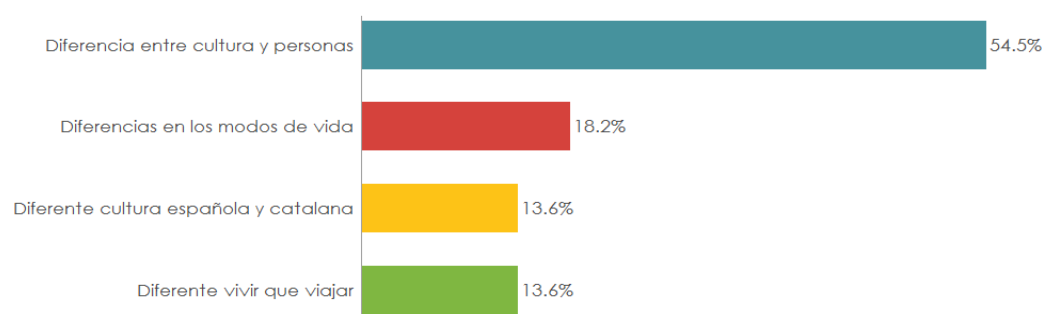


Figure 43 The differences of the third group

In the opinion of the participants of the third group, the difference between a culture and the people who form part of it affects the value of the person against cultural uniformity as shown in the following evidence.

He experience that I have is people individually are almost all the same almost everybody wants peace (Gustavo:10)

The concurrence with other ideas of the Project regarding to the differences s materialised with the idea that people are first and then ideas or differences in lifestyles with the experience of the different, to mention some of the most prominent.

Figure 44 represents the encodings related to the idea that has been called cultural evolution.

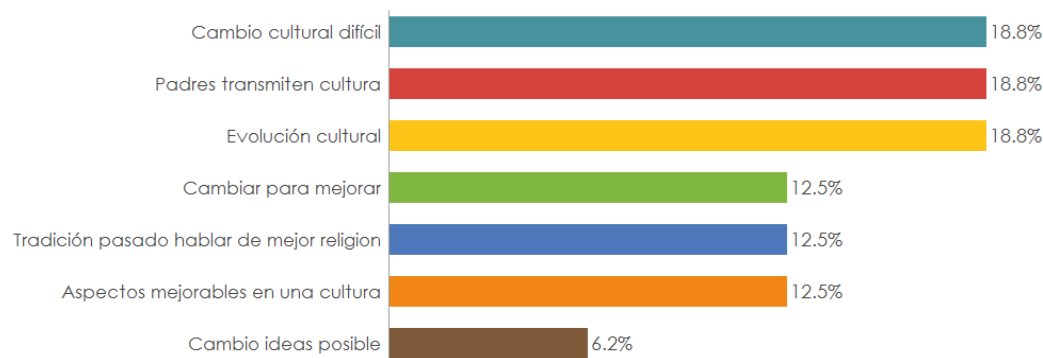


Figure 44 Cultural evolution

The first idea that stands out, in the previous graphic representation, is that of the process of endoculturation, on the grounds of the parents transmit the culture. This idea is created with the contributions of having an open mind: I am more open-minded than my sister (Lidia: 46) or the difficulty for cultural change.

The cultural evolution is crossed with other ideas such as change to improve that is related to the change of mentality already pointed or the idea that has been called improvement of our worldview: *because the more we know about other points of view we can understand the world better* (Gustavo:10).

Figure 45 represents the relationships between education and culture with the link to the idea of the differences between European culture and 'other cultures'.

I see a lot of people starving when I come back I don't () so if you are experience all the time the same thing or are educated in that way so I know if its culture (Gustavo:39)

