MONASH University

Exploring Changes in

Worldview Orientations and

Perspective Consciousness:

Lived Intercultural Experiences on

Overseas Youth Expeditions

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Copyright notice

Abstract

Around the world, educators are feeling the impacts of widespread globalisation, and must in turn respond by preparing young people with intercultural sensitivity. Within the broader educational context, Overseas Youth Expeditions (OYE) are becoming increasingly popular. However, concerns of cultural insensitivity on these programs are being raised, with Allison & Higgins (2002) asking, 'Are we guilty of cultural (in)sensitivity in the countries visited?' (p. 23).

Previous studies into OYE have largely focused on participant outcomes, reflecting the general trend in the related space of outdoor recreation (Beames, 2004), with many parties involved in promoting participation in OYE claiming that overseas experiences result in in the 'development' of participants (Allison, Stott, Felter, & Beames, 2011, p. 187). Others claim that OYE increase levels of intercultural sensitivity, yet simply spending time in another culture does not automatically lead to this (Anderson, Lawton, Rexeisen, & Hubbard, 2006).

Currently, a positivist approach to intercultural theory remains dominant, with many scholars quantitatively measuring intercultural competence through a variety of scales (Bennett, 1986, 1993, 2004, 2013; Hammer, Bennett and Wiseman, 2003; Van der Zee and Van Oudenhoven, 2001). However, this is starting to change (see Rutherford, 2017).

Despite the popularity of these tests and measures of intercultural competence, very little is known about how intercultural phenomena are actually experienced and understood. Relying heavily on the works of pedagogue and phenomenologist van Manen (1986; 1991; 1997; 2014a-h; 2014; 2015; 2016), this project asked 'What is the experience of developing worldview orientations and perspective consciousness through overseas youth expeditions?'

This study involved participants from two groups; expeditioners and in-country-hosts (ICH). 16 Australian student-expeditioners, (aged between 15 and 18), one British expedition leader, and two teachers from the students' school made up the expeditioners. It also involved five Costa Rican ICH. Two ICH operated as both hiking guides and homestay hosts, one was a white-water rafting instructor, one was an in-country expert, and the other was a hostel owner. All ICH had had extensive experience working with OYE. A series of phenomenological empirical methods were engaged in (including interviews, storytelling, and story-sharing) in addition to an extensive range of reflective methods (in

various forms of reflection to analyse the empirical methods) to produce a series of outcomes for the study.

Using poetry, imagery, and tangible objects, alongside academic and phenomenological writing, this study pushes the current boundaries of intercultural theory, and adds to the current empirical work on OYE, revealing some of the more pathic dimensions of intercultural experience. These phenomena have not yet been the focus of great academic inquiry, perhaps in part because they are so difficult to measure through more positivist approaches.

Through the lenses of six lifeworld existentials, a series of plausible insights into participants' experiences were presented through their stories, revolving around the broad themes of connectedness and belonging to the larger world community, and the ideas of learning what, and how to value. The outcomes of the study highlight the factors that operated as facilitators of intercultural sensitivity in this project. They fell into three themes; educational, experiential and expeditionary.

Crucially, this thesis contributes original knowledge to intercultural theory by demonstrating how phenomenology can be used as a vehicle to further explore some of the more complex aspects of lived intercultural experience, drawing attention to the depths of experience of these phenomena which have not yet been widely explored. It also contributes to phenomenology methodologically by putting forth a series of original visual representations of intercultural lived experience which build upon previously written explanations of the Gadamerian concepts of the fusion of horizons, the Husserlian concept of the lifeworlds, and on van Manen's (2011e) metaphors of the 'webs of experience', and thematic 'constellations'. This study resulted in the novel creation of the concepts of the lifeworld hexagon, the lifeworld constellations, and the lifeworld suncatchers. Together, these ideas visually map participant's experiences of developing worldview orientations and perspective consciousness through OYE.

Declaration

This thesis is an original work of my research and contains no material which has been accepted for the award of any other degree or diploma at any university or equivalent institution and that, to the best of my knowledge and belief, this thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Jade Hailey Warner-Benedetti

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sliding down a volcano in an emergency evacuation!), and that only very little is actually needed to be truly happy.

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Additional notes

I chose to indent and single-space block quotes of 40 words and over, as to make it visually simple to differentiate direct quotes from my own written work. As I wrote chapter 4, it became clear that the direct quotes from participants needed to be more easily recognised and thus I have styled them in this manner consistently throughout the thesis.

This year, 2020, has seen the impacts of Covid-19 seemingly infiltrate every aspect of our lives. On many occasions in this thesis, I have had no option but to cite secondary sources. In preCovid times, I would have simply sourced, read, and cited the original documents. Unfortunately, for the majority of

2020, I have been unable to access printed resources due to the risk of cross contamination of the virus. Thus, I have relied more heavily on secondary and electronic sources than I would have otherwise done.

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List of Abbreviations

DMIS--- Developmental model of intercultural sensitivity

ICH --- In-country host

MUHREC --------------------------------------- Monash University Human Research Ethics Committee

OYE --- Overseas youth expedition

PC --- Perspective Consciousness

WHO --- World Health Organisation

WO--- Worldview Orientation

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1 Introductions

1.1 Setting the Scene: Current World Movements

> In the face of conflict across and within international borders, it is now more crucial than ever before, that individuals become sensitive to cultural difference. Current affairs are all too easily conceptualized as a 'war on terror' or a 'clash of civilizations' In this context the need to recognize, tolerate and, at best, understand cultures other than that of the state into which people are born, has never been more vital (Coulby, 2006, p. 246).

Most countries around the world are experiencing rapid increases in cultural diversity, and this is contributing to widespread globalisation. Although there are many positive aspects to this more interconnected world, an equal amount of concern stemming from intercultural conflicts exists. In these circumstances, perhaps learning to deal with these challenges in non-conflicting, and non-violent ways could help the communities involved. To understand and continue to solve the global issues that today's young people are certain to face in the future, it is crucial that they develop the appropriate intercultural skills that allow them to work well with people from backgrounds that are very different to their own (Cushner & Chang, 2015). We desperately need to investigate ways to move people towards greater intercultural sensitivity, and programs that provide individuals with face-to-face contact with people from different cultures (to their own) seem to be the most promising in terms of positive intercultural outcomes (Anderson, Lawton, Rexeisen, & Hubbard, 2006).

As I write this introduction to my thesis in the year 2020, we sit in the midst of a global pandemic caused by the disease COVID-19, a new form of coronavirus that causes severe acute respiratory syndrome coronavirus 2, or SARS-CoV-2 (World Health Organization [WHO], 2020). In early 2020, the WHO declared the virus a public health emergency of international concern [WHO, 2020), which was 'an extraordinary event' that constituted a 'public health risk to other States through the international spread of disease', crucially adding that it 'potentially require[d] a coordinated international response' (Griffiths

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& Chavez, 2020). In the effort to slow the virus, strict restrictions on travel have been implemented, and international mobility has suddenly and dramatically come to a halt. Like any issue affecting individuals and communities spread across different locations and cultures, responding to this global pandemic calls for an international and interculturally cooperative response, in which the various peoples of the world might embody intercultural sensitivity to work alongside people from cultures that differ to their own.

I would like to note that the majority of this doctoral project was undertaken prior to the emergence of this global health emergency, meaning that the conditions were 'pre COVID'. This means our world was without the increasingly tightened restrictions on travel, and the physical distancing measures we now experience as part of our 'COVID normal' or 'new normal' lives did not exist. Indeed, if I had carried out this research in today's world, the questions I asked may well have been quite different to cater to COVID conditions. With this in mind, please appreciate that the time and context in which the majority of this project was undertaken was a very different place and time to the world in which we find ourselves today. Despite these current unprecedented world conditions, it is becoming clearer that as global citizens, we are perhaps now even more inter-reliant on one another as a world community.

Although the following passage was penned by Lee Olson and Kroeger back in 2001, the sentiment of their words feels more relevant now than perhaps ever before. We may apply these ideas to some of the most pressing global issues of the present times: global politics, climate change, terrorism, extremism, and the challenges we are up against as we learn to live with the threat of Covid-19.

> The continuing explosion of strife between nations and peoples attests to the urgency of addressing this global intercultural phenomena [sic]. We are not hopelessly unaware, and destructive relations are not inevitable. . . However, we have to purposefully forge another global paradigm and intercultural communication skills. As we look at the global issues we are facing . . . it is clear that our very existence depends on our willingness to respond [to these issues with intercultural sensitivity]. These matters require global collective action. (Lee Olson & Kroeger, 2001, p. 117)

In response to these calls to forge global paradigms and improve intercultural skills, I undertook this research with a particular focus on people's experiences of intercultural phenomena. More specifically, this thesis explores how changes in intercultural sensitivity are experienced through overseas youth expeditions (OYEs). Before delving into the finer details of the project, I outline the chapter.

1.2   Introducing the Context of the Project

In pre-COVID times, alongside increasingly accessible international travel, the globalisation of outdoor education has taken place (Allison & Higgins, 2002). Outdoor education as a practice and

philosophy has continued to be influenced by much larger global forces. Related to outdoor education are OYEs, a growing form of overseas experience offered to young people in secondary school programs around the developed world. A group of overseas youth expeditioners (hereon referred to as 'expeditioners') typically comprise between seven and 20 students (usually between the ages of 14 and 18) from one or two schools from a developed nation, along with an accompanying teacher or two from their school and a professional OYE leader. OYE leaders are often trained outdoor education or outdoor recreation leaders but may have different professional backgrounds in leading and working with large groups of people in the outdoors. OYE leaders have also often travelled extensively, often to remote regions of the world for extended periods of time. The expedition group travels to a developing nation, or group of nations, for a period of approximately 3 to 4 weeks. A typical OYE consists of three main phases: volunteering (a community project such as working in a local school or at an animal sanctuary), a physical expedition (often a hike, where local guides are employed to help the group), and time to acclimatise, relax, and do recreational and touristic activities.

The aims of OYEs are as broad and diverse as the organisations that offer them and the participants involved in them. However, 'travel and overseas experiences, particularly those involving some form of outdoor education [including OYE], are regarded by many young people, parents, university admissions departments and employers as beneficial to a young person's development' (Allison, Stott, Felter, & Beames, 2011, p. 187). As part of this 'development', many claim that these types of experiences bring about intercultural sensitivity, yet immersion in a different culture alone does not necessarily ensure increased intercultural competence or sensitivity in participants (Anderson et al., 2006).

This project looked within the context of OYE, seeking to learn more about how intercultural sensitivity is experienced by those involved, including the expeditioners and the local people (in this case, Costa Ricans, affectionately known as 'Ticos') who are involved with such programs.

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1.3 Introducing the Project

The aim of this project was to understand what it feels like for participants to live through changes in their intercultural sensitivity—namely, changes in their Worldview Orientations (WOs) and senses of Perspective Consciousness (PC). The OYE context was an Australian OYE group who travelled to the host countries of Nicaragua and Costa Rica in Central America for 3 weeks. This study includes the voices of Costa Rican people who were directly and indirectly employed by the OYE organisation through their roles as outdoor guides, tour operators, and accommodation providers.

1.3.1 Key Terms

I am mindful that, at times, a definitional approach 'myopically loses sight of the key features under study' (Tarc, 2019, p. 734), and I therefore do not wish to spend a large portion of the introductory chapter defining each important term used in this research (see Chapter 2 for a further elaboration of the key terms). Yet, I appreciate there is a need at this early point to openly share with the reader my understandings of some of the key terms I have used throughout the thesis. With this balance in mind, at this stage I provide some of the definitions that my understandings most closely align with to consider the terms 'intercultural sensitivity', 'culture', 'worldview', and 'Perspective Consciousness'.

Perry and Southwell (2011) stated that intercultural sensitivity is explored in two main ways in intercultural communication literature—first by Chen and Starosta (2000), who described the affective (felt) aspect of intercultural communication competence, and second by Bennett (1986, 1993), where it is conceived in a developmental manner, as the phenomenological experience of cultural difference. Further, Hammer, Bennett, and Wiseman (2003) defined intercultural sensitivity as the 'ability to discriminate and experience relevant cultural differences' (p. 422). I align well with Bennet and Castiglioni's (2003) definition of culture as 'the pattern of beliefs, behaviours and values maintained by groups of interacting people' (p. 251), as well as with Hammer et al.'s (2003) description of a cultural worldview (hereon referred to as 'worldview') as 'the set of distinctions that is appropriate to a particular culture' (p. 423). With regard to the term 'Perspective Consciousness'

(PC), I turn to Hanvey (1982), who defined this term as

the recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape consciousness detection and that others have views of the world that are profoundly different from one's own. (p. 162)

This project enquired into participants' experiences of both WOs and PC through their involvement in OYEs, by asking the following questions.

1.4 Research Questions

The guiding research question, and all three subsidiary questions, were asked with regard to both groups of participants and in the context of their involvement with OYEs.

The guiding research question is 'What is the experience of developing worldview orientations and perspective consciousness through overseas youth expeditions?'

To find out more about this, I asked three subsidiary research questions:

1. How are worldview orientations and perspective consciousness understood and experienced (through experiences on OYE)?

2. How do the lived, face-to-face intercultural experiences on OYE influence the development/shifting of worldview orientations and perspective consciousness?

3. What is the lived experience of shifting worldview orientations and developing a sense of perspective consciousness?

Despite concerns being raised about this growing cultural phenomenon, (Allison & Higgins, 2002; Allison & Beames, 2010), there are still relatively few sociological investigations that have enquired into OYE, and very little is known about the types of impact they are having on the people involved (Allison et al., 2012; Allison & Von Wald, 2010; Pike & Beames, 2007). With these points in mind, my rationale and justification were formed, and I set out to uncover more about what it was actually like for participants to experience changes in their intercultural sensitivity through experiences on OYE.

Specifically, I inquired into what it felt like to experience changes in one's WO and focused on what it was like to gain, or build upon, one's sense of PC in the context of OYE. The main point put forward in

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this thesis is that intercultural concepts, including worldviews, WOs, PC, and intercultural sensitivity, can and should be investigated as lived experiences to uncover more about them and to learn how they are understood and experienced by those involved in OYEs. Asking this type of question is common practice in phenomenological studies, with van Manen (1990) explaining that phenomenology can be used to help others to understand what something feels like, or for someone to live through something.

During my research I learned much more about the nature of these two intercultural phenomena, WOs and PC. I aspire to encourage these intercultural qualities in others, with a dream of building bright and equitable future. I am looking towards a world where people from diverse backgrounds are mutually respectful and understanding of one another, where global citizens demand social and cultural justice for all communities in the world, and where peaceful intercultural understandings are the norm, not the exception.

1.5   Introducing the author and the project

As the author of this thesis, it is important to offer the reader some insight into who I am, and my interest and experience with the topic. I will also share some of the details of the organisation that operated the expedition at the centre of this study, and information about the participants.

As a child, I was always interested in learning about and from people who had travelled widely. Although my family were not in the financial position to travel internationally, my parents, artists and musicians, had friends who had, and they invited people from many different cultures into our family home regularly. After attending a public primary school (which are mostly free, and are non-denominational in Australia), I attended an independent Christian secondary college. Coming from a largely non-religious family, I soon became acutely aware of the many impacts that religion (and at the time, other factors including family beliefs, class and race), can have on the ways individuals see the world. I relished in religion class, as I became fascinated by the different ways my classmates engaged or disengaged in theological discussions.

It was during these years in my secondary schooling that I undertook my first overseas travels with my family to South East Asia. I thoroughly enjoyed this adventure, and soaked up the atmosphere of the cultures and people through each of my senses. Soon after returning to Australia, I began searching for ways to travel more widely, with relatively little money. A friend had participated in student exchange and had recently returned from a year in a small village in the remote North of Thailand. She was fluent in

Thai, and her stories of adventure, friendship, and culture fuelled my desire to travel even further. So, at the age of 16, I applied and was accepted to take part in a month-long exchange to the U.S.A., where I travelled briefly to Mexico. I had also applied to participate in a year-long cultural exchange to Costa Rica. So, with only enough time to unpack, wash and re-pack my clothes from the U.S.A., I again boarded a plane and returned to the Americas. It was during this time in Costa Rica that I further developed my awareness of my own cultural worldview, and subsequently, formed a greater understanding of others' worldviews. Through my interactions with cultural others, I became more aware of the concept of multiple realities within the world (for further details of my experiences, see appendices 1-7).

After my student exchanges I returned to school to complete my final year of formal schooling (the Victorian Certificate of Education). I truly enjoyed participating in outdoor recreation classes, and decided to pursue a career in the outdoor recreation sector. I completed a two-year diploma of outdoor recreation, and then went on to work as an outdoor leader, guide and facilitator. This allowed me to travel Australia widely. It was incredibly fun! However, the sporadic nature of outdoor leading in Australia meant I was not able to form ongoing relationships with participants. Typically, I would meet and get to know a new group of young people and teachers once or twice each week, and then, sadly, never see or hear from them again. During these years, I was also volunteering as a support person for the exchange organisation I had been to Costa Rica with, here in Australia. I found this very satisfying, as I was able to form long-term relationships and forge ongoing bonds with the people I worked with. I realised this was the missing link with my career in the outdoors, so I decided to train as an outdoor education and physical education teacher. With a few gap years for travelling embedded, I undertook a double degree in the Bachelor of Sport and Outdoor Recreation, and Education (secondary, physical education and outdoor education).

I was still working as a freelance guide, and I was in the final stages of training to be an overseas youth expedition leader (with the organisation at the centre of this study) when my health took a turn for the worst, and was subsequently incapacitated for the following 5 years, unable to fulfil neither of my

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dual dreams; to become an outdoor education and physical education teacher, and to lead expeditions for Australian students in Central America. With this turn of events, came a lot of time to lie still and think. For the first time in my life, I could not rely on my body to take me places, or to get me through the simple tasks I needed to undertake, to get through the day. I had only my mind, and with it, I began to wonder. I wondered a lot more about how cultural worldviews were shaped and how people oriented towards them, and although I did not have a name for it at the time, I thought a lot more about perspective consciousness. Did everyone who travelled experience this phenomenon, or was I alone in my thinking? How was it developed? How was it experienced?

When I was well enough to hold up an iPad and read while I lay flat on the couch, body recovering, I enrolled in my Honours degree in Education. Through these studies I began to tease out my wondering, and developed a series of questions about how OYE leaders developed and experienced cultural empathy and open mindedness, which I later asked a group of OYE leaders who were contractually employed by the OYE. I learned that I had a lot more to learn, and I wanted to know more. This led me to undertake my doctoral studies, where, guided by my supervisors, I was able to ask further questions from not only leaders, but from participants (including teachers and student participants) and in-country-hosts, resulting in this thesis.

The OYE organisation in this study was selected with intention. To undertake the research in the foreign culture I was most familiar with, I had to find an OYE organisation that was already running expeditions to Costa Rica. I also had a limited timeframe with which I could gather data, and this organisation, being one of Australia's largest, had multiple trips already booked in with schools at the times I had set aside for this aspect of the research, whereas other relevant organisations did not go to Costa Rica, or were not going during the times I could attend. The OYE organisation were a privately owned, and were very open to me researching their expeditions, to which I continue to be very grateful.

Thankfully, an independent school within close proximity to my home had booked their expedition to Costa Rica during this exact timeframe, and contacted me wanting to participate in my study. The school involved in this research was located in the South Eastern coastal suburbs of Melbourne, Australia. Fees at this school were high, with annual parent/guardian contributions set well above 30,000 Australian dollars per domestic student.

I met the group (as part of a larger cohort of expedition teams) at their school twice, before reuniting with my chosen expedition team in Costa Rica. During the expedition, I met again with them on three separate occasions, in three separate locations. We reunited as a team in the months after

returning at their school to undertake a further group interviews, and I then carried out a series of of individual and paired interviews in Australia.

The Costa Rican cohort, who I call in-country-hosts (ICH), contacted me via email wishing to participate in the study. Prior to meeting them in Costa Rica and online, we liaised via email. Interviews with ICH were carried out both in Costa Rica, and via Skype, email, and other online applications.

In the OYE group (who I call the expeditioners), the student participants were aged between 15 and 18, and the OYE leader and teachers were mid-30's to mid-40's. All participants in the OYE were Australian citizens, and the leader was English. This study directly involved 5 ICH, who were aged between 20 and 60, all of whom were Costa Rican (with one dual Costa Rican/Colombian dual national).

1.6 Main Findings

In orienting myself phenomenologically to the research, I aimed to uncover aspects of intercultural human experience that have not been fully explored or revealed through other (usually dominant) methodological approaches (Wattchow, 2006) in current intercultural theory. As phenomenology does not aim to gain rational insights into essences or structures of experience, it instead allowed me a much deeper understanding of meaning of my exploration of participants' lived experiences of intercultural sensitivity (Matthews, 2002). In place of 'data', stories are shared between me, as researcher, and participants, during group, paired, and individual interviews, where I encouraged participants to tell stories as 'concrete examples' (van Manen & Adams, 2010) of their lived experience accounts of the phenomena of interest. These stories are presented through the six lifeworlds of Time, Space, Body, and Things and Technology, Language, and Relations, and then investigated as related to the research questions and through visual presentations. Through engaging in a number of phenomenological methods, I found that through the educational, expeditionary, and experiential conditions of OYEs, participants experienced changes in their WOs and senses of PC through two overarching themes. The

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first theme covered values; specifically, participants experienced changes in how and what they valued. The second theme related to gaining a feeling of belonging, where they felt connected to and a valuable part of the wider world community. In speaking back to the guiding research question, the research found that the experience of developing WOs and senses of PC was akin to holding up a suncatcher as experiencing one's own worldview and trying to look through a second suncatcher in an attempt to see through another's. A series of visual representations of the study's findings depicted suncatchers and shadows. The suncatchers representing participants' worldviews are beautiful as they reflect light and rainbows (representing the positive and easily seen aspects of their intercultural experiences), whereas the shadows (representing the more undesirable aspects of intercultural experience) are more difficult to see and uncover. Through the sharing of stories and visual representation of the insights, I have tried to become more of a story-teller over story analyser in a move away from

> an analysis of [the] story toward analysis is the story, [representing] a shift from telling to showing. Thus, another feature that often distinguishes story analysts from storytellers is that the former tells a story and theory while the latter shows a story and theory. (Smith , A. C. & Sparkes, 2009, p. 282, emphasis in original)

Yet many researchers privilege analysis over story and see the story as merely data for analysis, but this can be changed (Ellis & Bochner, 2006). In using hermeneutic phenomenology, I harnessed the power of story-telling, analysis, poetry, and visual communications to reveal what it felt like for participants to live through changes in their intercultural sensitivity.

1.7 Significance of the Study and its Contribution

This project is significant in its use of hermeneutic phenomenology to uncover aspects of intercultural phenomena (including the 'pathic', or felt aspects of intercultural experience) that have not yet largely been the focus of previous research or inquiry. It reawakens the experiential and lived qualities of intercultural phenomena in a deeper and more wholistic manner (van Manen, 2014). It places aside current and historical intercultural theories that aim to predict, measure, and account for the moving of people to higher levels of intercultural sensitivity, thus making room to 'read, listen, ponder, analyse, question, and stimulate thinking. [In doing so, I have] sought to produce a thesis that [is] 'thought-full,' thought-provoking, and 'one that reflects on life while reflecting life' (van Manen, 1997, p. 368).

To be clear, this study borrows the terms WO and PC from intercultural theory and looks at them in new, phenomenological ways. It does not involve concepts from cross-cultural theory. Where cross-cultural theory is primarily concerned with the comparisons of communication across different cultures

(Gudykunst, 2003), intercultural theory on the other hand, is interested in the space that exists between people from different cultural backgrounds, when they come together.

I would also like to clarify at this early stage, that I do not claim to be the first to consider other cultures with regard to Overseas Youth Expeditions. Many others have enquired into this space in different, yet important ways. Some of the most notable include (but are not limited to) Allison (2000) who looked at post-expedition adjustment and reverse culture-shock, and Charleston (2008) and Charleston, Gajewska-De Mattos & Chapman (2018) (who enquired into cross-cultural issues in relation to OYE managers), Beames (2005) who investigated the social construction of self through participation in OYE, and Takano (2010) who undertook a retrospective study on the long-term impacts of expedition participants, finding that they had lasting influence in their lives 20 years after their experiences.

The literature around related phenomena, including the broad array of overseas programs for young people, have long been the topic of prior research, for example, papers from Sitsworth (1987) and Sitsworth and Sugiyama (1990) investigated those who took part in overseas experiences as far back as the late 1980's and early 1990's. They were interested primarily in personality changes in (United States) American teenagers who had participated in month-long overseas programs in Japan.

Another example of similar spaces being investigated previously, include work by Fabrizio and Neill (2005), who drew out the connections between outdoor programming to cross-cultural theory.

Although an entire literature review covering every possible connected and associated field of study that could be significant to this project is not possible within the pages of this thesis, the most significant and most closely related will be delved into in further detail in chapter two.

However, at this stage in the thesis, what is important to express is that as far as I have been able to ascertain, the idea of using hermeneutic phenomenology to investigate the lived experience aspects of the intercultural notions of WO and PC, has also not been inquired into thus far. Nor have the lived

qualities of these concepts been investigated specifically with regard to OYE. This is where the originality of this project sits.

Additionally, this study is novel in its inclusion and placement of the lived experiences of school teachers and individuals from the host country who were involved in expedition groups (both as direct employees of the OYE organisation, and as independent operators and contractors who had a lot of involvement with OYEs).

This study also contributes new theoretical concepts (including the lifeworld hexagon, the lifeworld suncatcher, the rainbow, and the shadows) delivered by various means (including the written word, visual and tangible communications) to the fields of intercultural theory and phenomenology, and to the literature to date on OYE. The most significant ideas are demonstrated to the reader over chapters 5 and 6.

1.8 Layout of the Thesis

This thesis is clearly divided into six chapters: introduction, literature review, methods and methodology, lifeworlds, discussion, and conclusion.