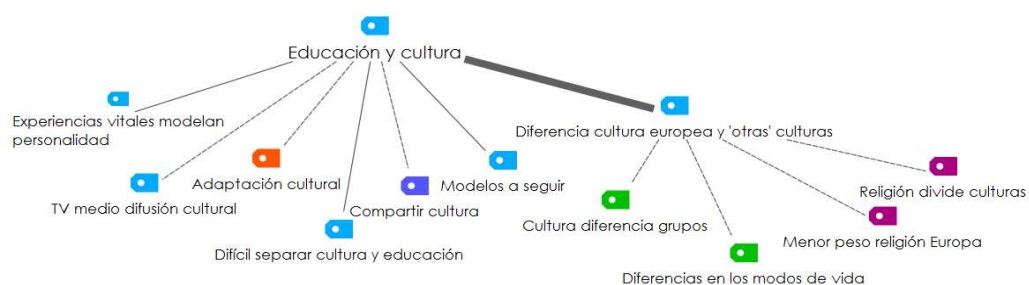


Figure 45 Education and culture

2.4. Results of all groups

Summarising the results, this section is presented with a comparison of the emerging topics arising from each group. Figure 46 shows a graphic representation.

Sistema de códigos	Grupo focal 1	Grupo focal 2	Grupo focal 3	SUMA
▷ Etnocentrismo	●	●	●	107
▷ Conocer	●	●	●	106
▷ Diferencias	●	●	●	71
▷ Derechos Humanos	●	●	●	64
▷ Evolución cultural	●	●	●	56
▷ Generalización diferencias regionales	●	●	●	55
▷ Malas experiencias extranjero	●	●	●	40
▷ Compartir	●	●	●	38
▷ Religión	●	●	●	35
▷ Perspectiva cultural	●	●	●	27
▷ Educación y cultura	●	●	●	21
▷ Relativismo cultural	●	●	●	21
▷ Valores culturales deben respetar derechos humanos	●	●	●	17
▷ Prejuicios culturales	●	●	●	15
▷ Deporte: buena experiencia	●	●	●	26
▷ Concepción individual cultura	●	●	●	9
Σ SUMA	252	168	288	708

Figure 46 Encodings by group

The topic that has been named ethnocentrism is apparently an idea shared by the three analyzed groups, this personal vision of the own culture, as the best of the other, confirms the cultural differences. Figure 47 shows the components of this topic for the three analyzed groups. As shown, it highlights the idea of political power preserving traditions (23.4% of codifications) followed by the feeling of superior cultural perspective (19.6% of codifications) that have the participants in the groups.

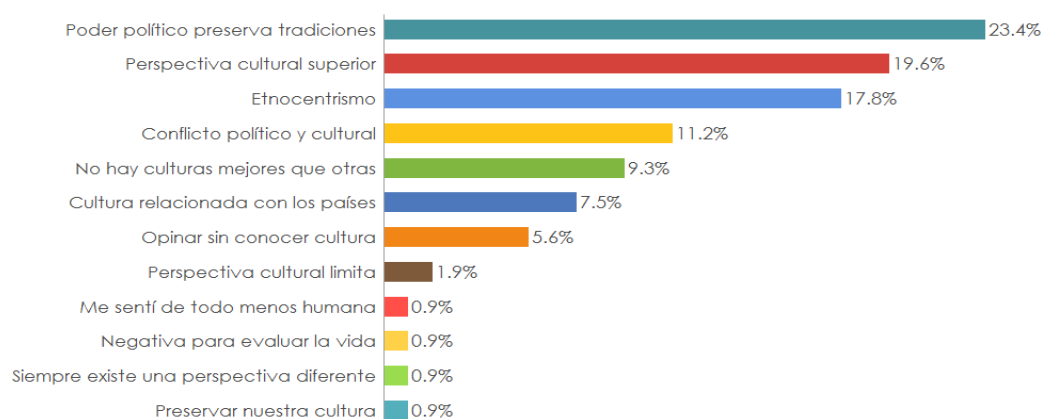


Figure 47 Ethnocentric properties in all groups

The center in the own culture and the verification of cultural differences is not a hurdle to be curious to know, discover and accept the other among the participants. Figure 48 shows the properties of the idea of knowing, highlighting the

importance of the athletes reality of traveling and meeting people. (47.2% of codifications).