Chapter 2 is split into four main sections. The first outlines the historical foundations of OYEs and social science research, and the second describes the context and key concepts of the research. The third section locates OYEs among related fields (including experiential education, outdoor education and recreation, community services and related concepts, backpacker culture, international education and student exchange, and the gap year phenomenon). The fourth and final section links the significant intercultural literature to OYEs. Continuing the trend set in this introductory chapter, the literature review continues to be littered with discussion of and examples of hermeneutic phenomenology as methodology. I chose this over providing a separate methodological chapter because it is infused into every aspect of the project and therefore impacts each chapter also.

Chapter 3 discusses the phenomenological approach as both a methodology and method. This chapter firstly introduces the philosophical paradigm by detailing the role the methodology had in underpinning the study. The chapter then moves to outline the phenomenological and hermeneutic phenomenological methods I undertook in order to carry out the research. This is made clear by breaking down the activities I engaged in, into three sub-categories comprising of the foundational activities, the empirical research methods, and the reflective research methods.

Chapter 4 consists of six minichapters based on the six lifeworlds found in the project: Time, Space, Relations, Things and Technology, Language, and Body. The minichapters each present a series of stories as lived through by participants. Only minimal discussion occurs in this chapter as I help 'point' the reader to examples of where participants underwent changes in their intercultural understandings and sensitivity.

Chapter 5 discusses the findings revealed in the stories shared in Chapter 4. It uses story, poetry, visual communication, and tactile senses to express the outcomes of the research. It finds two main themes from the series of stories and clearly articulates the lived experiences of participants as they underwent changes in their intercultural sensitivity.

Chapter 6 concludes the thesis. In this chapter, I summarise the key outcomes of the research visually, by concisely re-presenting the outcomes of the research, drawing the reader's attention back to the ways that the stories conversed with each research question specifically. The study both begins with and ends in a sense of wonder.

1.9 Story Time

Before presenting to you my first of four personal stories, I must first explain that I have had to remain mindful that as a phenomenologist, I am not trying to share my biographical, autobiographical, or purely private details through my writing; rather, my intention in sharing these stories is to draw on my lived experiences because I know that my 'own experiences are also the possible experiences of others' (van Manen, 1997, p. 54). I have also tried to exemplify an writer who is both artful and persuading (Barone, 2000), meaning I

> Understand. . . the necessity of relinquishing control over the interpretations placed on a story, inviting an aesthetic reading whereby readers interpret the text from their own unique vantage

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points, [therefore] contributing their own questions–answers–experiences to the story as they read it, as co-participants in the creation of meaning. (Sparkes, 2007, p. 540)

I was also inspired by Aoki (1992) in offering these short stories, which seek to point to, more than they tell, what it means to be oriented in a way that allows the essence of

[in this case, intercultural sensitivity] to reveal itself to us . . . Prosaic words are often inappropriate when describing certain phenomena. I find it so when I try, as I am doing here, to talk *about* the essence of [a particular topic]. All I can do is point, hoping that the pointing will help us to begin to allow ourselves to hear the voice of the essence of [the phenomenon] that lurks concealed, but nevertheless calls upon us. (pp. 20–21, emphasis in original)

Additionally, I echo Sparkes' (2007) hope that 'the reader might think *with the* stor[ies] and see where [they] take . . . them' (p. 540, emphasis in original). I do not, however, completely abstain from explicitly analysing stories:

Analysis and story also can work together. There's no reason to preclude adding traditional analysis to what we do, as long as it's not treated as necessary to legitimize our stories. [Although does this miss] the point of how stories can and do theorize? (Ellis & Bochner, 2006, p. 444)

With this in mind, I have tried to allow the stories, *and* the instances where I have chosen to analyse, to live and breathe meaning and lived experience (Smith, A. C., & Sparkes, 2008).

In choosing to embrace this hermeneutic phenomenological perspective, I engaged in a process of self-reflection (Laverty, 2003), which led me to write the first four stories (which I will direct you to at the end of the next section titled 'Beginning with a sense of wonder').

1.9.1 Beginning with a sense of wonder

Philosophy (and therefore phenomenology) is often said as beginning with, or surrendering to, a state of wonder (van Manen, 1990). Being a phenomenologist does not come from understanding and knowing philosophical and phenomenological literature in depth; rather, it is about 'becoming infected with a certain pathos', which allows one to be open to the world, and by embodying a 'wondering attentiveness' that acts as a catalyst for phenomenological study (van Manen, 1990, p. 31). 'Heidegger suggests that phenomenological thinking compels us into the basic disposition of wonder. What does this mean? Wonder is a disposition that has a dis-positional effect: it dislocates and displaces us' (van Manen, 1990, p. 37).

So how does one move from a sense of wonder to the mode of questioning to address that wondering attentiveness?

A phenomenological question may arise any time we have had a certain experience that brings us to pause and reflect. Even the most ordinary experience may bring us to a sense of wonder. Perhaps we suddenly think back to an event that struck us. Or someone made a comment about something that we experienced. And we wonder: What is this experience like? How does the meaning of this experience arise? How do we live though an experience like this? And thus it may happen that an ordinary experience may suddenly appear quite extraordinary: we become aware of the phenomenal phenomenality of a phenomenon! (van Manen, 1990, p. 31)

With these words in mind, I began to think about some of the personal stories I wrote at the beginning of my doctoral journey. I was writing from my lived experience and have since continued to weave these 'personal experiences into the intersubjective realm of the phenomenological universal' (van Manen, 1990, p. 390). As you read through these pages, you will see these stories threaded into the text. I now tell you four stories from my experience as an exchange student in Costa Rica. I do this to share some of the moments that contributed to my personal sense of wonder as experienced via epiphany and story. These experiences are just four of many that gave me insights into another worldview and pushed me along my own path towards experiencing a deeper sense of PC.

> Given that I have chosen to offer [these] stor[ies] for consideration, then the stor[ies] must do [their] work, on [their] own, as stor[ies] . . . As part of this process, should the stor[ies] I have offered resonate with readers, then I hope they will look after the stor[ies] and, when it is needed, share [them] with others. (Sparkes, 2007, p. 541)

> Please see Appendices 1, 2, 3 and 4 for the first four of my personal stories.

> In the next chapter, I dive into the literature surrounding the project.

2 Introducing and Locating the Study: A Review of Relevant Literature

2.1 Chapter Outline

I begin the chapter by outlining the histories of research more broadly, then move to consider the histories of social science research and the foundations of OYEs. I justify the study by discussing the educational context of OYEs and give the key terms used in this thesis. I locate OYEs among related phenomena, including experiential education, outdoor education and recreation, community service (and related phenomena), backpacker culture, international education, international student exchange, and the gap year. I give an overview of the existing intercultural literature surrounding the intercultural phenomena on which this study is based. This includes a brief overview of relevant intercultural theories and conceptual histories of intercultural communication and intercultural competence. I also discuss the Western bias in intercultural theory, and conclude with the ABC of intercultural theory. I had considered dedicating a section of this chapter solely to my hermeneutic phenomenology (including its varied history) but eventually decided to embed it throughout each chapter, by discussing it and/or referring to it in the context of that chapter. In the end, I found the most important thing to do was to infuse it in my practice when writing the thesis.

2.2 Historical Foundations of Overseas Youth Expeditions and Social Science Research

2.2.1 Colonial and imperial histories of research

It is the assumption of ethnocentric superiority that typifies a colonial attitude in many aspects of history, and it can be argued that some of these have carried through into modern times. Therefore, I began the literature review by bringing my awareness to how these traits might still be living on through OYEs. In her book *Decolonizing Methodologies*, Smith, L.T., 1999) deemed research 'one of the ways in which the underlying code of imperialism and colonialism is both regulated and realized' (p. 7), describing the act of research as far from innocent and as something that takes place against a specific backdrop of political and social contexts. The term colonialism is strongly tied to the concept of imperialism, and it is generally agreed that colonialism is only one way imperialism is acted out. Smith, L. T. (1999) recites the

various forms when detailing the dominant types of European imperialism that stretch back to the 15th century: '(1) Imperialism as economic expansion; (2) imperialism as the subjugation of "others"; (3) imperialism as an idea or spirit with many forms of realization; and (4) imperialism as a discursive field of knowledge' (p. 21).

In the past, the colonies of empires were seen as laboratories for (Western) science, and theories that emerged from exploring and taking advantage of these places and people formed the 'totalizing appropriation of the Other' (Smith, L. T., 1999, p. 65). It was assumed that the coloniser was superior to the colonised, that a Eurocentric knowledge and interpretation of history was the only correct understanding to hold, and it was rightfully justified as the dominant discourse of the times (Wearing & Ponting, 2006). Research 'through imperial eyes' describes an approach that assumes that Western ideas about the most fundamental things are the only ideas possible to hold, certainly the only rational ideas, and the only ideas that can make sense of the world, of reality, of social life, and of human beings (Smith, L. T., 1999, p. 56).

2.2.2 Religion as an early justification of colonial activity

Colonialism worked well with the aims of Christian missionaries in the 18th and 19th centuries. Despite any good intentions of missionaries, Christian ideals were manipulated to suit the needs of a colonial system and used for 'systematic study and debate which would then be used to regulate all aspects of social and spiritual life' (Smith, L. T., 1999, pp. 48–49) for the colonised peoples. Well documented is the value that the West has placed on the individual as 'the basic social unit from which all other organizations and social relations form' (Smith, L. T., 1999, p. 49). This cultural understanding reaches into Western religions and belief systems, which also place the individual at the centre of society (Smith, L. T., 1999). Missionary ideologies eventually began to be replaced by the West's notion of its own 'superior evolutionary status' as the key justification for colonialism (Connell, 2007).

Connell (2007) used the terms metropole and periphery to make clear the 'long-lasting pattern of inequality in power, wealth and cultural influence that grew historically out of European and North American imperialism' (p. 212). On many occasions when Westerners have been faced with the values and organising structures of other societies (including alternate religions and worldviews), the metropole has remarketed its culture/s as offering 'something "better", reflecting "higher orders" for thinking . . . [on the basis that they are] less prone to the dogma, witchcraft and immediacy of people and societies which [are] so "primitive"' (Smith, L. T., 1999, p. 48). Western values were (and in many societies, still are) presented as universal truths, essential to the success of a 'civilized society' (Smith, L. T., 1999, p. 48). In these conditions, it has been difficult for groups of less dominant peoples to retain their own belief systems and identities while under the dominating powers of the West.

2.2.3 A (critical) historical look at social science research

Connell's (2007) book *Southern Theory* is a strong example of work that pays attention to the imperial footings that support the framework of social science research. Looking more specifically at the original basis of sociology, the author contemplates the history of this strand of social science as it relates to imperialism: 'Sociology was formed within the culture of imperialism, and embodied in intellectual response to the colonised world. This fact is crucial in understanding the content and method of sociology, as well as the discipline's wider cultural significance' (Connell, 2007, p. 9).

Regarded as respected researchers of their time, scholars such as Sumner, Spencer, Wards, Kidd, Hobhouse, and peripheral figures like Crozier constructed a tale of social evolution (which attempted to normalise extreme global differences) that became very popular in colonial settlements (Connell, 2007). Imperial power has simply been shifted through ethnography, where colonialism has been erased, only to be replaced with sociology (Connell, 2007).

2.2.4 Australians and Latin Americans represented in early Western research

In the context of Australia, Charles Darwin's influence on the metropole's understanding of Australia and Australian Indigenous culture must be examined. Connell (2007) characterised Darwin not as hostile to the Indigenous Australians whom he met, but as taking a view of them as a much more primitive people than the British. This is demonstrated through the terminology taken from Darwin's writing in 1839 when he insultingly referred to the group of Indigenous Australians who hosted him as

the 'lowest barbarians' (Darwin, 1839, as cited in Connell, 2007, p. 426). At this point in time, this attitude by the imperial powers towards Indigenous people the world over remained unquestioned.

Meanwhile in Latin America, these same practices of importing methods of analysis from the metropole and applying them to 'the raw materials of local society' (at the expense of local populations) were also being carried out (Connell, 2007, p. 140). Since these times, the faces of colonialism and imperialism have continued to evolve, with academic justification now propelling social science as the driving force behind the acts of the metropole.

2.2.5 Historical foundations of the overseas youth expedition

In this section, the origins of OYEs are traced to a number of interrelated concepts and events that have occurred throughout history. When added together, these stories illustrate the historical scenes from which today's OYE emerges.

The first component covers topics including the first recorded OYE, links with the 'Grand Tour', the lasting effects of the Bourke and Wills expedition, Australia as a colony, and lessons from international student exchange, including Ogden's (2008) 'colonial student' and 'colonial system'.

2.2.6 First recorded overseas youth expedition

The Public Exploring Society (now known as the British Exploring Society) in the United Kingdom arranged the first recorded program that escorted a group of public school (known as private schools in Australia) students overseas for expeditionary purposes. The students visited Finland to explore in 1932 (Allison & Beames, 2010; Allison, Davis-Berman, & Berman, 2012; Stott, Allison, Felter, & Beames, 2013). Entry into public schools in the United Kingdom is both selective and expensive, with the common underlying threads of elitism and exclusivity continuing to permeate the history of OYEs.

2.2.7 Tracing back to the Grand Tour

In times gone by, young men from wealthy Australian families (following those from a similar social class in the United Kingdom) often took part in a Grand Tour of Europe when they came of age. The Grand Tour (also known as a continental tour) was seen as a fundamental aspect of informal aristocratic education (Dent, 1975). This type of travel often took part once formal secondary or university studies were complete. For those families sending their sons to take part in the Grand Tour, a different type of 'worldly' learning was understood to occur through travel and experiences overseas with others who were linguistically, artistically, and culturally different to them. From a U.K. perspective, Dent (1975) reflected upon these families involved in the Grand Tour, considering the social class that they were generally from. He stated that at the height of popularity of the Grand Tour, the 'landed classes' (a traditionally wealthy class of people who owned land and often participated in Grand Tours of sorts), approached overseas travel as follows.

> There seems no reason to suppose that the landed classes in the eighteenth century did not make full use of the advantages that comparative wealth, leisure, and mobility gave them in order to travel at home and abroad. Travel was thus firmly established as part of their informal education. (Dent, 1975, p. 177)

It takes no stretch of the imagination to recognise how some of the key aspects and ideals that are associated with the Grand Tour have translated into in today's OYE. Perhaps it is simply a more modern and only slightly more accessible version of what has been occurring over the past few hundred years. Issues of equity and inclusion in regard to OYEs remain relatively untouched by researchers.

2.2.8 Modern Overseas Youth Expeditions

In 2011, Allison et al., stated research investigating OYE was still in its infancy. However, two early examples of research on OYE-type expeditions are found in Grey (1984) and Kennedy (1992). Grey outlined the previous decade (from the mid-1970's to mid-1980s) as signifying a shift in the types of participants OYE involved; where historically, they had been engaged in almost exclusively by the upper classes, OYE were now being provided for young people from all types of socioeconomic and sociocultural backgrounds. Soon after in 1992, Kennedy wrote about a 10-week expedition to the Sahara desert with a group of youth from the inner city in the UK.

From here, it has become clear that expeditions can be carried out in diverse ways, for multiple audiences, and for a range of reasons. Although there is much anecdotal evidence to support the claim

that the primary aim of many expeditions is the personal development of young people, the empirical work to support the nature of such benefits is limited, and ranges in quality (Allison et al., 2018).

2.2.9 Expeditions in general

Expeditions in general have been well researched as a vehicle for learning (see Ashby, 1999; Mortlock, 1984). Expeditions provide a solid context for social aspects of development, including the exploration of values (Allison & Von Wald, 2010). Along with many other developed nations, there is a long history of Australian youth expeditions that have been carried out both within Australia and in international settings. In the Australian context, OYEs can be traced to the United Kingdom where strong connections to British expeditionary practice are found. Although highlighting that a definition of an expedition has not yet been agreed upon in the literature, Allison et al. (2012) defined expeditions as 'experiences that involve physical journeys (e.g. walking, sailing), have some degree of uncertainty involved, and some self-sufficiency (e.g. carrying personal equipment and food supplies)' (p. 488). They added that youth expeditions are typically carried out in different places and cultures to those familiar to the youth involved (e.g., if the young people are from the city, the expedition would often be in the country and vice versa). For this project, I settled on this definition.

2.2.10 Ogden's colonial student

Ogden (2008) posed that aspects of colonialism are still being practised in current times, with many practices being enacted through a number of international programs. Some terms that he used to discuss these notions (which he described in the context of international student exchange and student mobility from a U.S. perspective) are the 'colonial student' and the 'colonial system' (pp. 36– 43). He reflected upon the new demands placed on universities around the world to provide international

students with every desire they may have, such as 'modern conveniences' and 'familiar amenities', often without considering the impact that these requests (or demands) may have on the local communities being visited (p. 37).

> OYEs and organisations could learn a great deal from the problems facing those involved in international student exchange. Aspects of Ogden's (2008) key notions of the colonial student and the colonial system may be considered by OYE groups and organisations that may be willingly or unwillingly reproducing notions of colonialism in their practices.

Although outside the scope of this research, who is able and unable (financially, socially, culturally, or physically) to participate in OYEs is a subject that requires and deserves more attention from both practitioners and researchers alike (see Pike & Beames, 2007, for an example of one OYE organisation in the United Kingdom that has found ways to be more financially and socially inclusive). This review instead continues to focus on OYEs from a historical perspective, so that its roots may be exposed and issues that impact the project may be acknowledged. In taking this critical lens to the origins of OYEs (and related phenomena), their elitist, exclusionary, and aristocratic foundations continue to unfold.

2.2.11 Towards a brighter future

Despite the harsh realities of colonial and imperial histories, Connell (2007) offered some insights into how those involved in the social sciences might move past these dark times towards a more promising and bright future. The first suggestion is to make intellectual connections across different regions of the world, and the second is to create cathectic (emotionally invested) links of respect and friendship that aim to solve common problem areas through a mutual quest for truth and understanding. Cathectic connections provide a 'basis for shared labour that points forward to emerging shared interests, rather than backward to interests founded in structures of inequality' (p. 229). A final note from Connell (2007) highlights some additional ways social sciences might be utilised in a positive manner to serve democratic purposes:

Through the growth of compassion . . . social science can embody a feeling with, solidarity with, the despised and rejected. A multi-centred social science has a great capacity to circulate knowledge of social experiences other than those of the global elites, and thus enable mutual learning. (p. 231)

Smith, L.T. (1999) is also gaining traction, with non-Indigenous researchers working with Indigenous peoples and their traditional land to seek new ways of understanding (e.g., see Wright et al., 2012).

It is also reassuring to learn that some of these bicultural and intercultural partnerships in social science are being carried out with success that is measured not only by (predominantly Western) researchers, but also by Indigenous and historically and 'peripherally' marginalised peoples, and they are (at last) being recognised and celebrated for their contributions.

2.3   Context and Key Terms of the Research

2.3.1   Educational context of overseas youth expeditions

As educators feel the effects of the current world movements (as outlined in Chapter 1), educational institutions continue to respond by preparing students to work effectively alongside people from an array of cultural orientations and in particular are seeking ways to develop students' abilities to deal with intercultural situations in sensitive ways (Anderson et al., 2006; Ko, Boswell, & Yoon, 2015, p. 367). On a national and international scale, classrooms are situated within ever more complex and diverse spaces, and to cope with these changing educational conditions, intercultural education is becoming increasingly popular (Shim, 2012).

Interculturalism should not be thought of as just one aspect of the educational provision (Coulby, 2006); rather, it should permeate education as a whole. In fact, some authors (such as Coulby, 2006), go as far as to claim, 'If education is not intercultural, it is probably not education, but rather the inculcation of nationalist or religious fundamentalism' (p. 246). This statement is perhaps intended to be controversial but represents the idea that all education should work towards peaceful positive relations, rather than pushing ideologies that might work against this cause.

While there are extensive calls for increased intercultural awareness, just how this might be achieved has been the subject of considerable debate (Anderson et al., 2006). Ideas put on the table range from presenting information about different cultures in a classroom environment to experiential

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exposure and face-to-face involvement with people from different cultures in foreign locations, with few (if any) authorities arguing against travel as a means for improving intercultural sensitivity (Anderson et al., 2006). Despite these calls for meaningful experiences that increase intercultural learning outside the four walls of the classroom, many schools continue to teach intercultural education without an experiential aspect. This is of concern because intercultural contact at the classroom level does not necessarily cultivate intercultural friendships nor develop intercultural competence (Holmes, 2005; Holmes & O'Neill, 2012).

To address some of the issues around diversity and interculturalism within schools, sociological thinking is required to make more foundational changes that look beyond school activities located within the classroom context (Shim, 2012).

> There is a desperate need to enquire into alternatives which move people to higher levels of intercultural sensitivity and programs that place students face-to-face with people from other cultures seem to have the greatest opportunity to gain positive outcomes. (Anderson et al., 2006, p. 467)

International home stay programs, intercultural student exchanges, and overseas volunteer programs are just some of the movements that in part aim to bring about this type of awareness and understanding of other cultures, by placing individuals from one culture into another. Educators teaching from an international educational perspective, however, have cautioned against simply exposing students to different or exotic experiences and expecting the experience to somehow bring about changes in an individual's intercultural sensitivity. Ogden (2008) even claimed that one 'should be satisfied only when [their] students are engaged and motivated to peruse experiences that lead to transformative personal growth' (p. 50). This seems to point to what others (Anderson et al., 2006; Behrnd & Porzelt, 2012) in the field of intercultural education are finding: that immersion in a different culture alone does not necessarily lead to increased intercultural competence or sensitivity, and other factors play a crucial role, perhaps including the type and extent of intercultural contact as well as the ways programs are facilitated. From this, we can take that although it is often assumed international experiences lead to growth in intercultural competence, this is not necessarily the case. Research on this topic shows that overseas experiences for young people are highly variable, and that concernedly, in some of the more extreme cases, students may return home even more ethnocentric than before their overseas experience (Lou, Andresen, & Myers, 2011; Sutton & Rubin, 2010; Vande Berg, Connor-Linton & Paige, 2009; Jackson, 2015).

With these unsettling findings in mind, it is helpful to remind ourselves that this is not always the case, and that when intercultural experiences are facilitated in particular ways, intercultural sensitivity

could flourish. In ideal conditions, programs would offer all individuals involved (from both the host community and the visiting group) opportunities to live and work alongside one another, meaning that they would each be provided a unique vista from which to look into and experience each other's perspectives (Crabtree, 1998).

2.3.2 A note on the Other

When considering working alongside cultural Others, such as the in-country hosts (ICHs) involved in this project, Corona Berkin (2012) examined the relationship between a person's self and the Other and how these Others might be represented in research:

> To be truly conscious of ourselves and of our culture, there must exist an Other, for the outward gaze is in fact a powerful mechanism for self-understanding. Ultimately, it is only by saying 'I am,' as opposed to 'you are,' that we create ourselves and our culture. However, in the public sphere these different Others rarely speak in their own voices. They are imagined only in terms of essential characteristics that create an imaginary Other who merely reproduces the Western discourse. (p. 89)

In considering the voice and representation of local people (Others), this project aimed to follow Corona Berkin's (2012) desire to 'seek to understand the Other as he or she wishes to be known' (p. 91). This is in stark contrast to what often occurs, when outsiders (such as researchers) choose to represent cultural Others on their behalf, often without consultation or gaining consent. The 'West' has formed viewpoints from which Otherness and cultural difference are seen in ways that produce inequality between itself and Others (Marotta, 2009). Instead of embracing this unequal relationship with otherness, an alternate and current wave of thinking that places value on 'understanding and engaging with difference' (Marotta, 2009, p. 268) might be offered as an ongoing process of dialogue and discussion. When the conversation around Otherness is framed this way, pertinent issues regarding the nature of an intercultural understanding are raised (Marotta, 2009). This project aspired to follow this line of thinking to gain an understanding of the intercultural space that operates between the

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expeditioners and ICHs. I was attracted to understanding how Otherness is experienced, with particular focus on how intercultural contact on OYEs relates to the learning and development of intercultural sensitivity. The key terms are now shared and elaborated.

2.3.3 Literature on overseas youth expeditions

As discussed in Chapter 1, the popularity of international travel and overseas experiences for young people has been growing at a rapid rate. Yet despite this trend, OYEs have not been the subject of extensive academic inquiry, meaning that very little is actually known about the impact they are having on both expedition groups and ICHs (Allison et al., 2012). Without a large body of evidence, including empirical studies that bring into focus and perhaps defend the learning that takes place on

OYEs, fingers may be pointed, and one-way arguments against this type of experience are more easily mounted. A spotlight is placed on some of the strongest counterarguments to OYEs in this excerpt from Allison and Higgins (2002):

> It can be suggested that youth expeditions are a product of modernity, globalisation, capitalism and exploitation, a postmodern finishing school, a rite of passage or holidays for the wealthy upper-middle classes dressed up to be 'educational' to ease social conscience. (p. 24)

This argument centralises some of the concerns that need to be brought to the attention of those involved in OYEs, including OYE leaders, OYE groups, the families of participants, OYE organisations and schools, teachers, and local communities. It also stresses the opportunity and need for OYEs to be investigated in more depth through empirical research. This could potentially strengthen the case in favour of OYEs by counteracting such claims through ensuring OYEs are not simply 'holidays for the rich', 'exploitation', or 'dressed up' as education (Allison & Higgins, 2002, p. 24).

Although OYEs (in many forms) have been taking place for a long time, the first known empirical study into (U.K.-based) OYEs was carried out by Kennedy (1992, cited in Stott et al., 2013). who alleged the young people involved gained increases in moral development. Since then, there has been surprisingly little literature critiquing OYE. However, locating literature that supports and justifies OYEs or, more specifically, literature that draws attention to the benefits (both personal and social) of OYEs proves even more difficult to find, with publications spread across a range of journals and a variety of disciplines (Stott et al., 2013). This is why much of the research on OYEs to date has been multidisciplinary in nature, which could be due to the multiple aims and objectives of OYEs (Allison & Von Wald, 2010). Throughout this thesis, this practice of combining theories from a number of different academic fields is continued to reflect the multidisciplinary nature of OYEs and the research that surrounds it.

Stott et al. (2013) brought together all the literature on OYEs in their extensive review of literature published electronically between 1990 and 2013. They found only 35 published papers on the topic during this time. Of these, 26 are from the United Kingdom, four from the United States, one from South Africa, and one from Japan; only three are from an Australian perspective. Since then, Campbell-Price has presented on OYE (2013) specifically, and completed her PhD on international school trips (2015) more generally, from New Zealand. Given that OYEs are becoming more popular in the developed world, it is incredible that such little academic work exists, and given that an increasing number of Australian schools and students sign up to take part in OYEs each year, the fact that only three studies at the time of writing are from an Australian perspective deserves attention. The authors of this review also noted their astonishment at the small number of OYE organisations and individual expeditions on which these studies were based. In reality, although 35 papers cover various aspects of OYEs, multiple papers have been written on the same handful of individual expeditions, which came from an even smaller pool of expedition organisations, in a practice that appears to have continued since.

Papers investigating OYEs to date have mostly been occupied with participant outcomes. This reflects a wider trend within outdoor recreation, which is emphasised by Beames (2004) who noted that dialogue around the state of research in the outdoor education field mainly focuses on the dominance of studies that look at participant outcomes. Hattie, Marsh, Neill, & Richards (1997) suggested that in the context of outdoor education, more attention has been given to the summative results of programs. Sharing similar qualities with OYE, Hattie et al. (1997) noted that although adventure programs could obtain notable and lasting outcomes, adventure programs were not inherently good, with programs and individuals varying greatly.

Stott et al. (2013) claimed that 'more young people are participating in overseas expeditions than ever before' (p. 1), yet despite the growing number of participants signing up for OYEs each year, OYE have not been researched in extensive depth anywhere in the world. In the United Kingdom, they have

been researched the most heavily, but still only by a relatively small number of people (including Allison et al., 2012; Allison & Higgins, 2002; Allison & Von Wald, 2010; Pike & Beames, 2007).

Considering that a defining element of OYEs is that they are carried out in countries foreign to the expedition group, I was also startled to find that the majority of literature written on OYEs does not recognise the intercultural aspects of undertaking an expedition in a different country and cultural context to that of the expedition group members. Speaking generally from an academic stance, there has been little inquiry regarding issues around the cultural context in which OYEs are carried out, and this reflects the empirical studies, where many researchers have not yet examined in depth the intercultural aspect of OYEs. Papers acknowledging the role of, or relationship with, OYE ICHs are rare. In fact, no studies at the time of writing have thoroughly investigated OYEs from a local (ICH) perspective.

With these points in mind, this study accounts for both local (Australian) and host country (Costa Rican) perspectives and experiences of OYEs. This research also recognises the crucial role that host communities play during OYEs. Ogden (2008) reflected this ideal when discussing another intercultural phenomenon, the international student exchange:

Our responsibilities lie not only in providing the highest quality programming for our students, but also in understanding the impact our presence has within our host communities. To ignore the fundamental principle that we are equally indebted to and reliant on our host communities for realizing the goals of our programming would be to undermine our basic aspirations to encourage meaningful intellectual and inter cultural exchange. (p. 42)

With an ever-sharpening focus on intercultural learning in schooling institutions around the world, it is surprising that more academic focus has not been placed on the intercultural nature of OYEs. For example, in the context of Australian education systems, the new National Australian curriculum includes intercultural understanding as one of the 'general capabilities' in the Foundation to Year 10 curriculum. All teachers must be aware of and ensure general capabilities are met by their students at every stage of the curriculum. The Australian Curriculum, Assessment and Reporting Authority (ACARA, n.d.) outlines the need for schools to incorporate intercultural understanding into student's everyday schooling:

Students develop intercultural understanding as they learn to value their own cultures, languages and beliefs, and those of others. . . . [It] involves students learning about and engaging with diverse cultures in ways that recognise commonalities and differences, create connections with others and cultivate mutual respect. . . . [It] encourages students to make connections between their own worlds and the worlds of others . . . and to negotiate or mediate difference. It develops students' abilities to communicate and empathise with others and to analyse intercultural experiences

critically. It offers opportunities for them to consider their own beliefs and attitudes in a new light, and so gain insight into themselves and others. (paras. 1–4)

This outline may sound fantastic, even idealistic. But how are teachers (particularly those who work in less culturally diverse schools) supposed to incorporate meaningful intercultural understanding into their classrooms? Touching again on the words of Anderson et al. (2006, p. 467), while still keeping Ogden's (2008) cautionary advice in mind, this is where programs that put individuals in direct contact with those from 'other cultures' might come in, where 'the greatest opportunit[ies] to gain positive outcomes' in terms of developing intercultural understanding and sensitivity begin to show their worth in terms of intercultural understanding. With so many schools involved in OYEs (and other related intercultural experiences) already taking place within schooling systems, this seems to be an untapped source from which to encourage students to develop intercultural understanding. These programs can be examined not only with respect to how they are achieving and encouraging students involved to gain higher levels of intercultural understanding, but also with respect to some of the cautionary warnings that are emerging from an array of scholars from various disciplinary backgrounds concerned with overseas experiences and individuals' intercultural sensitivity (see Allison & Higgins, 2002; Lou et al., 2011; Pike & Beames, 2007; Stott et al., 2013; Sutton & Rubin, 2010; Vande Berg, Connor-Linton & Paige, 2009; Jackson, 2015).

Despite a significant lack of literature to support claims, many hold the belief that travel and overseas experiences benefit participants' intercultural development. This ideology often extends to those experiences that include some form of outdoor education (such as OYEs), where participants, parents, educational admissions, tutors, and employers see these experiences as beneficial to their development (Allison et al., 2012; Allison & Von Wald, 2010).

Ethical concerns have been raised by Allison and Higgins (2002) who queried, 'On what educational basis are youth expeditions organised?' (p. 24). They dived into further detail when considering the intercultural aspects of OYEs by begging the question, 'Are we guilty of cultural (in)sensitivity in the

countries visited?' (p. 23). This issue was raised after leading an OYE, where one of the authors witnessed other OYE groups (including OYE leaders) dressed in culturally inappropriate ways in places where this was clearly offensive to the host population. This led the authors to reconsider the intercultural ethics (along with the educational justifications) of OYE and has in turn partly inspired this research.

In summary, I found OYEs an interesting context in which to undertake research because so little is known about the impact of these expeditions on the expedition groups, the ICHs, and the communities that OYE groups visit (Pike & Beames, 2007).

2.3.4 Locating the Overseas Youth Expedition Among Related Fields

As there is not an overwhelming amount of literature that specifically covers OYE, I have looked to literature on similar and related fields of study. Figure 1 is a visual representation of these fields, which when used together, helps locate this study in the context of OYE.
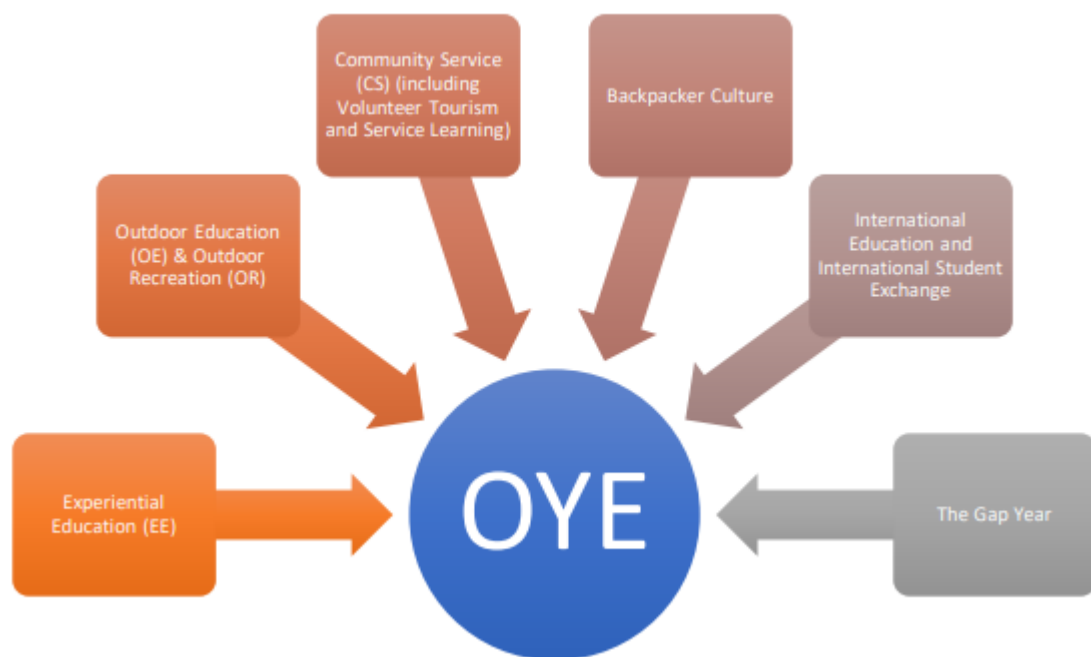
Figure 1. Connected fields to overseas youth expeditions.

2.3.5 Outdoor recreation and outdoor education

Multiple elements of outdoor recreation are woven throughout OYEs, from the educational justifications of programs (including a focus on team-building activities, and interpersonal and intrapersonal skills) to the practical and logistical assumptions on which OYEs are commonly based

(including the physical element of the hike and the expeditionary nature of OYEs). Allison and Higgins (2002) stated that many of the issues surrounding OYEs may also apply to outdoor education and recreation organisations. The majority of OYE leaders are situated professionally in an outdoor educational (or recreational) space, although this is not a prerequisite of becoming an OYE leader. Links can easily be drawn between outdoor education, exploring, and expeditions (such as OYEs) as they share the common thread of the 'self-sufficient extended experience or journey' (Slattery, 2004, p. 14).

2.3.6 Experiential education

These connections continue to extend to experiential education in Australia, where a strong legacy left by Outward Bound founding educator Kurt Hahn lives on in both experiential and outdoor educational philosophies (MacEachren, 2004). Hahn believed that the primary task of education was to make sure the human qualities of compassion and service remained a way of life (McKenzie & Blenkinsop, 2006). These two themes are two threads that have continuously weaved in and out of the heart of this project. In making inquiries into how worldviews form and are experienced through OYEs (including during the community service element of the program in the form of the community project), questions and attitudes surrounding compassion and empathy for the cultural Other were repetitively encountered. Through such enquiries, not so much the role of experiential education, rather the role of learning experientially was pulled towards the surface, exposing the way participants and ICHs encountered, understood, and experienced cultural difference on OYEs.

OYE scholars Allison and Von Wald (2010) clarified the relationship between OYEs and experiential education, asserting that an 'understanding of what happens on [overseas youth] expeditions is based on fundamental principles of experiential education' (p. 221). This is partly due to the experiential nature of OYEs, where the leaders and teachers are encouraged to employ principles of experiential education and learning to facilitate the learning and development of students in their groups. Learning about a culture vastly different to their own, in an experiential way, provides an opportunity for young people to learn in

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a deep and meaningful manner because they are themselves living *in* the context of the culture and working alongside local people f that culture. Williams (2005, as cited in Perry & Southwell, 2011), however, warned that time spent overseas can only assist with intercultural capabilities if intercultural interaction between the visitor and the local population takes place, which means that placing someone in an overseas context does not necessarily lead them to develop intercultural learning, and (experiential) immersion in the new culture is crucial if intercultural skills are to develop in those visiting or living in a culture that differs to their own.

The element of extended time together is another aspect of OYEs worth reflecting upon in relation to learning through experience. This means stories are often shared between OYE group members before, during, and often after the expedition has taken place (Allison & Von Wald, 2002). This process often lasts up to 18 months but can easily go beyond this timeframe as stories and memories continue to be shared among the expedition group and beyond. This unique quality of extended time with a group on an OYE ensures that learning does not have to be rushed, which may appear luxurious to mainstream educators but is in fact a key quality of experiential education (Rea, 2006, as cited in Allison & Von Wald, 2002).

2.3.7 Community service

The community service aspect of OYEs come into greatest focus during the community project phase of the program. In this situation, students, teachers, and leaders participate in projects that intend to assist the host population. These projects are sourced by the OYE organisation involved and are often run in partnership with local charities and the community itself, although these arrangements vary greatly. In Central America, typical OYE community projects might include volunteering in an orphanage, constructing community buildings such as schools or kindergartens, or assisting in animal rescue centres. Community service is known by many names (all which differ slightly), including (but not limited to) 'voluntourism' and service learning.

In the past, community service learning has relied heavily on the notion of 'the stranger' or people who do not 'belong' to mainstream life due to factors including class, race, and life chances (Himley, 2004). This does nothing to assist the local people who belong to these communities. Chang (2015) warned that when students and teachers 'drop in to a community' to teach a lesson or assist with a project, they often truly believe their actions are assisting the community in a meaningful way, when in reality, they may not be (p. 30). Chang (2015, p.30) urged both teachers and students involved in

community service to recognise that, in the context of any form of volunteering with communities, there are often

myriad potential issues here, including elitist, top-down, patriarchal relationships that situate the teachers and their students in positions of power and privilege. These issues are reminiscent of colonizing and patriarchal relationships whether in labour, leadership, or research roles. (Meiners & Quinn, 2009; Tuck & Yang, 2012)

2.3.8 Tourism, volunteer tourism (or 'voluntourism')

In 2006, Wearing and Ponting (2006) criticised the dominant discourse and underlying ideology behind current tourism research, stating that investigations that have acknowledged the communities impacted by tourism have done so from a largely ethnocentric standpoint. They stated,

> Western ethnocentrism at its core has been widely criticised for failing to consider the wants, ambitions and priorities of those about to be subjected to this process of 'Westernisation' (Brohman, 1996; Galli, 1992; Harrison, 1992; Mehmet, 1995; Said, 1978, 1993; Schmidt, 1989; Telfer, 2002, 2003; Wiarda, 1988). A decommodified research agenda broadens the paradigmatic base and leaves room for people to decide for themselves what is valuable in their lives, what constitutes development, and which of the benefits from modern society they would like to avail themselves of and which they would not. (Wearing & Ponting, 2006, p. 513)

Volunteer tourism has been described by McGehee and Santos (2005) 'utilizing discretionary time and income to travel out of the sphere of regular activity to assist others in need' (p. 760). Wearing and Ponting (2009) suggested that volunteer tourism requires specific and additional examination that should be reached through a variety of theoretical perspectives.

Many issues remain surrounding the orphanage 'business' in some strands of voluntourism; in fact, the often-misguided generosity of volunteers and philanthropists could be causing more damage than good to children living in orphanages (Ruhfus, 2012, as cited in Guiney & Mostafanezhad, 2015). If OYE

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groups attend orphanages as part of the community service phase of an OYE, they are participating in something that very closely aligns with orphanage tourism.

Although the initial research into voluntourism was principally concerned with the positive outcomes experienced by volunteer tourists, Guiney and Mostafanezhad (2015) offer an alternate view, exploring some of the major concerns that have surrounded past enquiries in addition to outlining the current state of research into the phenomenon:

Recent research is increasingly focused on the negative consequences of volunteer tourism. Authors highlight the lack of applicable skills among volunteer tourists, the insufficient training provided by volunteer tourism organizations, the potential to foster dependency, the conceptualization and reinforcement of Western superiority, and lack of attention to host desires and knowledge (Guttentag, 2009; McGehee and Andereck, 2009; Simpson, 2004; Wearing, 2001). Volunteer tourism literature is only beginning to explore the hosts within these encounters (Benson, 2011; Conran, 2011; Crossley, 2012). (p. 134)

Concerns remain around a lack of interest or regard for the ICH population involved in such programs, and these worries have been agreed upon by volunteer tourism studies researcher McGehee (2012) who explain that the host communities are the least studied group involved in scholarly investigations on volunteer tourism. This is comparable to the lack of studies that consider OYEs' ICHs.

2.3.9 Service learning and global/international service learning

Service learning is the final related phenomenon discussed in relation to the community project aspect of OYEs. Please note that unlike many of the existing literature and studies on OYE which have a major service-learning aspect, the OYE organisation I worked with in this study, does not claim to contain service-learning. Rather, it places expeditioners in a community, to undertake a 'community project', and does not make any claims regarding helping or benefiting host communities. Although often a welcomed addition, its intention is primarily to benefit the expeditioner through involvement in the project. It is still, however relevant to inquire into service-learning as a concept related to the community service phase of the OYE.

Chang (2015) saw service learning as a 'tactic within a larger framework for social justice teaching and community organising' (p. 30) that reaches beyond the traditional classroom space, connecting what students have learned in the classroom to situations where they are engaged in assisting with the needs of that community. Ideally, service learning would also fulfil educational objectives such as collaborative

learning, intercultural communication, active learning, respect for diversity, perspective taking, and critical reflection (Crabtree, 1998).

For service learning (and other forms of community service) to achieve these goals, some deep underlying issues must first be recognised and addressed. Himley (2004) warned against service learning that claims to be reciprocal, especially to those who allege their forms of community service are equally beneficial to all involved. Assertions such as these are often stated through ideals such as 'collaboration' and 'partnership', where some declare that all parties involved benefit equally from the community service (Underwood, Welsh, Guavin, & Duffy, as cited in Himley, 2004).

In 2000, Cruz and Giles noted that the benefits to those being 'served' through service learning, had not been well researched. In 2003, Butin stated that in the U.S. context at least, service learning was increasing in popularity as a form of active pedagogy. With this in mind, it was becoming more important to investigate the value of service learning programs on participants and communities involved. A large debate around the intended and actual value and outcomes of service learning still exists, including for whom these service learning outcomes are actually valuable. These debates continue (see Rutherford, 2017).

With backgrounds in service learning in international contexts (known as global service learning or GSL), Hartman and Kiely (2014) identified five ways that global service learning is different to domestic service learning:

a) GSL is committed to student intercultural competence development; (b) GSL has a focus on structural analysis tied to consideration of power, privilege, and hegemonic assumptions. (c) GSL takes place within a global marketization of volunteerism; (d) GSL is typically immersive; and (e) GSL engages the critical global civic and moral imagination. (p. 2)

Related to service-learning and GSL, is international service learning (ISL). ISL is another form of service learning which perhaps most closely aligns with the 'community project' phase of OYE.

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International service as the intersection of service learning, study abroad, and international education Bringle and Hatcher (2011) place ISL at the overlap of service learning, international education, and study abroad. Bringle and Hatcher (2011) also highlight the importance in understanding the differences in the underlying agendas of these doing service, and those being served, drawing attention to the power dynamics between the academic and community-based organisations.

One example of a study on ISL was carried out by Green at al. (2011). It inquired into the value of ISL for medical and nursing students in Honduras, which is to an extent, geographically and culturally similar to Costa Rica. Although not focused on OYE specifically, their study inquired into an international service-learning experience for young people, which asked whether or not the experience increased participants culturally congruent care. It used both qualitative and quantitative methods which reflects many other studies carried out in this area, and found the experience to be successful .

In returning to the original discussion on service learning (and the related phenomena of GSL and ISL), I ask, are OYEs involved in the exploitation of the cultural Other? I add, are these programs also beneficial for ICHs, or are they simply for the 'personal development' of the individuals on the expedition teams? If so, how might this be addressed so that exploitation does not continue under the guise of personal development for Western youth? Unfortunately, these questions remain outside the scope of this study, but it is clear that GSL must be undertaken with care. When enacted poorly, programs can have devastating impacts on communities, yet when done with care, GSL can have lasting and powerful effects on those involved (Hartman & Kiely, 2014).

2.3.9.1   *Mutual empowerment*

Colonial undertones may have spread as far as projects that support the notion of 'mutual empowerment' (e.g. Crabtree, 1998), which is something that many perceive as a positive aspect of development. Smith, L. T., (1999) highlighted flaws in the notions of mutual benefit and equal partnerships in research with cultural Others, noting that this can be negative when looking at some of the acts anthropologists whose intent now is to train anthropologists in developing nations. Smith, L. T. (1999) warns that this idea of making cultural Others equal (by teaching them Western research ideals) is directly connected to the dark past of the West, yet when looked at through a critical lens, it can easily be argued that this racist and imperialistic ideal might actually be the foundation on which much of community service, service learning, and therefore by association, OYE have been founded.

These concerns also extend to the original notion of the expedition in the Australian context. Slattery (2004) articulated this connection when analysing the terms 'expedition' and 'exploration',

stating that these practices have evolved from colonial activities, tracing the terms back to 'Outward Bound and Scouting, forming part of . . . [the] histories [of] outdoor education' (p. 14).

Sometimes from the lookout at the beach, the only evidence of a strong undercurrent or rip is a slightly churned up patch of water. To the untrained eye, or the beginning swimmer, this can easily be missed or, worse, interpreted as calm and inviting waters. The waves do not crash and splash about as they do in other parts of the beach, but this does not mean it is safe. Like the misleading rip, quiet undertones of imperialism and colonialism on overseas or intercultural expeditions can serve as initial warning signs that might lead the weary expeditioner to discover strong imperialistic undercurrents that lie just beneath the surface of an otherwise inviting OYE. Trouble could lie ahead if these dangers are not investigated before jumping into the otherwise inviting waters of international programs, and likewise, through diving a little deeper I have tried in these pages to uncover a little more of what is going on behind the scenes.

2.3.10 OYE learning from related phenomena

The intercultural theorist needs to be able to draw on a range of histories, contexts and practices and put one alongside another in order to facilitate understanding and, potentially, development. (Coulby, 2006, p. 246)

Acting on the above advice offered by intercultural theorist Coulby, a number of related fields are drawn upon to help bring awareness to some of the potential issues that I faced as I tried to understand how intercultural sensitivity is experienced through OYEs.

OYEs share some important characteristics with other phenomena, including the gap year, backpacking, international student exchange, and international education. In the following sections, each of these areas is addressed with reference to similarities, differences, and insights concerning significance for the research project.

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2.3.10.1 *The Gap year*

Most of the literature on OYEs that stems from the United Kingdom links the OYE directly to the gap year phenomenon (Allison & Beames, 2010; Allison et al., 2012; Allison & Von Wald, 2010; Pike & Beames, 2007; Sheldon, 2009; Stott et al., 2013). The gap year is a period when (typically young) people take time off study or formal education to volunteer or travel—often to overseas locations (Allison & Beames, 2010). The OYE and the gap year are connected because they share similarities in the way that they deliver and expose young travellers to many of the same issues. Pike and Beames (2007) believe that OYE purposes might consist of adventure, conservation, and community service, whereas Allison et al. (2012) situate OYEs between nonformal education, recreation, youth work, and adventure travel. In the Australian context (in the form investigated here), this project considered OYEs as being located in slightly different arenas. Australian OYEs provide countless opportunities for participants to learn experientially; they are connected to outdoor education and outdoor recreation, and although OYEs share similar issues to the gap year phenomenon, they are fundamentally different in nature. A thought worth contemplating is that the Australian OYE context might also be connected to the history and trends often associated with backpacker culture.

2.3.10.2 *Australian backpacker culture*

> In Australia . . . there is a long tradition of self-directed travel as many hundreds of thousands of Australians have undertaken backpacking adventures dating back to the 1960s. As a society Australia values the intercultural competence gained through this tradition of successive generations moving out to explore all corners of the globe. (Molony, 2011, pp. 219–220) There is also a tradition of international backpackers travelling to Australia from afar for extended periods of time. The term backpacking is used to describe travellers on extended (sometimes working) holidays, who often carry their belongings in a backpack and typically live within little means, adventuring to distant countries from their homelands (Bellis, Hughes, Dillon, Copeland & Gates, 2007).

2.3.10.3 *International education and international student exchange*

International education is a multifaceted and historically inflected term, its meaning adapting with relation to the relevant geopolitical, social, and economic conditions (Tarc, 2019). A progressive set of visions, which have motivated the supporters and advocates of international education were based upon the ideology of less-nationalistic, and more child-centred education models, with the idea of creating a less-violent, and more equitable world (Tarc, 2019). Relating to international education, the phenomena of exchange students are broadly defined as students who study in overseas institutions for a limited period, and might be considered just one form of international education. Due to the limited amount of studies on OYE specifically, I have looked to other areas of research that might be applicable to this study.

There is a number of similarities existing between international education, international student exchange and OYE expeditioners, and I argue that it is reasonable to assume that at least some of the issues surrounding these forms of international education may also be relevant to OYEs. To introduce these fields, a historical perspective of an early form of international education is investigated: the colonial adventure abroad. Ogden (2008) directly related the historical tradition of colonial families travelling to their 'country's dominions abroad' (p. 49) to the contemporary practice of international student exchange. He highlighted similarities between the two traditions, including the need for participants to brace themselves for new and exciting adventures in distant and exotic lands, which may be filled with new sights, tastes, and sounds. Just like the colonial families of the past, international exchange students are taught to prepare for one of the biggest experiences of their lives, and they are excited to take part in the novel and wonderous. Some of these exchange students yearn for exposure to and growth in intercultural skills, understanding, and attitudes, yet 'there are others who are simply enjoying a modern Grand Tour and are not necessarily striving to be the brave explorer and inquisitive seeker of new cultural experiences' (Ogden, 2008, p. 48). For this second type of student, enjoyment is gained through sitting back from a position of comfort, safety, and privilege as their host culture passes them by on the streets below (Ogden, 2008). International education programs must make it difficult, if not impossible, to avoid meaningful intercultural contact with the host population so that they might 'learn with and from them, to explore new values, assumptions and beliefs' (Ogden, 2008, p. 50).