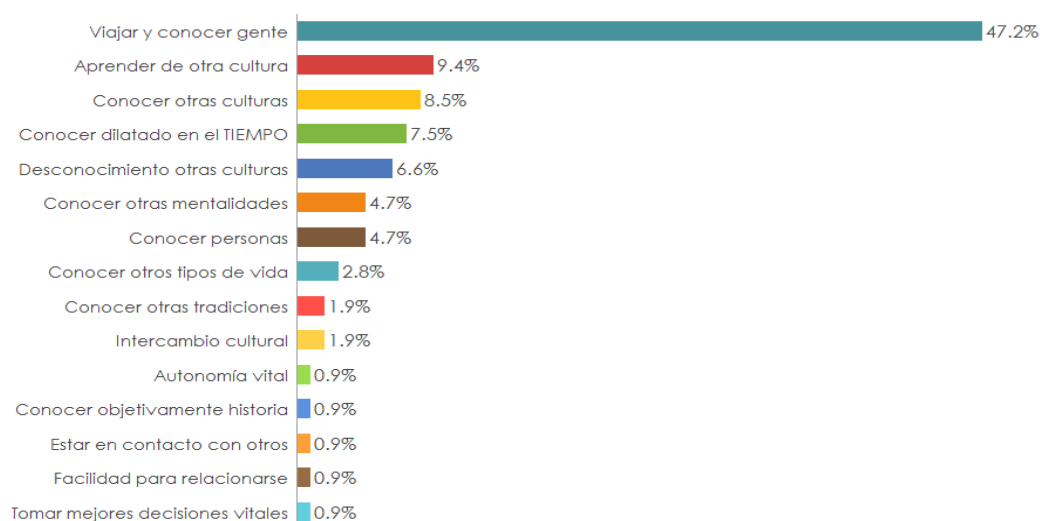


Figure 48 Properties to know of all the groups

The same confirmation of differences with the ethnocentric component makes judging human rights as relative and prioritizes the cultural values and people themselves over cultures and religions. The differences and their properties are shown in Figure 49, which is shown below. It highlights the differentiation that is established between what is considered by the participants and a cultural system as the people who compose it (42% of codifications).

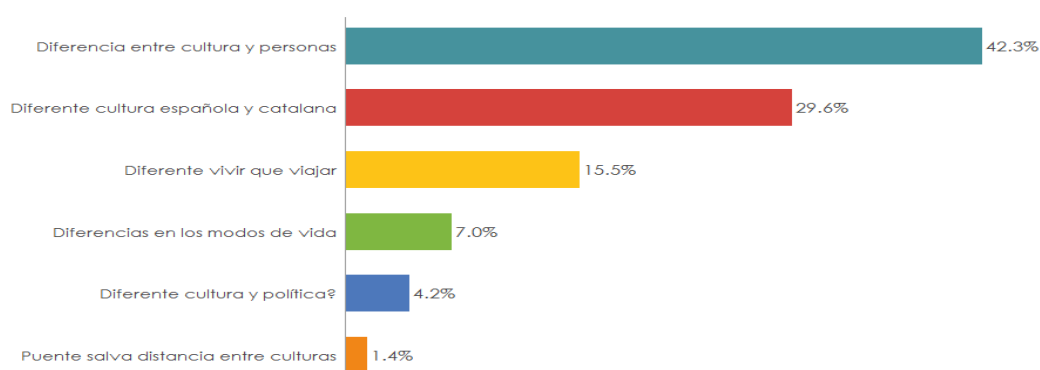


Figure 49 Properties of differences of all groups

It is also evidenced that human rights depend on personal interest, linked to the idea of imposture, one speaks about human rights while they do not affect us, when we are affected there is the possibility that we skip human rights. The previous reflection

allows us to understand issues such as hunger, extreme poverty, wars, refugees, white slavery, violence in our own cultural and social context as has been observed in the analysis of data, in this way the absence of human rights (31.2% of codifications) is the outstanding idea that is represented in Figure 50.

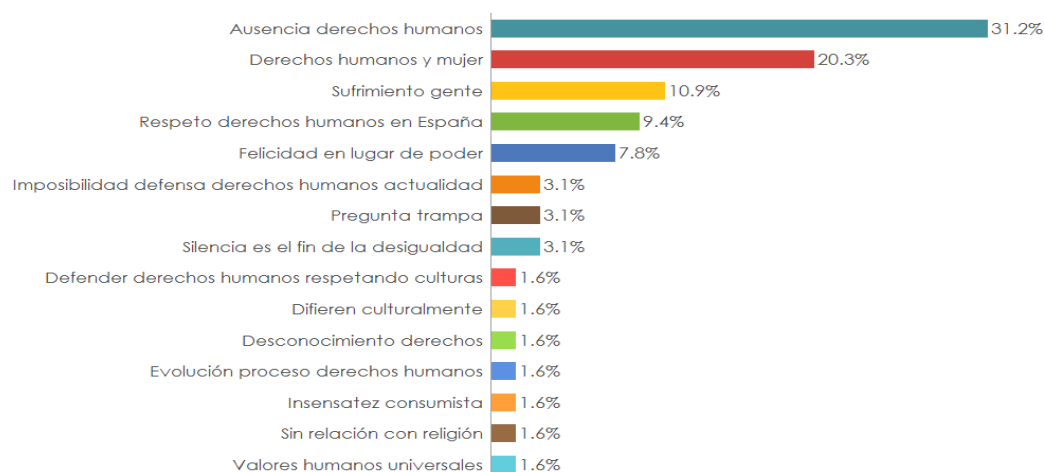


Figure 50 Properties of human rights of all groups

In the analysis carried out, the weight of the tradition and the political preservation of it have been confirmed in the same line with the idea of endoculturation in the groups analyzed. Religion, the media and politics are instruments to preserve a culture over time. In time there may be a tendency towards cultural uniformity or global culture as a consequence of people who travel and share different cultures, such as the participants in the study. Figure 51 shows the structuring of this topic, a theme in which the idea of endoculturation (46.4% of codifications) or the role of fathers and mothers on transmitting culture are stand out. However, although with less weight in the analysis, the ideas of the difficulty of cultural change and of cultural evolution stand out (14.3% of codifications respectively).

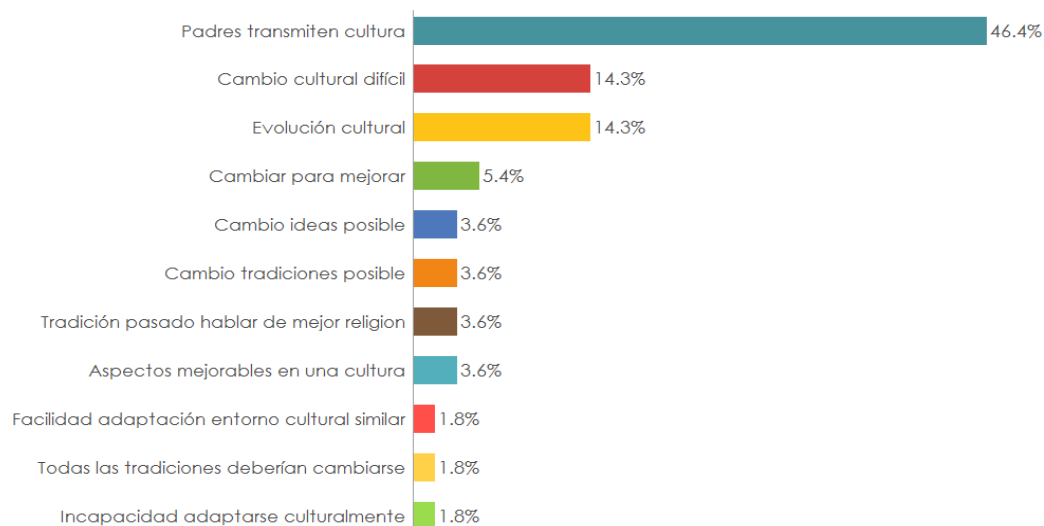


Figure 51 Properties of cultural evolution of all groups

The generalization of opinions about other cultures, stereotypes, may carry the risk of falling into a lack of respect for them when they think without knowing them. It is usual to fall into the generalization of opinions about other cultures without knowing and accepting them. The participants have found that the fact of traveling and, better, living in different cultures allows them to make their own vital choices by increasing the criteria in them. Figure 52 shows the properties of the generalization of the differences (76.4% of the codifications).