When looking to other related intercultural phenomena (e.g. intercultural student exchange, international education, outdoor education), there is still much that OYE can learn vicariously. For example, from an outdoor education perspective, Beames and Atencio (2008) explored the idea of social capital through programs, and put forth the notion of 'bridging' as a way of the relationship between outdoor programs and host communities. I highlight this paper specifically, as learning this may encourage others to extend these ideas to appreciate some of the ways that importance can be placed on the intercultural aspects of programs (Warner, 2014). Others including Simpson, (2004), McKenzie and Blenkinsop, (2006), and Crabtree, (1998) have provided further insight into creating intercultural

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programs that are sensitive and at times, provide practical ideas of how such programs may be enacted. In some cases, these suggestions can be applied to OYE.

2.4 Linking Significant Intercultural Literature to Overseas Youth Expeditions

2.4.1 Unpacking the key concepts

In this section, the fundamentals of the two main intercultural theories used in this project are outlined. First, PC is addressed, closely followed by a further look into the idea of WOs. After sharing these, I discuss other relevant aspects of intercultural theory as related to the project. As reflected in the research questions, this project not only investigated how worldviews are experienced and developed, but also asked if and how people involved in OYE experiences change in their PC. PC was identified as one of Hanvey's (1982) five 'global competencies', and according to Hanvey, PC, in part, helps to make up a global perspective. In the following passage, Hanvey (1982) outlines a global perspective in more detail.

A global perspective is not a quantum, something you either have or don't have. It is a blend of many things and any given individual may be rich in certain elements and relatively lacking in others. The educational goal broadly seen may be to socialize significant collectivities of people so that the important elements of a global perspective are represented in the group. Viewed in this way, a global perspective may be a variable trait possessed in some form and degree by a population, with the precise character of that perspective determined by the specialized capacities, predispositions, and attitudes of the group's members. (p. 162)

Hanvey (1982) cited five elements that make up a global perspective:

1. Perspective consciousness (PC)

2. 'State of the planet' awareness;

3. Cross-cultural awareness;

4. Knowledge of global dynamics;

5. Awareness of human choices.

Although these areas all warrant further investigation, it was outside the scope of this project to investigate all five, and after all, it does not look specifically at the development of a global perspective. Rather, this project focused on worldview orientations (WO) and was interested in honing in on how and if PC is developed through lived OYE experiences.

The other key intercultural concept that was the focus of this study is WOs. I borrow the term WO from Bennett's Developmental Model of Intercultural Sensitivity (DMIS).

> The underlying assumption of [the DMIS] . . . is that competence in dealing with intercultural relations increases as one's understanding of cultural difference becomes more sophisticated—as one's worldview incorporates cultural differences into a new identity. (Hammer & Bennett, 2002, as cited in Anderson et al., 2006, p. 461)

This statement links an increase in one's intercultural competence with development in intercultural sensitivity (an understanding of cultural difference) and a worldview that is broadened to incorporate an understanding of cultural differences into one's identity. This project specifically set out to investigate how worldviews are experienced and understood through involvement with OYEs. WO can be described as the way one aligns towards a more ethnocentric or more ethnorelative worldview. Ethnocentrism was first termed by sociologist William Graham Sumner (1840–1910) (American Sociological Association, n.d.), whereas ethnorelativism is a more recent concept, coined by intercultural scholar Milton J. Bennett.

2.4.1.1   *Bennett's DMIS and intercultural sensitivity*

I have shown more interest in Bennett's DMIS over other intercultural theories because the DMIS is still being extensively used across various fields, from utilising it as an assessment tool to study abroad programs (Anderson et al., 2009), to using it as a lens to attempt to understand global competence (lee Olson & Kroeger, 2001). The DMIS is still popular, remains largely unquestioned, and it is being used

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widely to train and assess people with regards to their intercultural sensitivity (Kirillova, Lehto & Cai, 2013).

In his earlier works, Bennett (1986) described his model as phenomenological in that 'the model should be phenomenological in the sense that it describes a learner's subjective experience of difference, not just the objective behaviour of either a learner or trainer' (p. 181), yet I fear this misses much of the idea of what makes something phenomenological. My understanding is that a description of subjective experience alone does not mean something is phenomenological. His later work does not describe the DMIS as phenomenological as he moved to describe the DMIS as grounded theory. Bennett added that the DMIS is based on observations, is descriptive, and addresses the subjective aspects of intercultural sensitivity, with the aim of diagnosing, to facilitate greater intercultural sensitivity. Hammer et al. (2003) described the DMIS as a 'framework for conceptualizing dimensions of intercultural competence' (p. 421) and articulated the aims and basic concept behind the DMIS:

The DMIS constitutes a progression of worldview 'orientations toward cultural difference' that comprise the potential for increasingly more sophisticated intercultural experiences. Three ethnocentric orientations, where one's culture is experienced as central to reality (Denial, Defense, Minimization), and three ethnorelative orientations, where one's culture is experienced in the context of other cultures (Acceptance, Adaptation, Integration), are identified in the DMIS. (p. 421)

For the DMIS itself, as well as more detail on how the DMIS and Bennett's more recent works on intercultural sensitivity relate to this project, please see Bennett (1986).

Rather than relying on it for my study, I have chosen to borrow key ideas and terms from Bennett's (1986) DMIS to describe some of the processes that individuals might experience as they orient towards more ethnocentric or ethnorelative worldviews. According to the DMIS, as individuals move from a mainly ethnocentric WO to a more ethnorelative orientation, their intercultural sensitivity increases. Bennett's (1986) notion of an ethnorelative WO aligns quite closely with Hanvey's (1982) concept of PC. Ethnocentrism and ethnorelativism are terms used in the DMIS. They relate to the way individuals and groups experience reality. An ethnocentric WO is where 'one's own culture is experienced as central to reality in some way' (Hammer et al., 2003, pp. 423–424). Individuals who hold an ethnocentric perspective of the world typically believe that other cultures do not have enough information about the benefits of being just like them and see this as the basis of cultural difference (Anderson et al., 2006). An ethnorelative WO, on the other hand, occurs when 'one's culture is experienced in the context of other cultures' (Hammer et al., 2003, p. 421). So, someone with a more ethnorelative WO experiences the world as being made up of many different, and equally valid, cultures and understands their own culture

(or cultures) as just one of many ways of seeing and experiencing reality. Someone who holds a more ethnorelative WO would also have increased levels of intercultural competence and intercultural sensitivity. Additionally, they are more likely to have a more developed sense of PC.

It seems that as one's worldview orients towards the higher levels of ethnorelativity on the DMIS, one's PC also increases. As is reflected in the guiding research question, this project investigated not only how worldviews were experienced and developed by OYE group members and ICHs, but also if and how OYE experiences brought about changes in PC. This interrelatedness is why I chose to study these two particular parts of intercultural sensitivity which came from my initial sense of wonder (as demonstrated through my set of personal stories, which can be read in appendices 1-4).

2.5   Brief overview of some of the relevant elements of intercultural theory

2.5.1   Conceptual history of intercultural communication

The conceptual history of intercultural communication can be traced to the 1920s when it was commonplace for the cultural Other to be understood through colonial practice as the act of 'saving barbarians'; however, some of these cultural Others were thought of as even less than barbaric, considered 'savages', beyond saving (Bennett, 2011). This type of worldview reflected a type of pyramidal thinking, where (often Western) individuals saw themselves as situated in a superior position at the top of the pack, above the lower classes of cultural Others. By the 1930s, this dominant discourse began to be challenged by a group of anthropologists from the United States (including Franz Boas, Margret Mead, and Ruth Benedict) who posed an alternative to this colonial view of the world, known as cultural relativity (Bennett, 2011; Ogden, 2008). Intercultural communication is founded upon the notion of

cultural relativity, and although intercultural communication has been successful, many people still hold ideals reflecting pyramidal thinking (Bennett, 2011).

One major difference between intercultural communication and multicultural and cross-cultural education is that intercultural communication is founded upon the concept of cultural relativity (Bennett, 2011), which was first articulated by well-known anthropologist, Franz Boas. Boas's contributions to anthropology were as large and significant as anyone had ever made (Whitfield, 2010). When considering the time in which Boas lived (1858–1942), Whitfield (2010) added that he remains relevant in contemporary times, when many continue to promote ideals of humane inclusion.

2.5.1.1 *Intercultural competence*

Intercultural competence is but one aspect of intercultural communication that has been heavily focused upon, with Deardorff (2006) and Bennett (2011) citing it as one of the most used terms in intercultural literature. Bennett and Castiglioni (2003) defined it as 'how understanding one's own and other cultures can lead to more effective action across cultures' (p. 251).

Although substantial differences clearly exist between some of the conceptualisations of intercultural competence, Perry and Southwell (2011) found that all definitions included the ability to appropriately take part in effective interactions with cultural Others, adding that the notion of interaction usually covers both communication and behavioural aspects. Behrnd and Porzelt (2012) raised similar points, also stating that Deardorff's (2006) review of intercultural competence literature found 'general components, e.g. *understanding other worldviews* [that were] seen as key principles for effective and appropriate communication and behavior in intercultural contexts' (Behrnd & Porzelt, 2012, p. 241, emphasis in original), although there were multiple definitions.

2.5.1.2 *Critiques of intercultural competence: Western bias*

When undertaking research that is concerned specifically with intercultural issues, great care must be taken to ensure the theoretical frames of reference are themselves intercultural. In this process, the dominant cultural perspective from which most literature on intercultural communication and intercultural competence originates must be dissected.

Deardorff (2006) conducted a review of the literature on intercultural competence and described most definitions as orientating from a Western perspective. Chen (2009) explained that certain cultural perspectives on their own can be limited, and raised his concerns around dichotomising categories into East versus West.

The Western perspective has been argued for its limitation to sufficiently bringing forth cultural particularities in conceptualizing intercultural competence (Chen, 2009). This assertion points to a caveat in adopting Western models in other cultural contexts. As such, researchers need to be cognizant with the ontological standpoint of intercultural competence that underscores Western perspective. (p. 131)

This dominant Western discourse surrounding intercultural competence stems from the top of the field of intercultural communication and can be traced even further to social science research (as I noted at the beginning of 'Introductions'). As distinct from many traditional (and 'Eastern') worldviews, a clear mind/body divide has traditionally existed within thought patterns originating in the West. Following the patterns of a broader Western perspective, much of the field of intercultural communication can be traced to a 'particularly [U.S.] American bias (Bennett & Castiglioni, 2004, p. 251), which is evident when looking at the origin of much of the literature on intercultural communication. This Western mind/body divide is notable when looking at the way the two overarching theories of intercultural communication and intercultural competence have been separated, with intercultural communication understood as manifesting itself in a bodily form through the act of intercultural competence.

2.5.2 A note on hermeneutic phenomenology as an approach and methodology

To grapple with this mind/body division, I embraced a phenomenological orientation towards the research. From this alternative approach, I attempted to break down some of the main theoretical structures and divides within the popular approaches used to study intercultural phenomena. While doing this, I also remained cognisant to the foundations of hermeneutics and phenomenology, noting that they each had their roots firmly planted in Western histories.

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2.6 Chapter conclusion

In summary, literature on OYE is beginning to become more common, with the international and intercultural elements of OYE now being explored by those interested in OYE. When looking to related cultural phenomena such as the gap year, community service, tourism, and service learning literature, we can see that the notion of exploring these concepts, is not by any means new. However, as I have done in this project, exploring the more pathic elements of intercultural sensitivity is novel, especially with regard to OYE, and this is where this project aims to fill spaces in the current research and literature.

I began this chapter by investigating the histories of social science research and OYEs with particular attention on the historical colonial and imperial undertones of both foci. I then presented the fields of study connected to OYEs and investigated how OYEs have OYEs have been studied and discussed in the literature. I then looked to other literary sources to justify the need for the study, in addition to critically investigating the relevant foundational ideas behind some of the guiding intercultural theories.

In the next chapter, I outline the methodology on which the study was based, and detail the practical methods undertaken to 'do' the research; after all, it is only in 'doing phenomenology' that one becomes a phenomenologist (van Manen, 1990).

3 Hermeneutic Phenomenology as Methodology and as Method

> Phenomenological method, in particular, is challenging, because it can be argued that the method of inquiry constantly has to be invented anew and cannot be reduced to a general set of strategies or research techniques. Methodologically speaking, every notion has to be examined in terms of its assumptions, even the idea of method itself. (van Manen, 2014, p. 372)

I open this chapter with an introduction to the research paradigm that was implemented, which includes my epistemological and methodological positioning. I discuss and clarify my use of phenomenology as both a methodology and as method in this research. As a methodology, I discuss the phenomenological philosophical methods or general attitude I embraced towards the research (van Manen, 2011), as opposed to phenomenology as method. I next specifically consider the use of hermeneutic phenomenology in the project, and following van Manen (2011i), I divide the methods I implemented into empirical and reflective categories, which clarifies the intricacies of the processes I went through in preparing for, collecting, and interpreting participants' lived experience accounts. Here, I share with the reader the foundations that were laid out prior to gathering and interpreting the lived experience material. This included engaging with ethical and moral concerns around the study, recruiting and selecting study participants, setting up the interview schedule, and getting to know participants prior to conducting the study. Next, I highlight the empirical methods I used in to conduct the research. This is followed by detail of the reflective methods and activities I undertook to interpret and present participants' lived experiences of both WOs and sense of PC. Please note that some empirical and reflective methods overlap.; in these instances, I explain how this occurred. I discuss the use of phenomenological human science interview. A section on story is also included towards the end of this chapter as it had such a strong role in the overall project. Here, I tell how story as a method (including story-telling and story-sharing practices) played into the phenomenological methods, and I also discuss some of the ways that story influenced other parts of the project. As in preceding chapters, I continue to

weave my own personal stories in and out of the pages with the intention of sharing details of some of the practical issues and challenges I faced during the implementation of the methods used in the project.

In this chapter I continue consider the methodology and the methods within the context of the overall phenomenological project, and the overall project in relation to the methodology and methods used. In doing so, I carry on the eternal stitching of the parts with the whole and the whole with the parts, a Heideggerian notion known as the hermeneutic circle. In doing so, I carry out van Manen's approach to undertaking a hermeneutic phenomenological study, which is based on a Gadamerian philosophy that poses that language reveals existence of phenomena within particular contexts, and the language used when generating data (such as informal chats with participants, or language used in the interview process) then enables the data to emerge (Sloan & Bowe, 2014).

3.1 Research Paradigm

My research paradigm includes the epistemological positions and methodological beliefs that guided this study (Darlaston-Jones, 2007). It is crucial to acknowledge that my epistemological position profoundly impacted the way that I carried out the research (Grix, 2002). So, it is important to be explicit here. Sharing my position openly also helps demonstrate how the major theoretical underpinnings of the project remained closely aligned with one another throughout the project (Kamberelis & Dimitriadis, 2005). This is also consistent with my phenomenological positioning, where I place importance on bringing my own understandings and interpretations of the world to the surface to be revealed, and I continue to practise this throughout the thesis.

This act of establishing alignment between my epistemological and theoretical frameworks is also supported methodologically, with van Manen (1990) describing it as a phenomenological way of living through a research project. Epistemology is a section of philosophy that considers the origins of knowledge, and this is important because it can help us understand what knowledge is, how it is organised, and where it comes from (Fite, 2012).

I easily identify my own thinking as researcher and my study as located within the grand theory of interpretivism. Interpretivism often merges into the level of epistemology (Kamberelis & Dimitriadis, 2005) and is described by phenomenologist Giorgi (1997, p. 236) as the 'totality of the lived experience that belongs to a single person'. Phenomenology is based upon this theory of interpretivism (Gray, 2004). This study draws directly on an interpretivist epistemology.

Adopting an interpretive framework for the project means that all human action is given meaning, and because all sense-seeking occurs from within this framework, it is also perspective bound and relative to that framework (Usher, 1996). This is an interesting point given the focus of PC within the project, as well as in relation to the fact that some of the key intercultural theories have been critiqued within this project due to their perspective-bound nature. Through this project, I tried to learn how to move beyond one's own perspective and sense-seeking framework in order to develop deeper intercultural understandings, and as a researcher, I challenged some of my own frameworks of understanding throughout the process of writing this thesis. In shining a light on this point, this aspect of interpretivism moves from a limitation of the research to a simple fact. Knowledge can then be seen as a matter of knowing differently (Usher, 1996) rather than knowing 'correctly'. I argue that the act of gaining greater intercultural sensitivity is, in essence, interpretivist. This understanding may help me to reflect upon the participants' lived experiences as well as my own interpretations of their experiences as only one of many truths from a choice of multiple realities. I openly acknowledge these understandings and philosophical alignments as influencing my mindset as researcher, as I interpret my interactions with participants (Annells, 1999) in context of this study.

3.2 Diving into the Pool of Phenomenology: Philosophical methods or general attitude

Personally identifying as a pedagogue first and foremost, I looked to the works of Max van Manen, who gives weight to the importance of articulating the research paradigm in the instance where a researcher is also an educator. Van Manen's phenomenological approach was pivotal to this project, and it is upon his particular interpretations of phenomenology that this project is based. Van Manen (1990) highlighted that when engaging in phenomenology, 'one should know enough to be able to articulate the

epistemological or theoretical implications of doing phenomenology and hermeneutics' but adds that one should also keep in mind their own interest in 'the pedagogic praxis of this research; more accurately, it means that human science research practiced by an educator is a pedagogic human science' (p. 8).

I have taken a broad hermeneutic phenomenological approach towards every aspect of this project, and while the works of Dutch-born, Canadian emigre van Manen have remained central to this project, so too have the more recent doctoral works of Fendt (2015), Yeong (2012), Miles (2017), and Wattchow (2006). Fendt (2015) created 'postcards' from her participants, Yeong (2012) wrote fictional stories and novellas, Miles (2017) created a series of videos, and Wattchow (2006) embraced poetry, together demonstrating the array of exciting and thought-provoking insights that phenomenological approaches to research within the context of a thesis can allow. Although interesting and inspiring, the idea of interpreting and expressing ideas through alternative artforms in academic work is far from a new idea. For example, in his later works, Heidegger often included poetry and art to interpret 'the nature of truth, language, thinking, dwelling, and being' (van Manen, 2011a).

> With strong connections to interpretivism, phenomenology can be traced to early-20th-century Europe (van Manen, 2014; Yeong, 2012). Edmund Husserl (1859–1938), who is often cited as the founder of the modern movement of phenomenology, along with others (such as Alfred Schutz, who helped introduce phenomenology into sociology), inspired future generations of phenomenologists such as Heidegger and Merleau-Ponty, Whitehead, Giorgi, Zaner, Hegel, Bergson, Marcel, and Satre (Eberle, 2015; Matthews, 2002; van Manen, 2011b; G, 2002). In looking back to Heidegger's definition of phenomenology, I further appreciate the Greek roots of the term, as he cites the words *phainomenon*, 'that which shows itself', and *logos,* 'making something manifest' (Matthews, 2002, p. 27). Therefore, phenomenology can be understood as making that which manifests, shows itself. Based on the Weberian tradition, phenomenology places importance on *verstehen,* 'the interpretive understanding of human interaction', and has been fashioned by Heidegger's (1962) concepts of 'Erkennen and Verstehen, which are two forms of knowledge— theoretical-practical knowledge and the understanding of human "lifeworlds"' (Yeong, 2012, pp. 13–14). Edmund Husserl, credited by many as the founder of the phenomenological movement, highlighted the concept of the 'lifeworld' (taken from the German word *lebenswelt*) (Todres, Galvin & Dahlberg, 2007).

> Stanghellini and Mancini (2017) described the lifeworld as

> a grand theatre of objects variously arranged in space and time relative to perceiving subjects. It is already-always there, and is the 'ground' for all shared human experience. . . [It] can be thought of the horizon for all our experiences, in the sense that it is the background on which all things appear as themselves and are meaningful. The life-world cannot, however, be understood in a purely static manner. It isn't an unchangeable background, but rather a dynamic horizon in which we live and which 'lives with us' in the sense that nothing can appear in our lifeworld except as lived. (2017, p. 29, emphasis in original)

Phenomenology has gained traction in the field of education only recently, especially in North America, and this has been largely due to the influence of Max van Manen (Wattchow, 2006), who emigrated to Canada from Holland, taking with him European phenomenological ideals and practices, especially of the Utrecht School in the Netherlands (Pinar & Reynolds, 1992). Following Wattchow, I engaged in phenomenology from an Australian perspective. Despite it seeming to marry well with outdoor education, phenomenology has been utilised in a very limited fashion in Australia, especially in relation to activities related to outdoor education (Wattchow, 2006).

3.2.1.1   *Epoché.*

The process known as bracketing, the 'epoché', or the 'reduction' is a philosophical method that I attempted in, and is described as a practice where researchers try to bracket (or put aside) their preconceptions and biases to remain more value free when conducting research. In an effort to enable this, I explored deeply my own preconceptions and experiences of intercultural sensitivity and PC, and then tried to bracket these to the side to temporarily suspend them (Marshall & Rossman, 1995, and Patton, 1990; Wattchow, 2004). I began this process at the start of my doctorate and believed that through sharing personal stories, I could attempt to expose my preunderstandings (as opposed to prejudices or biases) of intercultural sensitivity, and in doing so, put them at risk to be tested in order to turn these preconceptions on themselves, revealing their true nature (Usher, 1996; van Manen, 1990). I understood that this process could help me, the researcher, to become more knowledgeable (Gadamer, 1975).

However, after engaging in some of Husserl's (1982) later works, I realised that the phenomenological reduction cannot completely 'bracket' out lifeworlds; 'rather, what it must put into brackets is the theoretical constructions of science and metaphysics (and any other discipline that is meant to *explain* experience)' (Matthews, 2002, p. 29, emphasis in original). With this in mind, I appreciate that in the context of this project this may mean that I needed to focus more on the

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bracketing out of intercultural theories, in particular, Bennett's (1986) developmental model of intercultural sensitivity [DMIS] from where I borrowed the notion of worldview orientations. I also tried to push aside my understandings of other intercultural theories that also aimed to measure or test intercultural sensitivity; including Van der Zee and Van Oudenhoven's (2001) Multicultural Personality Questionnaire (MPQ) and Hammer Bennett and Wiseman's (2003) Intercultural Development Inventory (IDI), which is based on Bennett's (1986) DMIS.

Fortunately, I did try to do this, but not until after writing my initial drafts of Chapters 1 and 2 where I had to engage with the literature around my topic. I have still included my personal stories because I feel that this adds to the thesis and lets me introduce myself personally to the reader, and explains some of the experiences and preunderstandings I bring to the research, as well as the way I lived and learned through it. Gadamer (1975, as cited in Usher, 1996) argued that the process of separating the researcher from the context that defines their interpretive framework is an impossible one, which raises the question of why one would want to separate the researcher from the research in the first place. Hatch (2002) raised a valid point in that it is not possible nor desirable for me as the researcher to be distant or objective in the research process, so as long as I consider my relationship and preunderstandings of the phenomena being investigated. Matthews (2002) described how the reduction places lived experience over all other theoretical and scientific ways of knowing, stating that 'a genuinely radical "reduction" would make us aware of the priority of our ordinary lived experience over any theoretical construction of science whose purpose is only to enable us to explain and predict the phenomena of ordinary experience' (pp. 29–30).

From the beginnings of this research, I embraced a phenomenological stance, and this represented a particular way of being as a researcher (Wattchow, 2006). It allowed me to respect the multiple interpretations individuals make of their experiences, and this is a crucial point of not only the research, but also the topic of my investigations into the participants' lived experiences of the shifting and shaping of their worldviews and in developing a sense of PC. It helped me to appreciate that different types of questions call for different approaches towards research. For example,

> those elements of experience that are observable and measurable tend to be rather small and specific. The firmament in the positivist sky twinkles with precision and rigor. However, the spaces between stars and those hidden by clouds recede and disappear. Phenomenology seeks to name those spaces, their relation to the stars and to us. The unity of the epistemological whole resides in ourselves. (Pinar & Reynolds, 1992, pp. 1–2)

It is into these very spaces that exist between the stars that this project inquired. I have found that phenomenology has encouraged me to listen to and share stories, and in doing so, I have been allowed

glimpses into those spaces between stars and have been able to peep behind those clouds to see further than I could before, and in these pages, I will share with you what I have been able to see.

3.3 Hermeneutics and Hermeneutic Phenomenology

Following the discussion on interpretive and phenomenological traditions more broadly, I now situate the study more specifically within a hermeneutic phenomenological framework. Also operating within an interpretivist framework, hermeneutics focuses on the interpretation of texts. The word 'hermeneutics' is based on the Greek word *hermeneutic*, which literally translates as 'to understand or interpret' (Patton, 2002, p. 115). It also refers to the act of trying to theorise the conditions of such interpretation (Gjesdal, 2001). Hermeneutically oriented philosophers range from Herder, Schleiermacher, Hegel, Nietzsche, and Dilthey to Heidegger, Gadamer, and Rorty (among many others), each being engaged to various degrees with both hermeneutics as the act of interpretation and as an attempt to theorise the conditions under which such interpretations are possible (Gjesdal, 2001).

Hermeneutics as a philosophy was initially developed by Friedrich Schleiermacher (1768– 1834), before Wilhelm Dilthey (1833–1911), who along with other German philosophers began utilising it in human science research (Patton, 2002). Originally, it was used for the deep understanding and interpretation of biblical and religious texts, and it is often referred to as the way in which *the texts of life* are interpreted (van Manen, 1990). 'Text' in this sense does not simply refer to the written word; rather text may refer to much broader sources, including (but certainly not limited to) oral recordings, researcher notes, observations, and visual representations. Those undertaking hermeneutics focus their efforts on the interpretation of such texts, providing a 'philosophical framework' for interpretation and understanding while respecting the original context and purpose of the text (Patton, 2002, p. 114).

I must at this stage point out that although a great deal of phenomenology includes hermeneutic aspects, not all hermeneutics is phenomenological (van Manen, 2014). This project is not one concerned primarily with the philosophy of hermeneutics; rather, it uses hermeneutic phenomenology to explore lived experiences. This hermeneutic phenomenological approach was selected as the most relevant for this project as it incorporates both the interpretive/hermeneutic and the descriptive/phenomenological aspects of lived experience (Brymer & Gray, 2009; Hatch, 2002).