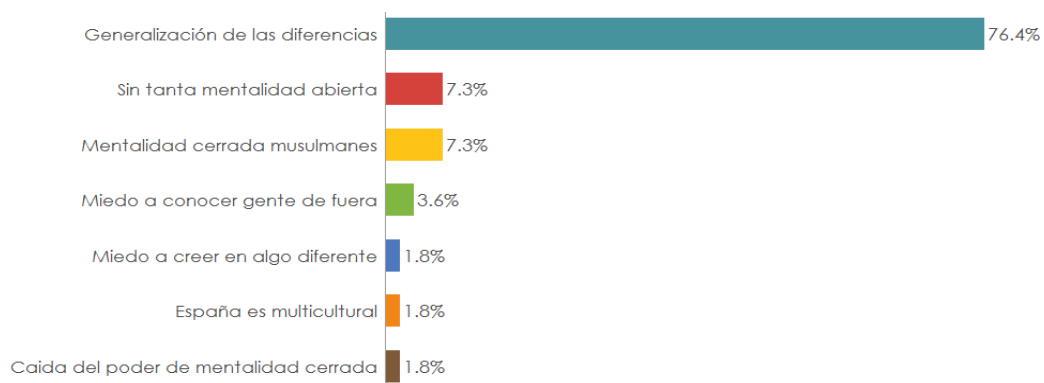


Figure 52 Properties of the generalization of the differences of all the groups

As a trigger for group discourse, different bad experiences were recorded (Figure 53) or anecdotes that served as the basis for other topics with higher weight, as shown by the cultural problem found abroad (22.5% of codifications) is the main idea.

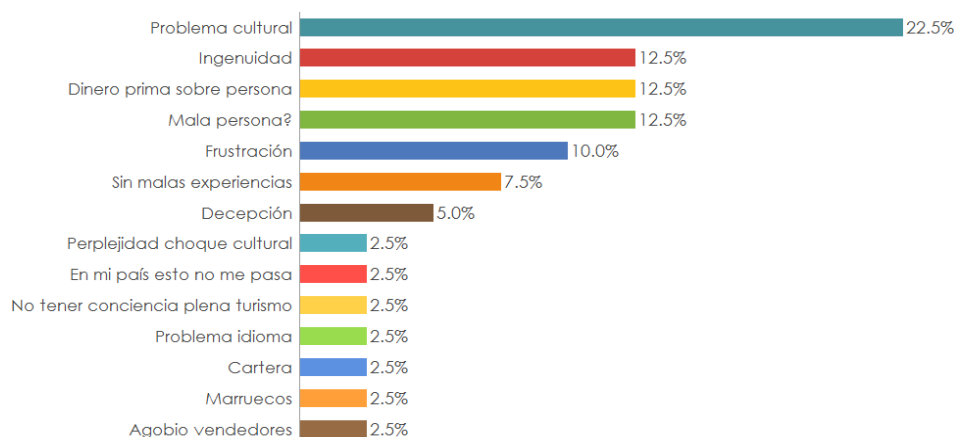


Figure 53 Properties of bad experiences of all groups

The idea of sharing, typical of the athletes' role of the participants, has been represented in Figure 54 with its main attributes and characteristics, the most important being the opportunity to dialogue (47.4% of the codifications) and the sharing of daily details (36.8 % of encodings).

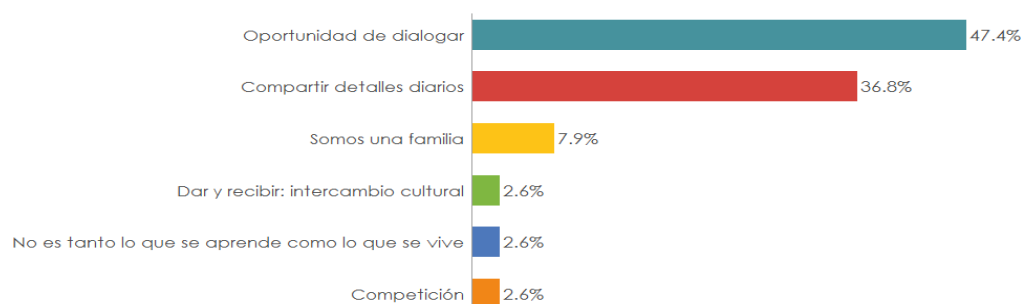


Figure 54 Share properties of all groups

Religion (Figure 55) has been a major theme of conversation in the groups analyzed, with the relationship between religion and culture being the indicator with the highest frequency of valid coding (34.3%).

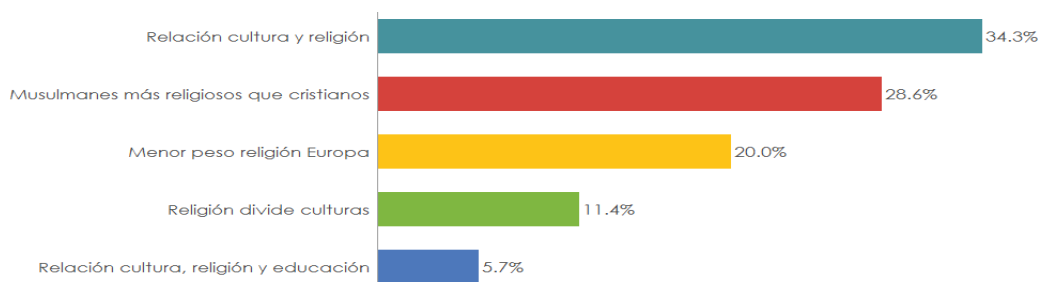


Figure 55 Properties of the religion of all groups

Figure 56 shows the role of television as a cultural diffuser (29.6% of codifications) as the most outstanding property of the cultural perspective of the participants in the three groups analyzed.

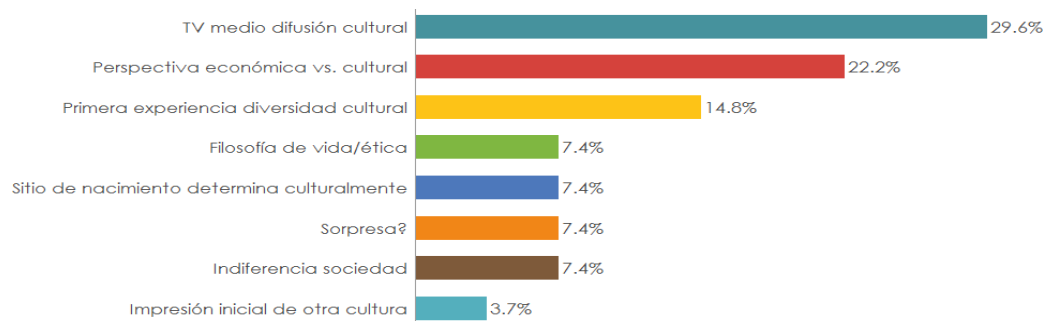


Figure 56 Properties of the cultural perspective of all groups

Figure 57 that represents the properties of education and culture shows the high weight of the codifications that confirm the opinion of the existence of differences between European culture and 'other cultures' (50%).

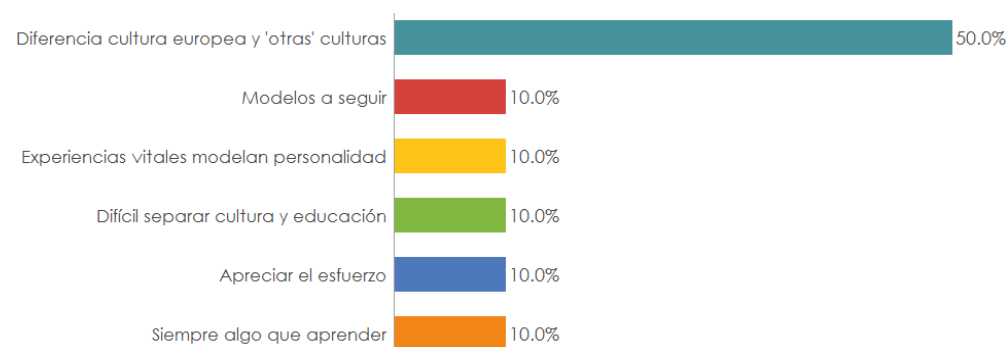


Figure 57 Properties of education and culture of all groups

The topic that has been named cultural relativism is shown in Figure 58 with the outstanding idea of trying to understand other cultures (47.6% of codifications).