Van Manen (2011a) cited Heidegger, Gadamer, and Ricoeur as the most crucial representatives of hermeneutic phenomenology in modern times, adding,

> Phenomenology becomes hermeneutical when its method is taken to be interpretive (rather than purely descriptive as in transcendental phenomenology). This orientation is evident in the work of Heidegger who argues that all description is always already interpretation. Every form of human awareness is interpretive. (para. 1)

In embracing this approach, I attempt to create textual (as well as visual) expressions of participants' lived experiences by providing text that is both analytical and holistic so that the reader has the feeling of reliving something meaningful (Hatch, 2002; van Manen, 1990).

3.3.1 On sharing personal stories

Throughout the thesis, I share a number of personal stories, which contributes in part to appease the issues that surround the epoché. As this thesis also includes aspects of hermeneutics, I also shared these stories as a way of introducing myself to the reader. Patton (2002) reflected on the influence hermeneutics has had not only on interpretivism but on social science as a whole:

> One must know about the researcher as well as the researched to place any qualitative study in a proper, hermeneutic context. Hermeneutic theory argues that one can only interpret the meaning of something from some perspective, a certain standpoint, a praxis, or a situational context, whether one is reporting one's own findings or reporting the perspectives of people being studied (and thus reporting their standpoint or perspective). These ideas have become commonplace in much contemporary social science and are now fundamental, even basic, in qualitative inquiry, but such was not always the case. Two centuries of philosophical dialogue provide our current foundation for understanding the centrality of interpretivism in qualitative research. (p. 115)

From this, I further appreciate the importance of introducing myself through sharing personal stories, not only for the purposes made explicit from a phenomenological perspective, but even more so from within this hermeneutic phenomenological approach. Carrying out this hermeneutic

phenomenological research project has meant that this study is not only descriptive and phenomenological, but also interpretive and hermeneutic (Brymer & Gray, 2009; Hatch, 2002).

Story is used heavily throughout this thesis for two main reasons. First, the main outcomes of the project were uncovered through the telling and sharing of stories (as presented in Chapters 4, 5, and 6). Second, alongside participant stories, you will also come across a number of my personal stories that I have chosen to share with the reader, and this chapter is no exception. The influence of this approach in regard to story, story-telling, and other uses of story in the project are explored in greater detail in the following two chapters, which cover the relevant literature to the project as well as the phenomenological methods I used to carry out the research.

I hope it is now clear that it is my intention to present to you a hermeneutic phenomenological study that (re)creates textual expressions of lived experiences of experiencing changes in WO and PC that are analytical, so the reader is drawn in to relive meaningful experiences (Hatch, 2002; van Manen, 1990). Thus, the point of using hermeneutics in addition to phenomenology is to try to capture the lived experiences of participants and present my interpretations of them. For now, the most crucial point to leave you with is that these lived experiences are not only regarded as the end result but also taken as the starting point of hermeneutic phenomenological research (van Manen, 1990).

> Numerous orientations or 'schools' of thought fall under the broad banner of phenomenology. Some of the more well-known (and used) of these include ethical, existential, experiential, hermeneutical, linguistic, and transcendental phenomenology, which exist alongside the more contemporary phenomenology of practice (van Manen, 2011c). Edmund Husserl is often cited as a founder of modern phenomenology.

> According to Patton (2002),

> We can only know what we experience by attending to perceptions and meanings that awaken our conscious awareness. Initially, all our understanding comes from sensory experience of phenomena, but that experience must be described, explicated, and interpreted. Yet, descriptions of experience and interpretations are so intertwined that they often become one. Interpretation is

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essential to an understanding of experience and the experience includes the interpretation. Thus, phenomenologists focus on how we put together the phenomena we experience in such a way as to make sense of the world, and in doing so, develop a worldview. There is no separate (or objective) reality for people. There is only what they know their experience is and means. (pp. 105–106)

Phenomenology respects the multiple interpretations individuals make of their experiences. This is a crucial point in regard to the topic of my investigations into the participants' lived experiences. Van Manen (1990) described phenomenology as the study of the lifeworld, which may act as a guide to investigate lived experiences. It can be used to help understand (and reinterpret) what it is like for someone to experience something (van Manen, 1990). Phenomenological research always begins from within the lifeworld, which is 'a world of the natural attitude of everyday life which Husserl described as the original, pre-reflective, pre-theoretical attitude' (van Manen, 1990, p. 7). The foundational question of phenomenology is 'What is the meaning, structure, and essence of the lived experience of this phenomenon for this person or group of people?' (Patton, 2002, p. 104). But what is meant by the 'lived experience'? Phenomenology 'reflects on the prereflective . . . life of human existence as living through it' (van Manen, 1990, p. 26). At times, it was a challenge to capture participants' experiences in a prereflective state, and the practical implications this are teased out in the pages of this chapter.

Phenomenology can be used and understood in a number of ways; as a philosophy, an interpretive theory, a social science, an analytical perspective, a research methods framework, or a quantitative tradition (Patton, 2002). So, phenomenology can be confusing if one does not understand the way it operates within a research project. In this project, it was used in three ways. First, it was used as an approach to frame the entire project. Second, it was relied upon I engaged in as the underlying methodology, and third, it was used (as in this chapter) to influence method, where phenomenological activities to carry out the research and interpret participants' lived experiences. Building on the introductory chapter, this chapter continues to be influenced by the widely respected phenomenologist Max van Manen (Neubauer, Witkop, & Varpio, 2019).

Van Manen (2014) explained that hermeneutic phenomenology 'does not let itself be deceptively reduced to a methodical schema or an interpretative set of procedures' (p. 39). Rather, 'this kind of phenomenology requires the researcher to read deeply into the philosophies of this tradition to grasp the project of hermeneutic phenomenological thinking, reading, and writing' (Neubauer et al., 2019, p. 95).

With this in mind, I now outline the phenomenological methods that helped me to engage in the phenomenological thinking, reading, and writing involved in this study.

Figure 2 explicates the foundational, empirical, reflective, and story methods used in the project. I have used the term 'foundational' as these activities were undertaken prior to the research activities being carried out, to create a foundation on which to conduct the research. The terms 'empirical' and 'reflective' were coined by van Manen (2011i) to describe the two types of methods or activities that can

be used in phenomenology. Following van Manen (2011i), empirical inquiry activities were used to explore materials related to prereflective experiences of WO and PC, whereas reflective inquiry activities helped me to interpret the meanings and meaningfulness related to WO and PC.

The stories shared within the project began long before and will continue long after its completion. Therefore, the story section is represented as a long, ongoing line spanning across and pointing beyond the parameters of the phenomenological methods outlined in figure 2.

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Foundational	Empirical	Reflective
•Ethical considerations	•Phenomenological human science interviews	•Thematic reflection (wholistic and selective or highlighting approach)
•Participant recruitment and selection (introduction to actual participants is in chapter 1)	•Online interviews conducted via Skype and WhatsApp	•Research question reflection and guided existential reflection
•Setting up for interviews	•Recording, listening, transcribing (English and Spanish), translating (all of which lap into reflective methods), mapping of initial themes	•Member checks and collaborative reflective discussion
•Introducing myself and the project to participants		•Concepts of the double hermeneutic and the hermeneutic circle of interpretation
•The role of exemplary texts	•Note taking (all of which overlap with reflective activities)	•Phenomenology *as* writing (experiential draft writing, thematic draft writing, vocative draft writing)

Story; collecting, story-telling and story-sharing

Story; as weaving, seeding, as epoché-reduction

Story; Stories as plausible insights (data) as method

Figure 2. Foundational, empirical, reflective, and story methods as related to the project.

3.4 Foundational Activities

3.4.1 Ethical considerations

Undertaking ethical research at its minimum meant applying for approval from Monash University Human Research Ethics Committee (MUHREC), which after submission, was approved within a matter of weeks. I went through a number of steps to assist a smooth and swift approval. This included (but was not limited to) ensuring participants' anonymity (I changed names to pseudonyms and edited out personal information). To protect any organisations, communities, schools, or contractors mentioned in the interviews, any details that may give away the identities of such people or organisations were also changed to pseudonyms, and any potentially sensitive information was removed. Participants were informed that they could opt to have any part of the interview removed from the record and were invited to review transcripts, translations, and writings related to their involvement. Participants were asked read the participant information form then invited to ask questions or raise concerns prior to participation. They were prompted on the form to sign if they agreed to be part of the study. Alternatively, they could opt to have the form read to them, before giving verbal permission. Each participant gave consent before participating in the study.

During this time, I was keen to ensure that both moral and ethical issues were considered.

One's ethical stance is heavily influenced by events and feelings experienced in the field where personal participation and commitment are concerned. One may be obligated to be as open as possible to the need to balance ethical codes, professional standards and personal feelings with obligations from the process of engaging with others in secret and private activities . . . Objective, rational, intellectualized ethical codes are not context specific and amenable to decision making that draws on intuition, feelings and the researcher's moral values. (de Laine, 2000, p. 30)

As I awaited official ethical approval from MUHREC, I continued to think deeply about some of the more complex moral issues involved in research. I realised during this time that I was confident going forth, and that my research and any personal relationships I might develop throughout the research process would be morally and ethically in line with both the university's and my own moral and ethical standards.

Despite the desire to be completely ethical and moral in the eyes of all involved, there were still some challenges that I do not feel could have been easily foreseen. These minor (but complex) issues that occurred are described in the story I will soon introduce, titled 'La Hora Tica/Tico Time; (appendix 5), by sharing stories about my data collection activities in Costa Rica.

3.4.2 Participant recruitment and selection

Once I had received ethical approval, I sent an email to the publicly available email address of the head of operations (in Australia) of a popular OYE organisation. I outlined my research and invited their organisation to be part of the project. I suggested that they invite groups already enrolled to undertake OYEs in Costa Rica in the coming year to contact me if they were interested in participating in the research project. I then undertook a Skype interview with members of the organisation so that they could find out more about my project and to ensure it aligned with their moral and ethical codes.

I was promptly granted approval by their head of operations, and an employee who designed the Latin American OYEs contacted me. We then invited ICHs—local (Costa Rican) contractors and associates who worked closely with OYEs—to take part. This employee invited their local contacts to contact me if they wanted to participate in my study. I was very fortunate as all the contacts emailed me soon after to express their interest.

In the meantime, I was approached by a school who wanted to be involved in the project. I applied to the school's assistant principal to impress on them the value and importance of my study, and I was eventually welcomed into the school community as a researcher.

The expedition group participants from the school that I worked with directly (who I call the 'expeditioners') consisted of one male teacher in his mid-30's, one female teacher in her mid-40's, 13 female students and 3 male students (all aged between 15 and 18). All students identified as Australian, and one female student's parents were Chinese-born (Elli). All students attended the private school, which was one of the most expensive schools to attend in the South-East of Melbourne, so with enrolment fees so high, it is fair to assume most students were from upper-middle class families. Most of

the expeditioners appeared to be primarily Caucasian, however one can never be entirely sure, unless a participant divulges details, and as the researcher, I did not ask for this information. With the exception of the OYE leader who only participated in two group interviews, expedition members participated in 4 hours of group interviews, with 7 group members additionally participating in 1-2 hours of individual or paired interviews.

Next, I had to see what was logistically possible. I got a rough copy of the route that the expedition group would take, keeping in mind that only the town name or region was set. Part of the expedition organisation's philosophy was that expeditions were to be student led. This meant that the exact details of transport options and routes, as well as destinations and accommodation options, were left open and flexible to the group, and no one knew exactly where they would be or what they would be doing on any given day. Fortunately, I was familiar with this flexible approach and had experience with experiential approaches to learning through my involvement with outdoor recreation and outdoor education, as well as through my experiences travelling and leading expeditions. I had also spent significant periods of time living and travelling in Costa Rica, and this meant that I had a rough idea of how long it might take to get between points on the map where the expedition had planned to go. I had to estimate where the expedition group (and therefore I) would be and at what times, and then correlate this with where the ICH were located (or would likely be) at any given time during the group's expedition. This became more complex as most of the ICH were also living transient and expeditionary-style lives. This meant that at the time I was planning to be in Costa Rica, ICH were not only located all over the country, but some would be leading expeditions as far north as Mexico, and others were living between multiple cities, countries, or even continents.

I then replied to all ICH who I could potentially meet up with during my 6-week period in Costa Rica. In these emails, I attempted to set up interview dates. This was made more complex because the group I had selected were first travelling through Nicaragua, and having had no way of knowing this detail

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prior to speaking to the expedition group, I had only applied to undertake research within Costa Rica. For the first half of the group's expedition, therefore, I could not physically meet up with them.

Participants were selected for the following reasons. First, ICHs were identified as having been involved with multiple OYEs and had worked with expeditionary groups from Australia or New Zealand. I insisted on Australia- and New Zealand-based OYE participants in response to issues raised in the literature review that detailed the lack of research on OYEs from this part of the world, despite a large uptick in participation. In the footsteps of Brymer and Gray (2009), I also wanted participants to show enthusiasm towards participating in the research and hoped that participants learning they were some of the first 'Kiwis' and 'Aussies' to share their experiences of OYEs might help make their involvement feel valued and significant with regard to the research.

3.4.3 Participant meetings and interview schedule

I ended up working with 6 ICH in total. Each ICH participated in a solo or paired interview lasting between 1 and 2 hours, and liaised with me electronically (via email and the Whatsapp application) over a 6-12 month period.

The series of participant meetings and interviews with expeditioners occurred between November 2016, and May 2017. Figure 3 outlines the schedule for expeditioners.
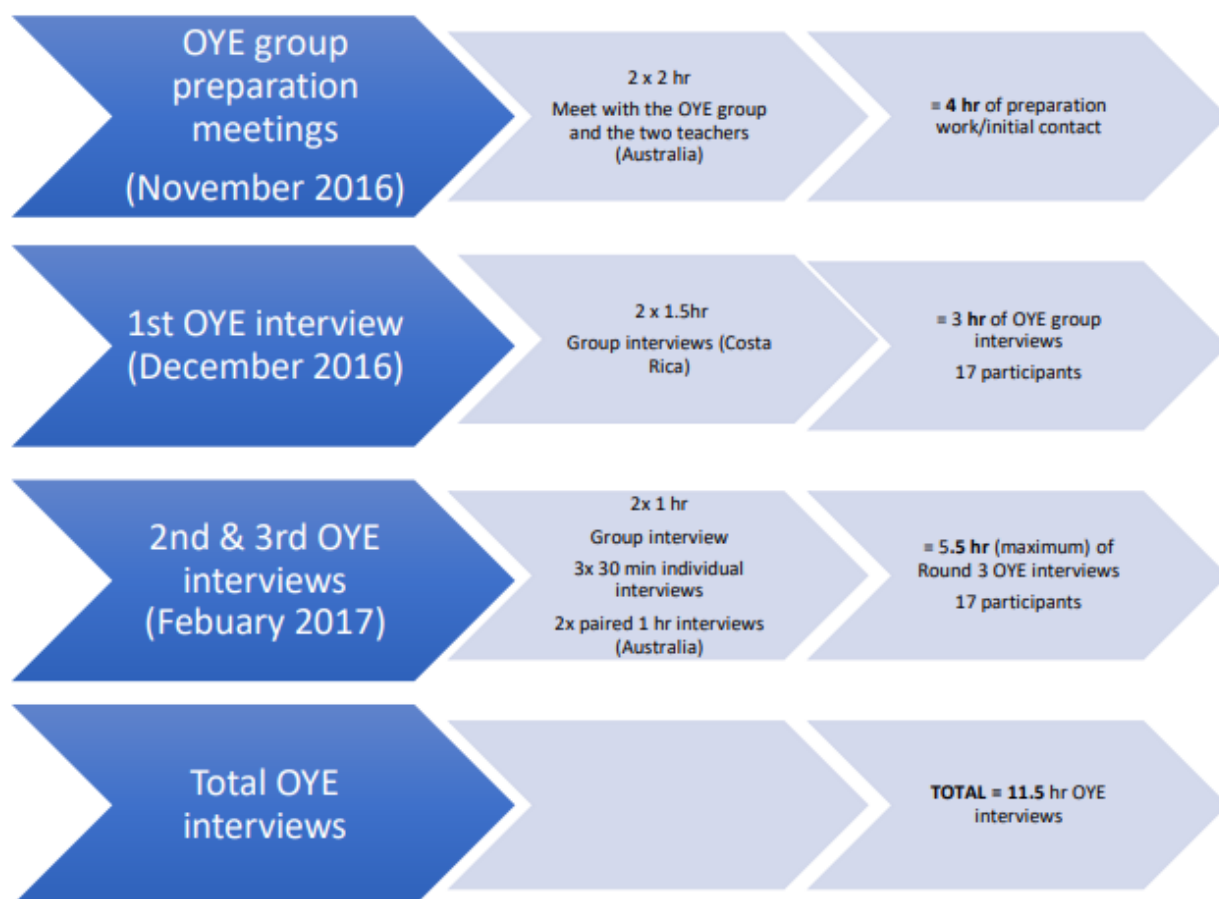
Figure 3. Data collection: Costa Rican participants (ICH).

The ICH schedule was carried out between November 2016 and June 2017. This group included Costa Rican hiking guides/homestay hosts, hostel owners, rafting instructors and in-country specialists. Figure 4 outlines this in further detail.
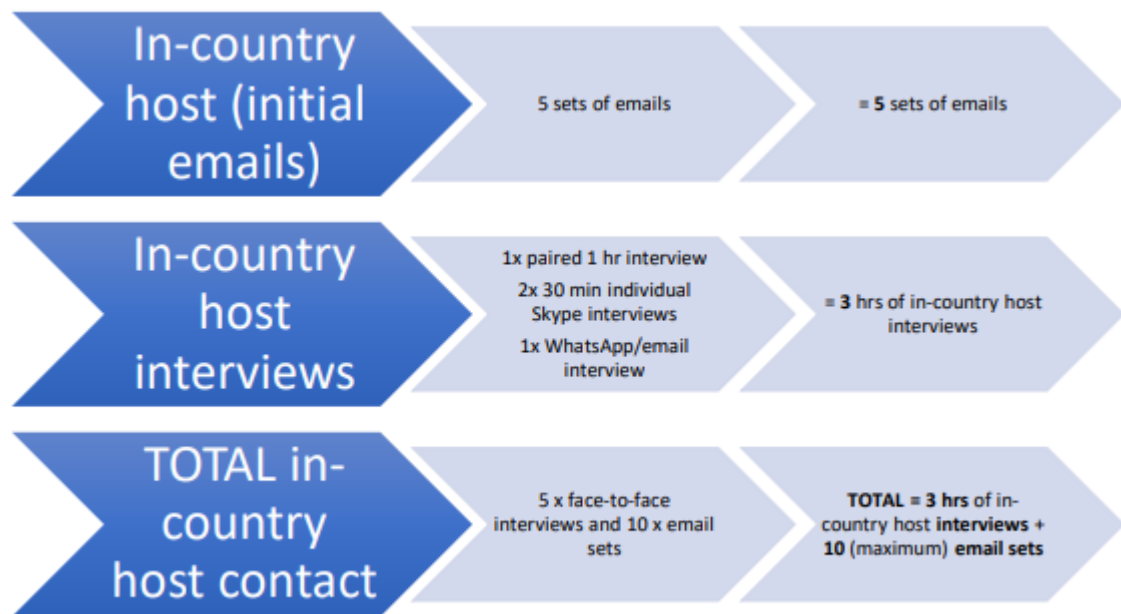
Figure 4. Data collection: Overseas youth expedition group (teachers, leaders. and students).

3.4.4 Preparing for interviews and language and culture classes

I took with me a copy of an interview guide, which I referred to during each interview. I used a guide as opposed to a 'rigid interview schedule' because it allowed me to take a flexible approach to the interview process (Hyde, 2005, p. 130). I also translated my guide into Spanish for the interviews conducted with the ICH. I translated my guide to present the Costa Rican participants information around the research in both their native tongue and mine (in English). Half the ICHs asked for the information in Spanish and half expressed their preference for English. The important points regarding this process are that the Costa Rican participants were free to communicate in their preferred language, and they knew that they could access all information about the project in their language of preference. This is one step I took consciously to resist repeating aspects of colonialism through language (and therefore cultural) power structures. I consciously decided to make all communications (ranging from casual conversations to formal paperwork) available in both languages or in a combination of languages. This decision was made partly in response to Ogden's (2008) concepts of the colonial student and the colonial system and to L. T. Smith's (1999) insights into her lived experience of being 'othered' under colonial and imperialistic structures.

3.4.5 Online contact

Contact made via email in hermeneutic phenomenological studies follows the methodologies of Brymer's (2009) and Brymer and Gray's (2009) guiding texts. There were advantages, disadvantages, and differences encountered when asking and answering interview questions via email or the online communication application WhatsApp, as opposed to having participants answer questions directly in face-to-face interviews (which were carried out both online and in person). For example, participants could take as much time as they pleased to think about an answer and write it into text, which contrasted to them replying in the immediacy of the physical moment of the interview. These differing approaches to collecting the research texts resulted in participants sharing different types of lived experience accounts.

3.4.6 Guiding texts

A major challenge of hermeneutic phenomenology is that no one clear procedural system is offered (van Manen, 2014). For some, this becomes a significant challenge when first collecting, and then analysing and presenting, the data. For others it is a great privilege. I enjoyed the freedom and creativity encouraged within the hermeneutic phenomenological approach. With this acknowledged, I still greatly benefited from guidance in carrying out the study. Wattchow (2004) provided helpful advice, suggesting that the researcher begin with a dedication to uncover insights that are meaningful in addition to a desire to enquire into the essential nature of the experience being researched. With this in mind, I looked to the four phenomenological projects outlined in Chapter 1, along with the texts from Brymer (2009) and Brymer and Gray (2009), which were used as helpful guides, prior to beginning working on the empirical methods (activities).

3.5 Empirical Methods (Activities)

3.5.1 About phenomenological human science interviews

Although the name 'interview', and indeed the concept of research interviewing is relatively recent, the concept of interviewing dates back to ancient Greece (Kvale, 2007). In more recent times, the social sciences has adopted various incarnations of the interview, with anthropologists and sociologists in particular, using informal interviews to gain insights into knowledge (Kvale, 2007).

Modern interviews come in many forms, from survey interviewing, to investigative interviewing, to life story interviewing, and its uses ranges from therapy to forensic investigation (Gubrium & Holstein, 2001). In the case of this project, it was used for research purposes. Interviewing for the purpose of research in general terms, is not a flawless method for gaining knowledge. In qualitative research such as that presented in this thesis, the interviews were used for exploration and were seen as collaborative events, with myself as the researcher granted freedoms to raise topics, and move in new directions in response to the exchanged information; not with the aim of collecting particular facts, but for the purpose of gathering information to give meaning to the participants experiences (Gubrium & Holstein, 2001).

When carrying out a phenomenological study, van Manen (2011j) encourages the interviewer to ensure the (interview) method does not rule the questions that one asks, and instead calls them to place the research question at the forefront, to determine the method most appropriate for its direction. In doing this, I determined a phenomenological human science method most valuable, as its aim aligned with my efforts; to keep the overarching research question central and focused, while allowing a flexible approach to achieving this. Interviewing in qualitative research is now so popular and widely accepted in qualitative research, that we are now at the point where some argue that interviewing is synonyms with qualitative research, irrespective of methodology (Wimpenny & Gass, 2006), and has long been practiced as a method of data collection in phenomenological studies (Jasper, 1994). This, however, does not mean they should always be used as a source of data collection, or should be used unquestioningly. However, in the case of this study, it proved convenient to my needs, and recording these interviews helped me to not solely rely on my memory of what was said and done (as also noted by Coward, 1990).

Although sharing many attributes with other forms of semi-structured interviewing, phenomenological human science interviews differ in a number of ways. Firstly, the specific aim of phenomenological human science interviews is to help participants revisit experiences as lived-through, in hope of facilitating new meanings that emerge, thus enhancing existing understandings of phenomena (Lauterbach, 2018). Secondly, within phenomenology more broadly, interviewing has two purposes: firstly, to explore and further develop understandings that are rich, and secondly, to encourage conversations around the meaning of experience, and thirdly, where other semi-structured interviews

tend follow a set of guidelines or procedures, hermeneutic phenomenological interviewing is more flexible, yet does not go so far as to be completely unstructured or open-ended (van Manen, 2016). Just one example of this difference in interview style and intention is clear even between other branches of phenomenological interviewing. For example, we can contrast the phenomenological human science interview with Seidman's (1998) description of an in-depth, phenomenological interview series consisting of the three-parts. Seidman describes the three interviews. The first is carried out as a focused life history, where participants experiences are contextualised within their lives and the lives of those around them. The second interview focuses on details of their experience of the phenomenon of interest, and the third interview aims to reflect on meaning of participant's experiences. This structure is reinforced when Seidman (1998) stated a great need to adhere to this three-interview structure, further advocating for a 90-minute length of interviews where possible. When looking at the phenomenological human science interview, we can see that it serves a different purpose, aiming to explore and gather 'experiential narrative material, stories or anecdotes, that may serve as a resource for developing a richer and deeper understanding' of the phenomenon of interest (van Manen, 2011j).

In addition to the range of empirical methods undertaken to engage with expeditioners prior to leaving for the expedition, I participated in a range of communication with the ICH before and after I travelled to Costa Rica through online channels. Participants and I communicated both by email and via the WhatsApp application. WhatsApp was utilised after several requests from ICH as a preferred form of communication.

I recorded and then stored the interviews and subsequent transcripts in line with the university's ethical guidelines. As a second-language speaker, it was time consuming to transcribe the interviews carried out in Spanish, but I found this allowed me a much deeper understanding of each word the interviewees spoke. At times, I had to replay a word to understand exactly what the participant was saying. I got to know each participant's voice and accent in a way that seemed to escape me when transcribing the Australian participants (which, upon reflection, may have occurred because I found it

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easy to understand participants speaking in my native tongue). Although I was listening intently during the interviews undertaken in Spanish, and I tried to ask participants exactly what they meant if I did not completely understand something they had said, some words or phrases participants used still passed me by in the moment. I was also trying to remain conscious that in asking too many questions during interviews, I might interrupt their stream of prereflective lived experience accounts. I knew I could ask them anything after the interview had finished and was reassured in the knowledge that I had a recording to listen to.

Please see Appendix 5: 'La Hora Tica/Tico Time'.

3.5.2 Implications of 'La Hora Tica/Tico Time' story

Through sharing this story, I hope that it is clear that in my experience, Costa Rican time is culturally understood as flexible. This is where I had a bit of trouble as I was unable to be as flexible as I would have liked due to ethical restraints (of the university needing the details of when and where I would be at particular locations during my research in Costa Rica). This was the biggest clash I experienced between cultures in my personal experience. Further experiences and cultural understandings of time are provided in much more depth in Chapter 4 (see the lifeworld subsection 'Lived Time').

Although in-person interviews were my preferred method, this culturally different way of understanding time meant that some of the interviews with ICH did not take place in Costa Rica. I reapplied to MUHREC, and once approved I was able to carry out a number of Skype interviews.

3.6 Reflective Methods (Activities)

Reflective methods in a phenomenological study are the closest a phenomenological inquiry gets to what a more traditional thesis might call a 'data analysis' section. Within a hermeneutic phenomenological study such as this, it is more appropriate to discuss the reflective methods one engaged, because 'phenomenology cannot be formalised into a series of technical procedures. However, a variety of actions may help' (van Manen, 2011i). It is in this section that I speak directly to these methods or activities, that helped me to become reflective, bringing to the surface key themes and stories that are presented in chapters 4 and 5.

In this section I outline a number of reflective activities I engaged with, including thematic reflection, guided existential reflection, macro and micro thematic reflection, member checks and

collaborative reflective discussion, employing the fusion-of-horizons, the double hermeneutic, and phenomenology as writing, storytelling, and story-sharing, which all take place within the larger hermeneutic circle of interpretation. These activities are consistent with other hermeneutic phenomenological studies, and are used in place of data analysis, and can be seen in recent doctoral theses including Miles (2017) and Yeong (2012).

> Phenomenological method is driven by a pathos: being swept up in a spell of wonder about phenomena as they appear, show, present, or give themselves to us. In the encounter with the things and events of the world, phenomenology directs its gaze towards the regions where meanings and understandings originate, well up and percolate through the porous membranes of past sedimentations—then infuse, permeate, infect, touch, stir us, and exercise a formative and affective effect on our being. Phenomenology is more a method of questioning than answering, realizing that insights come to us in that mode or fusing, reflective questioning, and being obsessed with sources and meanings of lived meaning. . . ultimately, phenomenology is less a determinate code of inquiry than the inceptual search for meaning of prereflective experience. (van Manen, 2014, pp. 26–27, 2014)

In my inceptual search for meaning, I again turned to Brymer (2009) and Brymer and Gray (2009) who, using a wholistic approach, listened to full recordings of interviews after they had taken place and then read and re-read the transcripts. I had planned to roughly follow these guiding texts by undertaking a thematic reflection and analysis of each interview. However, thematic reflection was not (and should not be) carried out in the sense of a step-by-step preplanned guide. It is not a strict process that can simply be replicated without regard to the context of the study, with every project presenting new challenges to the phenomenologist. Although there is no strict phenomenological method or set of steps to analyse texts, van Manen (1990, pp. 92–93) suggested some possible phenomenological activities or approaches that may assist with analysis of their texts:

1. The wholistic or sententious approach;

2. The selective or highlighting approach; and

3.   The detailed or line-by-line approach.

Each of these three phenomenological approaches can be carried out in an effort towards a thematic reflective analysis of texts and can be further divided into macro- and microthematic activities. The project called for the wholistic or sententious approach and the selective or highlighting approach to be used. I did not find the detailed or line-by-line approach useful when in the field, mainly because I did not have a written transcript nor time to analyse each word in the 1.5-hr interview which included 17 participants. I remained open to using this approach in the additional interviews; however, the project did not call for it. I found the many other layers of analysis applied to the interviews more than sufficient in the analysis of the remaining interviews.

3.6.1 Conducting initial interviews and undertaking initial layers of analysis

The interview schedule had to work not only around the participants' physical whereabouts and availabilities at different times, but also in conjunction with the available amenities and supporting technologies. Immediately after I had conducted the initial interviews carried out in Costa Rica, I was able to follow the guiding text's example of listening to the full recordings; however, I was not able to read and re-read a transcript to look for meaning so soon after the interview due to the logistical constraints of data collection in Costa Rica. The logistics of setting up interviews in country were complicated due to the transient nature of both the expedition groups and ICH who worked with them. At times, it was also difficult to connect to the internet, and there was insufficient time to transcribe the interviews in country. Soon after working out the logistics of the data collection in Costa Rica, I came to terms with being unable to complete transcripts of the first interviews before undertaking the next rounds of interviews within the timeframe in Costa Rica. Instead, I put my energy into seeking and analysing the initial themes that emerged from the first round of interviews.

3.6.2 Thematic reflection: Wholistic and selective or highlighting approach

Without a transcript in front of me, I first came to know these 'constellations' when undertaking the interview. They began to filter in a little more deeply when I simply listened to the interview repeatedly to get an overall feel from the recording. I found it much easier to listen when I was out of the interview situation because sometimes part of my attention was divided when responding to the participants in a way that kept them oriented to the phenomenological question (van Manen, 2014). This

was even more true when conducting the interviews in Spanish. When speaking my second language, I was sometimes preoccupied with getting my pronunciation or use of grammar correct before asking another question. With regard to the recordings, I was not distracted and was able to give my full attention to what participants were saying. Analysis at this level is referred to as 'wholistic' and occurs when the researcher 'attend[s] to the text as a whole and ask[s] "How can the eidetic, originary, or phenomenological meaning or main significance of the text as a whole be captured?"; we then try to express that meaning by formulating such a phrase' (van Manen, 2014, p. 320).

During this initial analysis of the first set of interviews in country, I also undertook the selective reading or highlighting approach. This approach occurs when one

> listen[s] to or read[s] a text several times and ask[s], 'What statement(s) or phrase(s) seem particularly essential or revealing about the phenomenon or experience being described?' These statements we then circle, underline, or highlight; and then we may also include any longer descriptive–interpretive paragraphs, or collect phrases which are particularly evocative, by writing them down (or highlighting them) to save for developing and writing the phenomenological text which may be written at a later date. (van Manen, 2014, p. 320)

I found that employing both the wholistic and selective/highlighting approaches useful in allowing me to gain some initial insights into emerging themes. In particular, I found van Manen's (2011d) question, which asked if there were any phrases, sentences, or parts of sentences that stood out and seemed thematic, helpful in this search for meaning.

3.6.3 Knots in the webs of experience

When I returned to Australia, I carried out the remainder of the interviews. Through this process, I continued the thematic reflections as outlined in the section titled 'Thematic reflection: Wholistic and selective highlighting approach'. However, in each case, I also had the corresponding transcript in front of me. I transcribed over 50% of the group, individual, and paired interviews (external transcribers helped me to transcribe the remaining 50%). I transcribed 100% of the interviews I undertook in Spanish and

then translated them into English (where required). I continued to undertake the wholistic and selective/highlighting approaches during the transcription phase, which took several months to complete. I continued to listen to the recordings, paying special additional attention to those carried out in Spanish (to check I had understood and then interpreted accurately). I must clarify that the aim of thematically reflecting and analysing these interviews was not to present or produce objects or broad generalisations. Rather, I aimed (metaphorically speaking) to bring about insights that were more like 'knots in the webs of our experiences, around which certain lived experiences are spun, and thus lived through as meaningful wholes' (van Manen, 2011e, para. 2). These 'knots' first revealed themselves when I engaged in thematic reflection of the initial interviews I carried out in Costa Rica. As previously mentioned, they emerged in the form of stories that I naturally wrote down without conscious intent. In clumping participant stories together (which shared similar or related content), I began the process of clustering stories and anecdotes that fell under similar theme headings. Here I wrote down direct participant quotations, which formed the rudimentary phase of the 'sententious' approach (van Manen, 1990, p. 93). Van Manen (1990) described this approach as 'attend[ing] to the text as a whole and ask[ing] what sententious phrase may capture the fundamental meaning or main significance of the text as a whole' (p. 93). Themed headings carried names such as 'Douglas and "Horse Guy"' and notes about them were scribbled down under larger thematic headings such as 'Connections with Locals'.

In Costa Rica, there were only 2 weeks between the first and second group interviews (hence, insufficient time to transcribe the first entire group interview prior to conducting the second group interview). The remainder of the interviews were spaced over a 7-month period. This allowed sufficient time within the interview schedule to live with and ponder participants' responses, resulting in more time to live within my research question before converting interviews into full transcripts and translations that would later become textual representations of the interviews (Wattchow, 2006).

In regard to the interviews conducted with ICHs, I followed a similar procedure. At times during the interviews, I took small breaks to ask participants to repeat, detail, or clarify on the spot what they were saying. I also repeated back my own understandings of what participants were saying to them during the interviews to check my understandings. This on-the-spot member checking was part of the overall effort to ensure I was working with accurate interpretations of participants' lived experiences. This was particularly important to do immediately (where possible) as I knew I would not have the opportunity to interview ICHs a second time while in Costa Rica. I then compared and contrasted the analysed themes that had emerged between all the ICHs. I also put these themes alongside the OYE themes to see if and how they differed, and tried to understand how and where they shared similarities and themes. I investigated how these lived experience stories and themes looked with respect to the whole picture,

and also considered how the overall insights related to the individual themes and stories that had emerged from these forms of macro- and microanalyses. This relationship between parts and the whole is known as the hermeneutic circle of interpretation, which I found repeating on larger and larger scales throughout the research process.

When I returned to Australia, and after all interviews had been completed, transcribed, and translated, I was able to continue the wholistic approach and selective/highlighting approach (along with the additional forms of reflective analysis).

3.6.4 Guided existential reflection

Upon returning to Australia, I wanted to continue to expand my reflective practice. Through reading other phenomenological studies (including the exemplary texts), I came about the concept of existential structures of lived experience. Van Manen (1997) outlined these structures as the lifeworlds of lived time (temporeality—the subjective experience of time), lived body (corporeality—the fact that we are always bodily in the world), lived other (relationality—the lived relation we have with others), and lived space (spatiality—experiences of space). Adding to this discussion, Wattchow (2006) warned that considering these existentials in isolation from one another is an easy trap to fall into and noted that it is not helpful that these structures require elaboration on an individual level. Since Wattchow's (2006) study took place, van Manen (2014) has included a fifth fundamental lifeworld existential, which considers lived 'things and technology'. I also include lived language (linguality) as an additional lifeworld existential because during the analysis, there was an overwhelming number of experiential accounts pointing to this as a strong theme. Additional lifeworlds can be distinguished as required, which can be utilised as 'universal themes' to further explore meaning (van Manen, 2014). Using these existentials as themes can help to guide us, by asking us to reflect upon the existential meaning of structures of the experience of the phenomena under investigation. This is why I decided to also analyse each interview

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with respect to the six particular existentials of lived Body, lived Time, lived Relations, lived Language, lived Space, and lived Things (including Technology).

3.6.5 Research question analysis

While submerged in these various phenomenological methods, I began to feel a strong need to check if I had managed to address the guiding research question and the three subquestions posed at the beginning of the project. I was fully aware of phenomenology's reputation for opening up more questions than it answers; however, I felt it was important that I remained oriented to the question that initially emerged through my sense of wonder. I called this 'research question reflection', where I checked whether the themes emerging from my reflective activities remained aligned with the research questions I had posed. I should reiterate that through this hermeneutic phenomenological process, I aimed to speak to (rather than directly answer) the initial questions. In undertaking this challenge, I divided my participant themes and stories in relation to how they directly addressed each research subquestion. The themes that addressed the questions formed the basis of Chapters 4 and 5: the insights discussed through the lifeworlds. Through this process, I was able to omit 15% to 20% of themes and stories from the insightful chapters, as after engaging in this form of reflection, quite a number of them did not speak to the questions I had posed. I was able, however, to shift some of the more significant and interesting themes and stories that surfaced during this process to both the chapters 5 and 6. In these chapters, I made space around these themes and stories to suggest possible future research directions for these findings.

3.6.6 Member checks and collaborative reflective discussion

After analysing texts through these various modes of reflective practice, a number of key stories and themes had bubbled to the surface. This phase of analysis took a long time, and although it required a lot of work in terms of time and commitment, it was thoroughly enjoyable. I became very familiar with the stories that had arisen, and my next move was to check that the meanings I felt were coming from these stories were accurate (as understood by the participants who had shared them).

A hermeneutic phenomenological understanding considers the participants as co-constructors of meanings, and agreements on meaning can be achieved by comparing and contrasting differing interpretations of those meanings (Usher, 1996; van Manen, 1990). Member checking is a process that was ongoing throughout the project. Member checks were carried out in formal and informal ways and as part of all phases of analysis I have mentioned. The first round of member checking was carried out by

contacting participants for further clarification or to check my interpretation was an accurate description of their experiences. This typically took place (as earlier described) within an interview, but also occurred immediately after an interview or shortly after a round of interviews alongside my macro and microthematic reflection. The second way I conducted member checks was to share the themes that came about through the various additional forms of analysis (including guided existential reflection and research question analysis). I casually invited all interviewees to check these interpretations and emerging themes to ensure I was representing their experiences and understandings as accurately as possible (as outlined by Sandelowski, 2008). Unfortunately, I was not able to contact all participants in all cases, but where I was able to establish communication with participants, each stated they were happy with the ways I had represented their lived experiences, and they felt they were true representations of their experiences. Each time this happened, I felt satisfied and good that I had managed to represent participants' lived experiences in ways that they felt were true. At the outset of the study, participants were given my contact details should they wish to stay in touch to ask how their experiences were represented by me individually or as a collective group; however, no participants acted upon this invitation. I also took part in collaborative reflective discussions, which are a related practice to member checks. This consisted of me sharing small drafts of my phenomenological text with participants. During my data analysis I shared portions of the draft texts with participants by reading them aloud (to highlight the vocative aspects of the text), and then the participants shared whether the text resonated with their lived experiences of lifeworld orientations and PC (van Manen, 2011f). I also sought out collaborative assistance with my writing in informal ways by sharing my draft chapters (in deidentified and ethical ways) with my supervisors, friends, and colleagues (van Manen, 2011f).

3.6.7 Notes on hermeneutic phenomenological constructs of double hermeneutic and hermeneutic circle of interpretation

I am acutely aware that the lifeworld and discussion (Chapters 4 and 5) re-present the participants' re-presentations of their lived experiences throughout the research process. Referred to as the 'double hermeneutic' (simply put, this means a double interpretation), it accounts for the researcher as an interpreter as well as the participant's interpretation of the phenomena being studied (Usher, 1996). The hermeneutic circle is a concept that was first put forth by Gadamer, a student of Heidegger.

The hermeneutic circle of interpretation is something to be aware of throughout the process of thinking and writing: of meaning-making. It looks at the way interpretation plays out when writing (and reading) phenomenology. Usher (1996) described this as interpretations playing out in a circular motion, as opposed to linear, with an understanding of the whole, depending on an understanding of the parts (and vice versa). As an example, in the context of this project, my understandings of one participant's statement in one individual interview depended not only on the rest of that interview but on things they may have said in other group interviews, too. When I looked for overall themes coming from the entire mass of interviews, I also considered them in relation to each individual interview, and each individual participant involved in the study, thus connecting the parts to the whole and the whole to the parts. This process occurs alongside one's assumptions and beliefs, regardless of whether the researcher and participant are ever able to gain full awareness of it (Usher, 1996).

3.7   Selecting participant stories and themes

Once all the approaches had been undertaken, I compared the stories and themes that had survived all, or most of, these varying reflective methods. These were the strongest and most powerful lived experience accounts. These stories rose to the surface when implementing my methods time and time again. They were put through thematic analysis, survived guided existential lifeworld analysis, and endured phenomenological question analysis. I put many of these stories through these forms of analysis to check and recheck the stories had the qualities of lived experience accounts that spoke directly to the research questions. This analysis happened in no particular order, and methods were often carried out concurrently (as noted by van Manen, 2014) and in response to calls from the stories and themes themselves. I then had to decide how to divide these stories that served as 'knots in the webs of our experience' (van Manen, 2011e, para 2).

After sieving out the stories that never made it through the analysis, I faced the challenge of how to divide and present the remaining stories as 'findings' chapters for the thesis. This proved very challenging as it soon became clear that nothing was easy to separate, and I could not present an enormous 'findings' knot and expect the reader to untangle it without the tools to do so. Each smaller

knot (story) in the web (findings) was intertwined and tangled within the other knots, and pulling these knots out into a readable form was quite tricky. It felt like no matter which way I came out of this process, I re-emerged to the outside world covered from head to toe in the strands of webs that were messier than when I had first entered.

I soon realised the most difficult challenge lay not in the finding of the knots themselves, but in the separating of them for presentation within the thesis structure. First, I attempted to divide the webs by speaking to the research questions. I tried untangling the knots into each subsidiary research question. I then attempted to separate the web via themes as found by both the macro and microthematic analyses. My next challenge was to present them in relation to their fundamental lifeworld themes. Separating the knots in the web in different ways felt good. I followed this feeling, and it allowed me to share with the reader the insights. I had already used the lifeworld existentials of lived time (temporeality), lived space (spatiality), lived body (corporeality), lived human reflection/self-other (relationality/communality) (van Manen, 2011g; 2014) alongside my addition of lived language (linguality) as categories to phenomenologically question, reflect, and write, and I continued to use these existentials as categories: as 'minichapters' to organise my insights. This was not a perfect solution to presenting the findings of the project as it was not possible to fully untangle each theme and story from the other themes or stories. This messiness continued to exist even among lifeworlds because of the intertwined nature of all lifeworld categories. But this process did call for a freeing and intuitive response to the research I had conducted, asking me to 'shake off the captive constraints of concepts and penetrate and deflate the suppositions that are wittingly or unwittingly adopted by theory' (van Manen, 2014, p. 66). In the chapter that follows the lifeworlds (Chapter 5), I include the outcomes of my experiences with these additional phenomenological methods.

3.7.1 Phenomenology as writing

Van Manen (1990, 2014) claimed that researching and theorising cannot be disconnected from the practice of writing. He also divulged that writing *as* method, such as what occurs in hermeneutic phenomenology, can be difficult. One must first have the sensitive skills for interpretive work, and the researcher needs to engage their creative side: 'Phenomenological writing not only finds its starting point in wonder, it must also induce wonder' (van Manen, 2014, p. 360). So, then, how does a text lead a reader towards understanding, yet also towards wonder? Van Manen (2014) explained that phenomenological writing must, in fact, induce a 'questioning wonder' (p. 360), and I have aimed to do this in my writing. To achieve this, I attempted to improve my phenomenological writing by practising a number of draft writing exercises as outlined by van Manen (2014), including heuristic, experiential, thematic, and vocative writing (for detail, please refer to pp. 376–377).

Earlier in this chapter, I introduced the philosophical method of the reduction or bracketing, where I attempted to bracket, or put aside my preunderstandings in order to suspend my natural attitude or preunderstandings of WO and PC. The second aspect of philosophical method is known as the vocatio, or the vocative dimension. The vocatio often occurs linguistically, often through the researcher writing to produce portrayals that represent the meanings they see in prereflective experience (van Manen, 2011k). Textual representations do not only occur in written form, at times being represented alternatively through visual and tangible representations, as has my study. This follows other phenomenological doctoral theses completed in recent years including Miles (2017), Fendt (2015), Yeong (2012), Miles and Wattchow (2006))

Before moving on to the next part of this chapter, it is important to clarify that in my writing and representations of insights and outcomes, I intended not for multiple interpretations of my work, but for one, and I acknowledge the difficulty of this because the reader will always interpret from their personal vantage point (van Manen, 2014). I hope to make the insightful chapters clear, but in doing so, I do not wish to tell the reader exactly what to think. Following exemplary texts including Fendt (2015) and Yeong (2012), I continue to lead the reader in a particular direction, pointing them towards the thing I am trying to highlight. In this process, I aimed to help readers see what I see. Van Manen (2014) elaborated this, explaining that a phenomenologist's duty is not to give conclusive, solid arguments to the reader. Instead, phenomenology calls the writer to be evocative, indirect, and to infer meaning. I hope that this opens up to a state of wonder, where the reader is exposed to sensitive insights (van Manen, 2014).

3.8 Story

Story is used in many ways within the project but is most commonly shared with the intention of either gaining or providing insights into lived experiences of the phenomena of interest. Crowther, Ironside, Spence, and Smythe (2017) perhaps stated this more eloquently than I have, saying that 'hermeneutic phenomenology gathers glimpses through the use of stories that coalesce into revealing new possibilities and provoking further thinking and action' (p. 834). In this subsection, I outline how story has been used within the project. This begins with a description of the way I collected stories told to me by participants both inside and outside of interview times. I then touch on my use of anecdote within the stories I wrote for the thesis. Next, I look at how others have used story in a similar way to the project (as a medium to express meaning) and ponder the epistemological significance of this. Storytelling and story-sharing as method are then presented, which is followed by discussion around the notion of the phenomenological example in story form. I begin to conclude by detailing the ways I share my own personal stories in the thesis, reflecting on my use of the original concepts of 'weaving' and 'seeding' stories. I finish the section on my use of story in the project by outlining how note taking played into the story-writing process.

To begin, I must clarify that in many situations, I do not present my insights *as* stories. Rather, I encouraged interviewees to give an example of an experience that demonstrated what they were trying to say. I aimed to gain a number of detailed and concrete stories of particular situations and events, following van Manen's (2014) advice:

As we ask what an experience is like, it may be helpful to remain very concrete. Ask the person to think of a specific instance, situation, person, or event. When exactly did this happen? What were you doing? Who said what? And what did you say then? What happened next? How did it feel? What else do you remember about the event? (Do not ask for interpretations, explanations, generalizations,

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speculations, or for anything that may get away from telling the experienced as lived through.) In other words, explore the whole experience (story, anecdote) to the fullest! (p. 268)

Although this is one of the main ways that story was used and relied upon in the project, story was used in a multitude of additional ways throughout the many phases of the research and writing involved in the thesis. Stories flowed between participants and me, both inside and outside the official interview times as part of our natural interactions.

In Chapter 4, titled 'The Lifeworlds', I more commonly use story in the sense of resharing with the reader many of the stories of lived experiences that the participants shared with me. At times, I use anecdote and various forms of draft writing to set the scene of where an interview, or conversation, with a participant took place. In this space, I often include my personal memories of the descriptive and emotive details around how the stories were first told. I do this to help add clarity, context, and tone to a story, and this is where my perspective (including my interpretation) often comes in. Following Crowther et al. (2017), I take the stance that stories, once spoken, are not the sole property of the individual speaker, that once shared, stories belong to all involved in the project, including the reader. Please keep in mind the numerous steps I noted earlier in the chapter, which I continue to engage in to remain ethical. Stories were also retold from various participant perspectives and by multiple participants (and sometimes this included my involvement). To reflect this idea, I composed and included stories about the same phenomenon from the angles of multiple participants. For this reason, some texts may appear more fragmentary than others, drawing attention to the fact that no two people ever have the same experience or draw the same meaning from one phenomenon or event, and this, as van Manen (2014) so concisely put it, shows how meanings can be multiple in their singularity.

To be clear, all direct quotations are presented as such, and I have tried to make it obvious in my writing when I am writing from a purely personal perspective so as not to mislead the reader.

Although it is becoming more common and more widely accepted within hermeneutic phenomenology to present fictionalised accounts of lived experiences, this is not what I have done in this project. In the context of this project, I simply share stories from participants, as told to me, and present my commentary alongside these stories or directly speak from my own firsthand experiences and perspective. It is also worth noting that the stories from participants shared in the thesis also evolved over the many months that the interviews took place, and the evolution of some of these stories is also discussed. In presenting stories in place of findings, I have followed, in a very broad sense, the lead of phenomenologist Ted Aoki (who was first introduced to phenomenology via Max van Manen in the

1970s) in using stories as a vehicle to 'point' to meaning. Aoki (1992) described the role of story in his work, stating,

> Short narratives—stories—that point to, more than they tell, what it means to be oriented in a way that allows the essence of teaching to reveal itself to us. I say this because prosaic words are often inappropriate when describing certain phenomena. I find it so when I try, as I am doing here, to talk about the essence of teaching. All I can do is point, hoping that the pointing will help us to begin to allow ourselves to hear the voice of the essence of teaching that lurks concealed, but nevertheless calls upon us. (pp. 20–21, emphasis in original)

With regard to our epistemologies, it is easy to draw similarities between Aoki's work and this project, with particular attention placed on our shared conviction of story's ability to 'say' or reveal things that ordinary language cannot. Just because something is difficult to articulate in plain language certainly does not mean that it does not, in fact, exist. To accept this, one must first understand the basics of [the] foundation on which the idea of story as a vehicle for delivering meaning is founded. Patton (2002) added clarity to this, stating,

> Because human beings have evolved the capacity to interpret and *construct* reality—indeed, they cannot do otherwise—the world of human perception is not real in an absolute sense, as the sun is real, but is 'made up' and shaped by cultural and linguistic constructs. To say that the socially constructed world of humans is not physically real like the sun doesn't mean that it isn't perceived and experienced as real by real people. So, constructivists [and interpretivists] study the multiple realities constructed by people and the implications of those constructions for their lives and interactions with others. (p. 96, emphasis in original)

Pinar and Reynolds (1992) argued that story-telling has the power to thematise lived experiences. More specifically, in reflecting upon Aoki's phenomenological work, they considered how story-telling is able to reveal phenomenological truths such as 'teaching as watchfulness' and 'teaching as thoughtfulness', stating that they are a

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far cry from microbehaviors observers can presumably identify in any lesson anytime, anywhere. The truth and competence of teaching resides in the phenomenological wisdom, not imitation of preestablished behaviours. In Aoki we hear the voices of teachers as human beings. (Pinar & Reynolds, 1992, p. 8)

I would like to carry through the notions of phenomenological truths and phenomenological wisdom, and now move forward to further specify the roles of both story-telling and story-sharing in regard to both the empirical and reflective methods of the project.