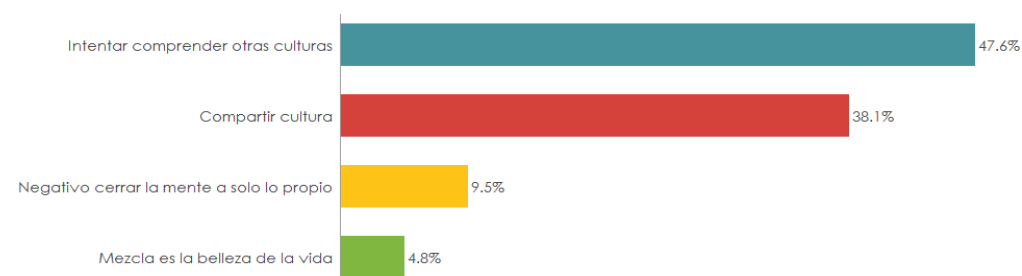


Figure 58 Properties of cultural relativism of all groups

As progress is made in the topics, there are lower coding frequencies and less development of the analyzed topics. Figure 59 shows the positive attitude / rejection (42.9% of codings respectively) that is included in the topic called cultural prejudices.

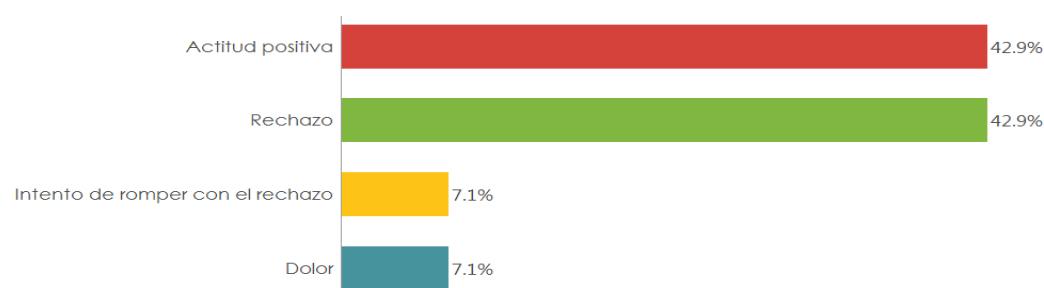


Figure 59 Properties of cultural prejudices of all groups

Finally, Figure 60 shows the conclusion as a positive experience of the exchange of diversity (42.3% of the codifications) that the participants in the study expressed as the property of sport as a positive experience.



Figure 60 Sport properties as a positive experience of all groups

Table 7 shows a new view compared between the three groups indicating in color the weight in the coding of the outstanding idea of each group to facilitate the contrast between them. As can be seen in this representation, the second group is the one that shares least frequencies with the first and the third.

Table 7 Comparative of more outstanding ideas of each group

	Focus group 1	Focus group 2	Focus group 3	TOTAL
Ethnocentrism	36	24	47	107
Know	45	6	55	106
Differences	21	28	22	71

Human rights	25	12	27	64
Cultural evolution	25	15	16	56
Generalization regional differences	18	2	35	55
Bad experiences abroad	8	28	4	40
Share	16	14	8	38
Religion	1	0	34	35
Cultural perspective	12	11	4	27
Education and culture	4	1	16	21
Cultural relativism	5	4	12	21
Cultural values must respect human rights	10	6	1	17
Cultural prejudices	12	1	2	15
Positive experience exchange diversity	7	4	3	14
Sport: good experience	5	6	1	12
Individual culture conception	2	6	1	9
TOTAL	252	168	288	708

2.5. Limitations

It is important to highlight some limitations of the work carried out in this section to favor the improvement of future work.

Regarding the data, problems have been found in transcribing them due to the quality of the audio. These difficulties have been found in the English language used that characteristic of any of the participants with idiomatic mistakes that made complex the process of transcription and subsequent analysis of the data.

With regard to the analysis, they have found dragged from the data gaps from the transcript. In many cases, the transcriber was asked to review the multimedia-transcription and the data synchronizations in order to listen repeatedly the same fragment. It is considered that the general meaning has been captured in the interventions but the difficulty of the process and the possible error in this regard are noted.

At the theoretical level, it would be necessary to delve into the theoretical dialogue to reach some complete conclusions of the present study.

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Table 8 Participants First Group





Table 9 Participants Second Group

Table 10 Participants Third Group

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