3.8.1 Story-telling and story-sharing

Story-telling has been undertheorised in educational research, and despite an expansive growth in narrative methodologies more broadly, a proportionate body of theory that captures the ethical and methodological complexities of such work has not yet been produced (Gallaher, 2010). This sentiment is reflected also in the closely related practice of story-sharing, where very little is written on this topic (Hayman, Wilkes, Jackson, & Halcomb, 2011). Story-sharing is a reciprocal process whereby the researcher, along with the participants, shares their own personal stories and is encouraged to have discussions with others about their experiences of the phenomena of investigation. The use of story-sharing in the interviews created a more relaxed—and, I suggest, more natural—interviewing scenario, which snugly fitted the hermeneutic phenomenological approach I was already engaged with. It should be noted that much of the scholarly literature up until the time of writing that covers story-sharing as a method does so from a data collection angle, whereby the researcher shares stories with participants to establish genuine relationships with them. The idea is for the researcher to reveal themself as an insider, often leading to higher quality data being sourced from participants (Hayman et al., 2011). Story-sharing (on the researcher's behalf) also adds to storytelling (from the participants) by weakening the researcher–participant power imbalance, and this helps to build safe and cooperative environments (Hayman et al., 2011). I used story-telling and storysharing from the outset of the project, but not with such conscious intent initially. Upon meeting and getting to know participants, I shared stories and listened to their stories in what felt like a very natural, reciprocal, and respectful manner. Although I shared stories without any particular intention (from method and methodological angles), in retrospect, this opened up opportunities for participants to gain glimpses into my own personal experiences, which may have additionally aided them in understanding a bit more about where I was coming from. I also encouraged all participants to ask me about my experiences both inside and outside interview times, and through this process, we came to know and understand each other more closely. I feel that in this sharing of stories, some of the best relationships were formed.

3.8.2 Phenomenological example: My use of anecdote and story

Although entering the interview situations with an openness to what I might find, I did have a preunderstanding of the role that story and anecdote might play within a hermeneutic phenomenological study. Eilifsen (2011) highlighted that we tell and share stories with one another for many different reasons in our everyday interactions. She pointed out that we do not tell stories about every single moment in our lives; rather, we share stories of experiences that stand out to us, often relying upon stories when encountering difficulties in 'explaining without telling more than what exactly happened' (p. 4).

In this thesis, I present anecdotes both on their own and embedded within stories. One criticism of this is that anecdote and story should not be trusted as factual empirical accounts; however, factual empirical evidence and generalisations are not the aim nor the outcome of phenomenological study (van Manen, 2014, p. 250). Instead of looking for facts or evidence from participants, I hoped to find stories of lived experiences that I could share as examples of the ways participants underwent changes in their intercultural understandings. I must point out that my choice of the word 'example' here is not intended as 'an illustration in an argument, or a particular instance of a general idea, or as an empirical datum from which to develop a conceptual or theoretical understanding' (van Manen, 2014, p. 259). Instead, I use particular participant stories in the manner that van Manen (2014) described, as inquiring into the singularity of a particular event, which participants have shared through story. He elaborated,

The phenomenological notion of 'example' is methodologically a unique figure for phenomenological inquiry. Strictly speaking, phenomenology does not reflect on the factualities of examples—facts or actualities . . . Examples in phenomenology serve to examine and express the aspects of meaning of a phenomenon; examples . . . have evidential significance: the example is the example of something experientially knowable or understandable that is not directly sayable—a singularity. If a singularity were to be expressed in ordinary prose, it would immediately vanish. Why? Because language

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cannot really express a singularity by naming or describing it. A singularity cannot be grasped through concepts because concepts are already generalised bits of language. Language universalises. But, and this is quite enigmatic, the 'phenomenological example' as a story provides access to the phenomenon in its singularity. It makes the 'singular' knowable and understandable. (pp. 258– 259)

And thus, through the sharing of stories in various forms, I both share my own experiences and attempt to give voice to the singularity of participant experiences when mere explanation or description is not sufficient. It is also worth noting that the practice of retelling significant learning experiences to others can also function as reflective practice for both the story-teller and audience, where everyone can learn more from an experience by connecting both theory and practice with (human) meaning (Cortazzi, Jin, Wall, & Cavendish, 2001). Through engaging in these practices of story-telling, story-sharing, and anecdote to share information, we are invited to become privy to the powers and consequential effects that these stories can have. Through story and anecdote, and alongside presenting insights via poetry and visual communications, phenomena that may otherwise 'resist straightforward explanation or conceptualization' are bought closer, 'contributing to the vividness and presence of an experience' (van Manen, 2014, p. 251).

I have taken substantial time to consider my use of story-telling within the project, and have also contemplated deeply the selection and presentation of each individual story and anecdote shared in these pages because 'the judgement they provoke, the openings they foreclose, and the fixities they guarantee remains a central challenge' (Gallaher, 2010, p. 60) to all involved. With this challenge in mind, I continue to make this conscious effort to explicate clearly the remaining ways I have used story in this project.

3.8.3 Personal stories

Often one starts writing from the experiential perspective of the self, but then increasingly folds these personal experiences into the intersubjective realm of the phenomenological universe. (van Manen, 2014, p. 390)

For many years, I have been aware of the intercultural phenomena of shifting WOs and of developing a sense of PC but never found the words to name these experiences directly. So it became clear to me that through the sharing of stories (which acted as direct examples), most people I spoke with could become much more familiar with the intercultural phenomena of interest. I found that story was doing the work that I, through plain language, could not. It was during the first months of the PhD, that I began to write down these stories from my own personal experience. Meanwhile, I was studying

hermeneutic phenomenology and was taking particular interest in the epoché– reduction. Shortly after, I came to the realisation that my writing was not just serving the purpose of committing my experiences to paper. It was also helping me to reveal and come to terms with my preunderstandings and biases. I knew, even at this early stage, that I wanted to somehow incorporate some of my more significant personal stories that surround my personal experiences of shifting WOs and developing my sense of PC in the thesis because I still felt that these stories were the best way for me to communicate with the reader. As I continued my phenomenological reading, I began to recognise this as a key feature of hermeneutic phenomenology: that the writing itself can help to make understandable these experiences in a 'feelingly understanding' (van Manen, 2014, p. 390) manner. These 'pathic' phenomena, the ones we feel and are so often unable to describe, can be expressed through phenomenology. Crowther et al (2017) reiterated this point, putting forward story 'as a medium for researchers to invite readers into acquiring deeper insight and awareness about shared phenomena' (p. 827). Later in the project, when I began to form relationships with the participants in the study, I found some of my (once very personal) stories began to grow legs and were now taking on lives of their own. Each time they were reshared and retold, they began to dance, 'weaving' their ways in and out of our lived stories and 'seeding' themselves before bursting into full flower during the OYE.

3.8.4   Weaving stories

A 'weaving' story is a term that I created within the boundaries of the project to help explain and distinguish the inclusion of my own personal stories throughout the thesis and the idea that they have taken on lives of their own, influencing interpretations of participant experiences. This approach allowed me to thread significant personal stories and experiences into the thesis, cropping up when the inclusion of a particular story best explained something to the reader. After reading both Fendt's (2015) and Yeong's (2012) brilliant examples of the power of both participant and researcher story in phenomenological doctoral theses, I became even more empowered to include my own stories within the thesis. As an example of how I use story in a unique way, in this chapter, instead of simply listing the

limitations and scope of my project, I instead told a few stories (included as appendices) about some of the difficulties I encountered during my data collection phase. Also falling under the same banner of weaving stories, I have included a number of my own stories in this chapter (and I continue to do this throughout the remainder of the thesis). In addition to enacting the epoché–reduction, sharing these stories allowed me to introduce myself and my research to the reader in a personable manner. I also use story to demonstrate other aspects of the project, including the story of how I eventually came to create the research question. I continue to weave my personal stories into (and out of) the thesis until the final chapter. I hope that the addition of these weaving stories brings about a unique aspect to my thesis, adding a refreshingly personal touch, counterbalancing some of the more theoretical aspects of the project.

3.8.5 Seeding stories

'Seeding stories' is a term coined by one of my mentors and friends Beau Miles. Beau and I engaged in informal reflective discussions on my use of story in the project (which were often helped along with a few cups of tea). In one such tea-drinking session, I described to Beau how, in the early days spent with participants prior to the expedition, I was asked many questions by the would-be expeditioners. I explained that I always tried my best to answer them in honest and genuine ways. In these situations, however, I revealed to Beau that in place of giving the participants a direct 'answer',

I often shared a story from my experiences of living and travelling in Central America. Upon reflection, I realised that I wanted to give them a little glimpse into what I had experienced and lead them to thinking about the meanings behind the stories for themselves. For example, I was asked by quite a few expedition group members about safety concerns as a traveller on buses in Costa Rica. In this example, I could have simply told them to always keep their daypacks on their bodies. But what would this achieve in terms of learning? Alternatively, I shared with them a couple of stories from my personal experiences. One was about a friend who waited at a bus stop with seven or eight fellow passengers. He could feel himself getting sleepy and was worried about his expensive camera being stolen when he got on the bus, so he took it from his pack and placed it around his neck for security. He chatted to the other friendly passengers to kill time as they waited, and waited, for what seemed like forever for this bus to come. Some more time passed, and my friend suddenly woke up to the sound of the bus pulling up, and he soon realised he had fallen asleep for a short while. The same group of fellow passengers were still gathered around him, but an eerie tension had fallen over the once chatty group. With everyone still seated in the same places, my friend was the first in the group to stand up to collect his belongings. He revealed to me that it was at this point that he suddenly felt sick to the stomach, for he had come to the

realisation that someone had somehow managed to steal his camera from around his neck while he was asleep. He rummaged around his seat looking for it and asked everyone if they knew where it was. The once friendly group was now acting very shy, and no one made eye contact with him or said a word. As he walked onto the bus, he began to grapple with the situation that had just occurred. He now faced a 5-hour bus journey with both the camera thief and the group of fellow passengers who, he was just realising, must have allowed the theft to take place. He found his seat and immediately began to search thoroughly through his packs, checking each item to see what else had been stolen from him. My intention of sharing this and other stories with the expeditioners was not to scare participants. I shared these stories with the hope that they might intrinsically take preventive actions towards protect their personal belongings, thus being spared any similar experiences.

When I met up with the expedition group in Costa Rica, they started to share with me stories of their own experiences on buses thus far, and in doing so recalled details of the stories I had shared with them back in Australia. They detailed how those stories had then gone on to influence their lived experiences and understandings of phenomena on expedition. In fact, many traces of the original stories I had shared with participants continued to raise their heads throughout participants' own stories. This occurred repeatedly until the final interviews took place. Crowther et al. (2017) noted how this 'interplay between parts and a whole is as eternal as phenomena' (p. 834), and it was during the transcription phase of my project that this cyclical relationship had once again struck me as significant and worthy of further discussion. I shared with Beau that I was finding it difficult to name and explain these stories and the impacts that they had had on participants' experiences. With his tea in hand, Beau noted how these stories shared similarities with planting seeds and then sitting back and watching them grow. It was then that he coined the term seeding stories. Interestingly, this was a two-way phenomenon, whereby participants early stories also continued to re-emerge through my lived experiences and understandings throughout the remainder of the research project. It was interesting to see how aspects of these shared stories seemed to swim in a full circle, resurfacing briefly to take a breath before diving back into and becoming part of the next story.

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This concept may, upon reading, appear to contradict and challenge the embracing of the epoché–reduction as it reveals a certain part of my preunderstandings. However, concerns should be put aside and conflicts should resettle with a gentle reminder serving as reassurance that within the subschool of hermeneutic phenomenology where this project resides, it is perfectly acceptable, and completely natural, to maintain some preunderstandings of phenomena. However, this is on the condition that they are revealed and I have come to terms with them, and in doing so, abstain from the 'theoretical, polemical, suppositional, and emotional intoxications' (van Manen, 2014, p. 222) that often go alongside such understandings. Once this is understood and actioned, it is much easier to see where, how, and why these preunderstandings in the form of seeding stories might intersect with our experiences. Some may draw similarities between the notion of seeding stories and action research. Although similarities do exist and this is a worthy path to explore, it is not within the scope of the thesis to go into these here. More significantly, I wish to draw attention to some of the similarities that exist between the notions of both weaving and seeding stories and the phenomenological concepts of the hermeneutic circle of interpretation and the double hermeneutic. Each of these four concepts share common cyclic and intertwined dimensions that notably often depend upon co-experienced and co-constructed meanings and understandings.

3.8.5.1 *A note on the inclusion of my own story concepts*

> Hermeneutic phenomenology is an ongoing, creative, intuitive, dialectical approach that challenges pre-determined rules and research procedures, thus freeing us from dichotomous 'right' and 'wrong' ways of doing things. Hermeneutic phenomenology grants researchers access to rich contextual data and surfaces meaning from human experiences . . . as lived-in and lived-through. (Crowther et al., 2017, p. 827)

Despite finding some guidance within some of my exemplary texts, I was weary of repeating past approaches too closely, with concerns raised that this may slow or even prevent original thinking (van Manen, 2014). Hence, I decided to include this outline and justification of both weaving and seeding stories within this chapter. Additionally, this acts as an example of the 'flexible rationality' required within the practice of phenomenology, which created a space to invent new approaches 'for investigating [my] selected phenomen[a] in a scholarly, creative, and original manner' (van Manen, 2014, p. 227). Complementing and coexisting alongside these practices embedded within the research was the empirical method of reflective note taking.

3.8.6 Use of notes in writing stories

Taking notes helped me to capture additional information that was used in stories. I took my notebook to every interview and meeting with participants. I took down notes whenever I intuitively felt I needed to. Listening to my bodily intuition in regard to what was noteworthy in these moments of reflection allowed me the confidence to capture some of the aspects of interviews and stories shared in this space that were not easily 'sayable'. Following my use of felt intuition, in my notebook I also took down notes reflecting some of these more pathic aspects of participants' experiences. My notes were often scribbled down in a moment where something stood out to me and included the moods, sensibilities, and sensualities of the phenomena of interest, which helped me to grasp these dimensions in my writing about them (van Manen, 2014). Many of my notes, and thus some of the stories I present in the coming chapters, were born of the interactions that occurred outside of recorded interview times, including before or after interviews, after sharing a meal, or catching up with participants during the expedition or in Australia. In also including some of the stories of these interactions in the thesis, I invite the reader to enter a deeper level of engagement with participants and their lived experiences that, on occasion, were only first revealed outside official interview times. Through the sharing of these stories, the reader becomes privy to additional details surrounding participants and their understandings, and it is my hope that this paints a fuller and more refined picture of participants and their stories, which captures subtleties that could have easily been missed if I only reporting on the words verbatim.

I really felt that to sit the reader in the best seat in the house to gain access to participants' lived experiences, I had to tell the whole story, starting at the moment I was approached by a participant asking me questions before an interview. Only then could I move on to the presentation of some of the stories that were shared by participants within the interviews. I then went back to my notes to look at any significant events or thoughts that might have occurred before, during, or after interviews, and only then did I feel I was setting the stage to a good enough standard where they were in a good position to grasp at the meanings I was pointing to.

This is one of the most complex examples of how I use story and anecdote to point to lived experience meaning in the thesis. It should be noted that the most common way that I use story in the minichapters is to simply reshare with the reader some of the most powerful stories that participants shared with me in interview situations, and I have done so in presenting direct quotations alongside my interpretations of those experiences.

3.8.7   The unspoken word

In summary, the binding force that exists in the spaces between the various forms of story used in the project boils down to story being the best way to give the reader access to participants' experiences of intercultural phenomena that are usually incredibly difficult to articulate through straightforward explanation. I found that so often, stories can act as bridges to understanding. These bridges were successfully built to overcome this sense of inarticulation, providing insight into lived experience. In sharing these stories, I take up the challenge to illuminate that which may have otherwise gone unnoticed (and, therefore, unquestioned). Crowther et al. (2017) also highlighted this point:

> Hermeneutic researchers seek to reveal aspects of phenomena that are rarely noticed, described, or accounted for. The intention of hermeneutic researchers is to illuminate essential, yet often forgotten, dimensions of human experience in ways that compel attention and provoke further thinking. (p. 827)

A successful phenomenological researcher can gain more than just words from transcripts (and, in my case, translations); they are able to craft meaningful stories that become phenomenological examples to show the subtle differences in specific and contextualised contexts (Crowther et al., 2017; van Manen, 1990, 1997). I hope that the stories I have chosen to share do, in fact, offer these special glimpses into participants' lived experiences of undergoing changes in WOs and developing a sense of PC.

I now ask the reader to refer to appendix 6; 'The rainbow at sunset'. This is a short personal story which took place when I was spending time with ICH José and his family.

3.9   Summary of chapter

This chapter has introduced the reader in more depth to the methodological underpinnings, and the methods used in this project. Phenomenology can be confusing if one does not understand the way it operates within a research project. It is known and used as a philosophy, a methodology and a method. In the case of this project, it was used in all three ways; as an approach to frame the entire project, as the underlying methodology, and to as method (under which, further subsidiary methods were carried out).

I began this chapter by situating my own thinking as aligning with an interpretivist epistemology, and then explained how this project draws directly upon an interpretivist framework. I drew on the works of Max van Manen to outline the project's broad phenomenological approach, and to give a brief history of phenomenology and it's influential thinkers, tracing back to it's origins in the Utrecht School in the Netherlands in order to contextualise the hermeneutic phenomenology used in this project. I introduced the concept of the lifeworld, which is used extensively in this thesis.

Next, I began to introduce some of the empirical methods that blur into philosophical 'methods', including the epoche/reduction, and explained my personal challenges I encountered grappling with it. I then outlined the specifics of hermeneutics, and how hermeneutics plays into hermeneutic phenomenology specifically (describing the hermeneutic aspect of this type of phenomenology as coming through in the interpretation of various 'texts of life', rather than in other sub-schools of phenomenology, that place the emphasis on pure description, or on transcendence). I also detailed my use of personal stories as part of my epoche, and explained my use of sharing participant stories, as examples to demonstrate the outcomes of the study (as an alternative to showing the reader a more traditional set of findings).

The further methods were then broken in two sections, empirical and reflective (following van Manen (2011i). Empirical methods might be thought of as how I collected the data, whereas the reflective methods can be understood as the data analysis I undertook, however there are methods that overlapped into both categories. I continued to detail my engagement in the empirical methods, including hermeneutic phenomenological interviews, storytelling and story-sharing in interviews, reflective note-taking, human science interviews (in-person, online, and via Whatsapp), recording, listening, transcribing (English and Spanish), translating initial themes, and the use of exemplary texts. Then I explained the reflective methods involved in the study. These included the continuation of thematic reflection, guided existential reflection, macro-thematic reflection, micro-thematic reflection, member checks, collaborative reflective discussion, phenomenology as writing, story-sharing and

storytelling and the phenomenological equivalents of addressing validity, reliability. I also encountered

some large phenomenological and hermeneutic structures when carrying out the empirical and reflective

methods, including the fusion-of-horizons, the double hermeneutic, and the hermeneutic circle of

interpretation. I also discussed the phenomenological example, weaving and seeding stories, note-taking

and using, and remaining attuned to the unspoken word.

3.10 A note on the following two chapters

> From a phenomenological perspective,
>
> theories need to be reviewed for the extent to which they speak to concrete experience and the
> extent to which they fail to do so . . . It is helpful to examine how the theories or conceptualizations
> gloss or hide the experiential reality upon which they ultimately must be based. Theories tend to
> explain phenomena that are not necessarily understood in a lived or concrete sense. So, one must
> ask: how is this topic actually experienced? Phenomenological inquiry is continually oriented to the
> beginning, to experience as lived. (van Manen, 2014, p. 226)

The decision not to include an analysis of the intercultural literature within the lifeworld chapter

was twofold. Primarily, I did not want to include intercultural theory (or, for that matter, any other

extensive theory) within the same space as the presentation of the lifeworld chapter because it

immediately felt counterintuitive. I did attempt to write an analysis and discussion to go alongside the

participant stories at one point, but I very quickly appreciated that did not and could not flow alongside

the stories and themes. I appreciate that although theories and theoretical perspectives can be

exceptionally helpful in understanding particular phenomenon, they can also 'gloss' or constrain one's

understanding of the world, skipping over or fast-forwarding existential meanings of life as we experience

them (van Manen, 2014). In taking a phenomenological approach during the creative process of

conceiving the lifeworld minichapters, I was trying to enact the radical reduction of selfgiveness (as

outlined by van Manen, 2014, pp. 233–234). I felt that flicking back and forth between engaging with, and

trying to abstain from, previous (intercultural) theory was an incredibly difficult task, and it was

counterproductive. Surely, if I was finding this distracting and off-putting, the reader would feel these

same effects. This realisation provided me with additional rationale behind separating the discussion

from chapter 4, the Lifeworlds. In doing so, I also follow the essence of Sparkes (2007), who, as a

storyteller and academic, intentionally does not analyse his stories for the reader, instead opening space

for them to think *with* a story while it is being told (rather than telling the reader exactly what and how to

think). Nevertheless, I have not followed Sparkes exactly, and believe that in this thesis, there is a fine

balance that needs to be struck, existing somewhere between traditional academic writing, and

storytelling. I have therefore intentionally left chapter 4 mostly free of explicit analysis, making room for

the stories to be told and shared, but have then attempted to balance this by providing a reinforcement of the outcomes I want the reader to have gained from reading chapter 4, in chapter 5 (the discussion chapter).

Alongside the discussion chapter, I provide some brief reflection on intercultural theories as applied to the project. However, this was included for the sake of demonstrating where current theory may fall short rather than demonstrating the ways it might already do well. I in no way intend to attack intercultural theory in this chapter. It is actually contrary to this point. I have high regard and respect for intercultural theory and the theorists who practise within this space. I also know from my personal experiences, and experiences with others from both within and outside this project, that many intercultural theories do hold true in many ways and work well for their intended purposes. Equally, I acknowledge and pay my respects to those who have both come up with and/or challenged the status quo of such theories before me, for they help to open us up to new ways of thinking about the world. I also do not seek to claim that phenomenology is the solution to or only alternate way to reconceive intercultural theory. I do hope to show, however, that in the context of this project, it was able to reveal aspects of intercultural theory that have not yet been explored extensively. Looking at theory in the context of a phenomenological project considers that theories can

> provide fascinating accounts and intriguing explanations of human phenomena. Theory can be a powerful expression of the human intellect. And, of course, phenomenologically oriented scientists too may be interested in the propositions, speculations, findings, challenges, and conceptual structures of social theories and theoretical perspectives. (van Manen, 2014, p. 66)

With this in mind, van Manen (2014) warned that a phenomenologist must remain vigilant to this appeal of theory when carrying out a project, stating that a researcher must continue to be aware of the ways that theoretical concepts can both frame and restrict our understandings of the world. Hence, this is what I found out firsthand when, within the same chapter, I attempted to place a theoretical framing of my chosen phenomena of interest alongside a phenomenological understanding, finding that it did not work to put these two approaches to understanding intercultural phenomena alongside each other.

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Returning to the chapter at hand, I continue to explain the final phenomenological acts I engaged in before arriving at the current state of the insightful chapters. I say 'current' instead of 'final' because although the chapters are complete in the sense that I have finished the writing for the thesis, a phenomenological project is never truly complete, and a phenomenological question is never fully answered. But this study does not claim to be completely complete. To reiterate, engaging in phenomenology in the following chapters does not allow me to explain or control the world using theory. Alternatively, it offers me the possibility of presenting to the reader 'plausible insights' that can bring us into a closer view of the world (van Manen, 1990, 2014). In this case, stories and themes are presented in relation to the six chosen lifeworld existentials, and in doing so, I have tried to give the reader front-row tickets to the show of lived experiences of intercultural phenomena.

4 The Lifeworlds

You always imagine a country and you see it in photos, but it's never—the feeling is always different? You can't teach that . . . I found it really strange because my overseas travel has been [to] busy spots. I've never been somewhere so relaxed and laid-back where time seems to have stopped. You can't teach that and you can't experience that until you're there. The sense of time [you understand from] just being in that country. (Jesse, Jesse & Hope Interview, p. 24, paras. 9–12; p. 25, paras. 1–3)

At the heart of this study live phenomenological questions of human experience. Rather than giving the reader a set of definitive findings, a phenomenological positionality opens different critical spaces that offer new opportunities for understanding. As exemplified in Chapter 3, this project opened one such space by embracing the power of story. Participants were encouraged to share stories to express their lived experiences and understandings of the intercultural phenomena of interest, and (following Fendt, 2012, and Yeong, 2012) these stories are re-presented in this chapter.

Specifically, stories are shared as a series of plausible insights (as outlined by van Manen, 1990) into participants' lived experiences of both WOs (Bennett, 1986, 1993) and PC (Hanvey, 1982). These stories are shared in the coming pages in the form of six minichapters. The following six selected existential lifeworlds are taken as titles to each minichapter and used as heuristic guides to reflect (van Manen, 2011g) on participant stories and experiences:

1. Lived Relations (relationality)

2. Lived Time (temporality)

3. Lived Space (spatiality)

4. Lived Things and Technology

5. Lived Language (linguality)

6.   Lived Body (corporeality).

As the stories unfolded, the six lifeworlds became the distinguishing instrument that enabled me to begin untangling the 'web' of experience (van Manen, 2011e) and clearly delineate the themes. This is not to say that the lifeworlds are no longer intertwined, but as I found in my own practice, to completely untangle the web is impossible. Rather, dividing the chapter into six lifeworlds allowed me to, metaphorically speaking, begin to unravel some of the knots in this complex and intertwined web of experience. In doing so, I was able highlight some of the more perceptive and discerning interconnected stories that act as 'concrete examples' (van Manen, 2014) of participants' lived experiences of the intercultural phenomena of interest to this project.

The process was enjoyable, yet difficult and challenging, as most stories could have been comfortably housed in four, five, or even all six lifeworld minichapters. As explained in Chapter 3, to separate these for ease of reading, I drew on thematic and guided existential reflection to help me find the most suitable lifeworld home for each story. The web is far from untangled, and to honour this, I include a visual representation of the interconnected web of experience alongside each story, in the forms of lifeworld hexagons.

4.1 The lifeworld hexagon

The purpose of the lifeworld hexagon (shown in figure 5) is to show the reader a visual representation that acknowledges each story, topic, or theme's interconnected nature. I build upon this idea in later chapters. This chapter, and lifeworld hexagon, is the result of engagement with the reflective phenomenological methods as outlined in Chapter 3.
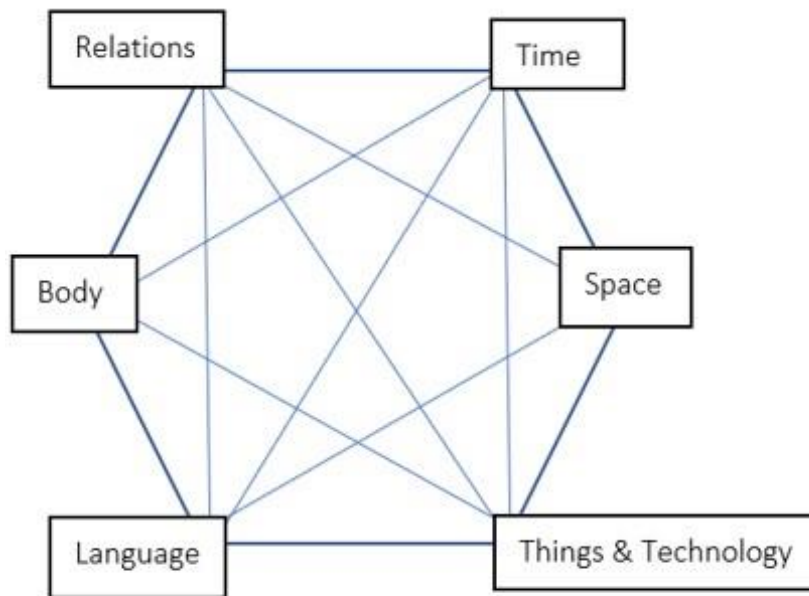
Figure 5. The lifeworld hexagon, visibly demonstrating the interconnected links between the six lifeworlds that emerged in this project.

4.2 A note on the chapter layout

Upon further reading, it will also become clear that each minichapter is different in length and in terms of organisation and structure. Some minichapters are organised around themes, and others are more focused on people. Completing this chapter was a creative as well as cognitive process.

In each minichapter, I attempt to remain restrained with regard to my commentary and discussion. It is my intention to keep the minichapters largely nontheoretical in nature. However, I hope my analysis comes through in other ways, giving order to provide context to the reader, to encourage the flow of

ideas, and to set up further discussion and analysis, which are unpacked in Chapters 5 and 6. For the purpose of fluency and readability, I have taken out some of the ellipses that would ordinarily be used to represent omitted text. I have done so only where this does not detract from the meaning of participants' statements. Additionally, you may note that I have used the terms lived time/temporality, lived space/spatiality, lived language/linguality, lived body/corporeality, and lived relations/relationality interchangeably. For example, when I speak about lived Space, and then spatiality, I refer to the same phenomenon. I have chosen to use these terms as reciprocal equivalents with the same meanings and have simply selected to use each term to encourage readability and reduce repetition. s

In this minichapter, I offer a group of participants' stories that are gathered under the umbrella of the lifeworld of lived Relations, or relationality. Opening with a collection of expedition members' stories revolving around lived Relations with local people on a public bus in Nicaragua, I follow on by presenting insights on safety and trust in Central America, generously given by ICH Sebastian. Next, tales about learning not to stereotype are put forward and pulled apart by expedition members. Participants share stories of lived Relations with Costa Rican and Nicaraguan children, and then stories about the close-knit nature of Central American family and community life become the focus of the chapter. The topic of happiness and the concept of values and the act of valuing arises, setting the stage for more stories focusing on young people engaging experientially, which come from both expedition members and ICH experiences. The chapter closes with stories about Australian culture from ICHs, focusing on a tale about a church with no willing helpers and a story about a fortunate dog's serendipitous encounter with an expedition group.

4.2.1 Adventures on a public bus

During the first OYE group interview, the OYE group spoke about the local people they met when they took public transport. Aesha recalls her exhilarating experience of catching her first public bus in Nicaragua:

> I feel like it was literally the most frantic couple of minutes [when we got on the bus in the middle of the marketplace in Nicaragua], despite that, I've learned today that is my favourite day of the whole trip. I don't know [why]. It was just awesome being with the locals. Because we get private buses everywhere and it was just nice to see how people from here do it. (Aesha, OYE Group Interview 1.1, p. 18, para. 25)

Jesse, Lotti, Billy, Louise, and Anwyn joined Aesha's story-sharing. Together, they took turns to complete one another's sentences, and the six of them continued to recount their collective experience of catching this bus from a marketplace in Nicaragua:

> The chaos is exhilarating. It was such a good feeling. It was exciting, [and] something about it makes you feel so alive. It's like when you get pumped with adrenaline [or get] thrown into the deep end and [you come] out the other [side]. It was such a good bus ride because all the windows were open. It was in a big, old, American bus, with red seats. It was beautiful. It was just so thrilling, but then suddenly we could all just take a breath and just chill and watch the view [out of] the windows and it was really cool. The moment we sat down we could just completely relax and just look [outside] and just feel the wind in our hair. [That] wind was the best bit though. We were so sweaty. The instant after everyone had sat down and everyone's bags were up and everything, I just looked around the bus and I swear every single person had a massive grin on their face because it was just such a good feeling. Do you remember when I took a picture because I was near the front and a load of the locals were waving for the picture? I was like, oh cool. We were all spread out and we'd be like hanging down the back [of the bus.] (OYE Group Interview 1.1, p. 19, paras. 2–25)

The conversation continued to flow, and I asked who on that bus ride was sitting next to a local. Over half the group raised their hands. Louise soon began to speak about her experience next to a local man on the public bus:

> He put his arm around the back of my chair. Did you see it [Louise asks the group]? There [were] a couple of times when I reckon [the Nicaraguan guy next to me] was looking at my bag. Yeah, he was a bit dodgy. Anyway, all of a sudden, he put his arm around the back of my chair and I was like, 'Oh God' [but] nothing really happened. And then he got off I think the stop before we did and it was fine. (Louise, OYE Group Interview 1.1, p. 20, paras. 5–14)

At this point in Louise's story, teacher Jesse re-entered the conversation:

> All our bags were in the back and there was a guy sitting basically on top of them and so I was sort of—neck to the side, watching him for most of the trip. But nothing happened there either. So, I think we're far more suspicious and on guard of people. Ordinary people. And I think it's a symptom of travel and being extra cautious. But we obviously expect the worst so we're prepared for the worst but it never seems to happen. These people here are very easy going and very trustworthy, in my opinion so far. (Jesse, OYE Group Interview 1.1, p. 20, paras. 15–19)

This first chaotic ride on her first public bus in Nicaragua provided Soraya with valuable experience that gave her situational confidence for the next time she was in a similar situation:

> We did a lot better when we got off because we had to [travel between cities on another local bus after]. And then when we all got off and then there was another person who came up and was [yelling out our next destination] we were like, 'It's fine', and so we did better. And then I think halfway through the trip—because there was [a] local standing [on the bus near the pile of bags] and I had my bag because I didn't know where to put it, so he grabbed my bag and I was a bit like, 'Ah', [I panicked]. And then he put it somewhere. And then [another] local could see that I was a bit, like, 'Oh my God' [I was worried], 'Where's my bag going?' And she could see that I was looking

and she kept saying, [gestures 'It's okay']. And she was watching it to make sure that nothing happened to my bag. (Soraya, OYE Group Interview 1.1, p. 20, para. 20; p. 21, para. 1)

Aria, Caroline, and Anwyn shared their experiences with the same man on the bus:

Aria: But that same guy was nice. Archer and I were having grapes, and he was pointing [Aria gestures 'May I have one?']. We were like, 'Yeah', and he took a couple of grapes and was like [gestures thumbs up]—[he] basically jumped off the bus [after that].

Caroline: That same guy was [helping people on and off the bus]—when we would stop, people would come past . . . At one point Jody and I saw him take a baby off the mother, bring the baby onto the bus and then the mother followed [group laughs]. And [he would] take bags off people and chuck them on just so they had to get on.

Anwyn: I was up the front near him, I was sitting . . . with Danni most of the time and at one stage I had to sit on some bags because the locals—some young [and some] old—they needed the seats. But then as I was sitting there I was trying to have a good chat to [the same Nicaraguan man]. I was trying to use my Spanish words . . . And then he said something about how much it would cost— because he wanted to know if we wanted to be dropped at just the station or at our hotel that we were going to. And I was like, 'Oh, no, how much more would it be for the hotel?' He was like, '$1 more'. And then I was like, 'No, that's okay, we'll just go to the station'. And then he was like, 'Nada', like, [I thought he meant] no money. I was like, 'Nada?' He was, like, 'No, no, no, we have to pay some money'. And it was just funny because we were having this little chat in Spanish. (OYE Group Interview 1.1, p. 21, paras. 3–13)

Through story-sharing and story-telling their experiences of travelling on public buses in Nicaragua with Nicaraguan people, OYE group members gave 'concrete examples' of the experiential nature of their expedition. Stories about unplanned intercultural contact, and in particular regarding the seemingly random and unplannable nature of catching public buses, was a common thread throughout each interview with OYE group members. Discussions surrounding the notion of trust and safety also permeated interviews and discussions with OYE group members, which often ended in agreement among participants that their initial distrust and caution of the communities they visited were largely unwarranted. On the flip side, Costa Rican local Sebastian also considered similar issues around trust and shared his concerns of safety regarding OYE groups who visit his hostel.

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4.2.2 Sebastian on safety and trust in his native culture of Costa Rica

Sebastian was born in Costa Rica before relocating to Colombia with his family as a young child. As an adult, he moved back to Costa Rica and worked as an expedition guide for tourists, travelling all the way between Panama and Mexico. In recent years, Sebastian came to visit his aunt who owned a hostel in a big city in Costa Rica and took over the management for her. During his interview,

Sebastian hinted at issues with trust that had come up in regard to his own personal and business dealings with other local people. Throughout our chat, he repeatedly referred to stories of unwarranted trust and highlighted the danger of some parts of his country and city. Sebastian explained what happened when he took over the management of his aunt's hostel:

> [With my business partner] I took [really good care of the hostel and took it to] where I wanted to be. So we were pretty much [booked out] all year long, we didn't have any low season or rainy season. So we decided [to take] on another hostel by the beach. So I moved there to open an eco lodge and unfortunately, while I was there, my [business] partner was doing [the] wrong thing here [at the city hostel] with the money. So I came back and I returned the hostel to my aunt. [Then eventually I bought it from her, without my previous business partner in] 2015. (Sebastian Interview, p. 6, paras. 10–24, p. 7, para. 1)

After taking over the hostel management again, Sebastian contacted the OYE organisation to see if he could be involved with them. They were very pleased to find him and began working with him straight away. When speaking about the OYE organisation working with him, he once again referred to what he felt was the rarity of 'find[ing] someone that [the OYE organisation] can trust . . . especially in a big city like [this]' (Sebastian Interview, p. 7, para. 19).

When arriving at his hostel in his large city, Sebastian tried to keep the OYE groups safe. He hinted at this by saying, 'I tell them where they can go and they shouldn't go [in the city]' (Sebastian, Interview, p. 8, para. 6). He added,

> Here, not only in Costa Rica but in [all] Latin America . . . you have to double check all the time [when] you are having a deal or business with someone. Just double check, do it one, two, three, four times, call the hostel and make sure you have your reservations, because especially in touristic areas like Monteverde or Fortuna or Manuel Antonio where hostels are pretty much full all year long, they don't really care about groups or reservations when they make reservations, I tell them, just mention that you have to have your own private dormitory. Because when they get there, they just get something they didn't ask for. Or they get, [for] example, a 12 bed dormitory but they have to share it with two or three or four more people. So you cannot trust all the time. (Sebastian Interview, p. 13, para. 20; p. 14, paras. 1–15)

Despite the public bus trips being such a thrilling and enjoyable experience for the expedition members, Sebastian warned OYE groups about the dangers that exist for travellers as well as for locals in

Central America, and stressed the need to remain cautious when interacting with local people. Sebastian said,

> [The OYE groups] learn that this city or this country is not as safe as their city. I never try to create alarms or to make them feel uncomfortable, but I always tell them, okay please be careful if you are in a public bus, [every] single public bus you take, keep your [daypacks] with you, otherwise they'll be gone. So these small things I think help a little bit to change the way they see things here. (Sebastian Interview, p. 10, para. 16–24)

Sebastian described some of the things he did to ensure OYE groups left his hostel happy, safe, and having had positive experiences with local people. He did many kind things for the groups, including inviting every group to learn salsa dancing before they left his hostel. He took delight in giving OYE groups:

> [A small gift] from Costa Rica so they have like good memories. I think that's the way they feel and that's the best thing for us, you know, to see them leaving very happy. That's the most important thing for us is to have happy [groups]. (Sebastian Interview, p. 8, para. 22, p. 9, para. 1)

Sebastian provided insights into the notions of trust and safety in Latin American contexts. He did so in explicit as well as implicit ways. He was direct and explicit in his concerns, which he shared openly throughout the interview. He did this by sharing stories of his own experiences with OYE groups, where he told me how he warned expeditioners of some of the dangers of his 'city or country'. In sharing these 'lessons' with expedition teams, as well as feeling the need to care for the young people involved in OYE, Sebastian exemplified many traits of a caring educator or pedagogue. More implicit, and remained mostly hidden beneath the details of other stories from his life, was Sebastian's lived experiences of misplaced trust between himself and what he experienced as some of the more undesirable traits of his own (Tico) culture.

4.2.3 Learning not to stereotype: Getting to know Mama Celeste and others through the expedition

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Mama Celeste was a character who emerged in almost every interview carried out for the project. Many of the OYE group participants became particularly fond of the woman who came to be known as many participants' Nicaraguan 'mum' (or 'mama' in Spanish). She was a teacher in the school based in the community where the OYE group had undertaken their community service program in the first days of the expedition. This program was based in the rural outskirts of a major Nicaraguan city and involved the OYE group spending time alongside local community members. The project involved assisting the local people to build a wall to keep their farm animals contained inside the village.

Anwyn told the story about her first encounter with Mama Celeste in a shop, which involved a few shared words and phrases and a lot of laughter:

> [With regard] to my relationships with the locals . . . my main local that I loved was Mama Celeste [who was] the teacher at the school [from the community project].The way that I befriended her was that I was in the group that went shopping for sports equipment [for the school children], and a few of the teachers came along just to make sure that we got what they needed and what they actually wanted . . . I had my little phrasebook out and was saying all the sexual innuendos and stuff like 'Easy tiger!' and 'Kiss me more!', and she overheard me and she'd say something and then I'd find a new phrase and she thought it was hilarious, so we kind of just became friends then to me, [you usually] have to do what [teachers] say they don't really have a sense of humour because they just tell you what to do all the time and mark your work and give you grades . . . [that being said] over my life, I've [also] had really good teachers who I've been friends with and can just relate to and talk about sports and . . . other topics— but when I met Mama Celeste, we were making sexual jokes in different languages. We had— she knew next to no English, I obviously knew next to no Spanish, and we were able to connect on a really random topic. And to be friends without even knowing each other's names or speaking each other's languages, and then to, over the next week, between us we'd be able to speak pretty good Spanish. Just have conversations and . . . be able to collaborate with each other and understand exactly what was going on and what to say and everything. And so to me, humour's my favourite [thing]. I just love it, it makes me happy, it makes everyone happy, and so we'd be able to make jokes with each other. I think because we had this sense of trust and understanding between us, she kind of understood my personality. She [could] therefore understand all of my friends and the rest of the group, and I [in turn] could understand at least some [of the] personalities of the rest of the community that she is a part of. (Anwyn, Elli & Anwyn Interview, p. 5, paras. 6–7; p. 6, paras. 1–4)

This prompted Anwyn to confess how she sometimes stereotyped people in her everyday life in Australia:

> If I'd seen one of the worker guys [from the community], like the fathers of the people who did a lot of the brick laying and all that hard labour, if I'd walked past them in a street of Melbourne, I would immediately stereotype them [as] someone who doesn't have a lot of money, who hasn't really had an education. And it kind of makes me realise that everyone has their own story, and that you really don't know it until you look into it and talk to them and learn [more about] the person. (Anwyn, Elli & Anwyn Interview, p. 6, para. 3)

Anwyn continued,

[This might sound contradictory, but] it's kind of . . . made me look at the world [differently. Now I realise that] everyone else is good, and I've always been one to look for the good in people, not necessarily judge them straight away for something bad I see. [After having experienced the OYE, where I had to put] myself out there . . . in a completely different country with no understanding of the language, it kind of gives me confidence that I can do it at home, and start being more positive at home as well as wanting to be more positive in the world. it just shows that [in] all the countries of the world, the same things happen, and as different as we all want to say that we are, we do the same things, we love the same way. It kind of just ties in all together. (Anwyn, Elli & Anwyn Interview, p. 6, paras. 8–10; p. 7, para. 10)

In their second group interview, Hope, Jesse, and Anwyn together described the close bond they formed with Mama Celeste at the beginning of the expedition. Their story about what Mama Celeste did on Facebook to publicly show her friendship with the group occurred at the intersection between the lifeworlds of Relations and Things and Technology. In this extract from the interview, everyone involved in the conversation refers to one another by endearing them with special names to represent their tight relationships. They use familial titles such as 'mama' and 'baby' to demonstrate their closeness, even naming close friends 'my love':

[Mama Celeste has] somehow gone onto all our profiles and shared pictures of all of us. Anwyn spoke a lot of Spanish [in the village]. So [Mama Celeste] shared a picture of Anwyn [on Facebook, and wrote] 'My baby, Anwyn, I miss you'. And [with Jesse's picture she wrote] 'Mi amor, mi professor' [My love, my teacher]. It was so cute. We loved her.

It was during the trench digging, when we were building a trench for a wall to be built. And there were a couple of us standing around it was Billy, Hope, [Anwyn], Jesse [and] Caroline [and] ages ago [because] I thought I was hilarious, I learnt the words for boyfriend and girlfriend. So, I pointed out to Mama Celeste that [two of our group] were boyfriend and girlfriend and then she [said], 'How long?' And they [said], 'Nearly two years'. And we [asked], 'Have you got a boyfriend?' And she [replied], 'Yes . . . five years'. And we said, 'Oooh'. Then we [said], 'Soraya's got lots of boyfriends. Ha'. This [was] all in Spanish we were just having the best time it was so good, and then suddenly, out of nowhere, she brings her friend's baby over to [the couple] and gives it to them to take photos, with a little bottle for them to feed it with, she kept saying, 'Make practice for the future'. And then [Hope said], 'My mum would be like, No!' She was saying, 'practice' in Spanish. Yeah, it was so funny. It was just little things like that we could just have the best joke about, even though we virtually knew, like, 10 words that each of us were saying. But it was just so funny. She had a really good sense of humour. She was so cute. That was just a really memorable moment

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that I don't think [any of us] will ever forget. (OYE Group Interview 1.1, p. 28, paras. 12–23; p. 29, paras. 1–21; p. 30, paras 1–5)

Expedition members' relations with Mama Celeste and other significant Nicaraguan people (such as the wall builders in the community), provided a springboard to begin thinking about the myriad ways that participants experienced changes in their intercultural sensitivity. OYE group members also found that spending time actively communicating with local children provided them and their new young friends with a plethora of enjoyable learning opportunities.

4.2.4 Connecting with children

Anwyn shared her lived experience of a connection she made with a young local girl during this same phase of the expedition, when they had spent time in a rural town in Nicaragua:

> [It] was the day we were leaving, and in the days leading up to it, inside I was [thinking] I could so easily just go home to a building right now where I could have a shower—because we were showering out of mugs from a bucket and stuff. And I was ready to go for probably a day or so [by then]. But then the moment when we all actually had to say [our] goodbyes, I was, like, 'Oh my goodness, I don't want to go'. And then one of the little girls that we met who was one of the students at the school, her name was Laura. She just came up out of nowhere and just gave me the biggest hug I've ever had in my whole life. And I was just so touched I gave her the biggest hug back. I thought, we have spent three days together, we have virtually spoken two different languages to each other, not understanding each other, but we've made the best friendship out of virtually nothing. And even though we worship different things like, for example, Western versus non-Western, and just live in such different environments and have grown up in such different ways, we just have shared the most amazing experience over a couple of days with the simplest of things. (Anwyn, OYE Group Interview 1.1, p. 38, para. 19; p. 39, para. 1)

Elli, Jody, Billy, Hope, and Hayley together shared their experiences and observations of some of the local children in their host community and compared these to their experiences with children in their home culture of Australia:

> The kids, they cry a lot less. I didn't see one kid cry. They were all smiling the whole time. They were so happy. I've seen little kids, if someone snatches something off them back home, they'd cry. But the amount of times [the kids in the community] just face planted [and] fell over, they were like, 'Okay'. They didn't get an ice cream or anything; the kids were just so happy. They didn't have to be entertained all the time. There were mornings where we'd be all going around making our breakfast and just hanging around, and one or two kids would show up and they'd just sit there and watch us for an hour. [For them] it was just awesome to come and sit and watch us eat cereal. The kids didn't need to be entertained and if the kid fell over, [the parents] were like, 'Get up'. They're the toughest little kids. I think it's credit to the parents. Kids in our society, when something gets snatched from them, they cry. None of those kids snatched, none of them bickered, none of them were harmful to each other in any way, emotionally or physically. (OYE Group Interview 1.1, p. 7; paras. 2–10)

Through the largely unplanned experiences with local children, expedition members were able to gain glimpses into another way of life and started to realise that there was another (cultural) possibility of being, acting, and thinking.

4.2.5 Getting to know others in the expedition group

Anwyn shared how her worldview had changed, even with regard to cultural others from within the expedition group itself. She spoke about the unconscious prejudice she had initially shown towards her now close friend Elli, who was Australian with Chinese-born parents. Anwyn unpacked and dismantled the stereotype she had placed on her friend and spoke about her experience of getting to know Elli as an individual through OYE:

> [The way I view the world has changed in that I'm now much more aware of] the stereotypes that [my] society taught me [having] grow[n] up in a privileged area in Australia. It wasn't necessarily that I knew that they were stereotypes, it's just what I thought of [other] people in general. I kind of learnt that there is no stereotype. For [an] example within the group—I'll use Elli. So Elli's amazing in every way. Before I met her, I knew she was [really great academically, but] she completely surprised me [with] her personality. It sounds so wrong for me to be saying this right now, but I thought she'd be 'books' all the time, and just almost not have a humorous kind of personality. Just because I thought that's how people were. But now I know her, she's just so funny, and you can hear it in her laugh and her voice [you can tell] how happy and smiley [she is]. But she has this side to her that she is dedicated to her studies, she likes to read her books, and she can do amazing things in that area, but there's so many other sides that I would have never known if I hadn't spent this time [on OYE] with her, and wouldn't appreciate [or] be aware of [them]. (Elli, Elli & Anwyn Interview, p. 5, paras. 4–5)

In this example, we can see that Anwyn is beginning to openly reflect on her own initial stereotyping of Elli, who is now a close friend. Note how Anwyn explains that it was through spending time with Elli on expedition that she came to know her for who she truly is. This time spent has also allowed Anwyn to reflexively examine her own prejudices and preunderstandings, especially in terms of her relative 'privileged' position in Australian society and in her family upbringing. The theme of family

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was incredibly strong and echoed through each interview and casual discussion with both expeditioners and local hosts.

4.2.6 Close-knit families and communities

During the project phase of the OYE, Caroline noted the bonds between members of the host community, focusing on the close relationships held between family members. Nestled between the lifeworlds of Relations and Space, Caroline juxtaposed this against her lived experiences of community and family in Australia:

> [It's] extremely different to back in Australia for me. [I noticed] how tight their community was. They were like one big family with just little families within and that was just their extended families. Back in Australia, I would probably only know the two families next door to me and I would know no one else in my neighbourhood, whereas they would know everything about every family in their community. (Caroline, OYE Group Interview 1.2, p. 7, para. 6)

Lotti, too, noticed the strong family bonds within the host community and also contrasted this to her own experience of family:

> Their family bond is so strong. I remember asking one of the little girls, 'Is your family here?' and she pointed out her brother, her mum, her dad and all these people who were working in the community, and [her] brother was so proud of the little girl for trying to point out the family. They're all just so close together and involved [in one and other's lives]. (Lotti, OYE Group Interview 1.2, p.7, para. 7)

In these thematic examples of close-knit families and communities from Lotti and Caroline, it started to become more evident that classing stories and experiences into the subcategories of the six lifeworld existentials was not an easy or neat operation. Perhaps at this stage, it might help to imagine stories as floating or hovering within the lifeworld hexagon, near one of the lifeworld points, rather than as attached as a bullet point directly under the title of one lifeworld. Visualising the entangled nature of the lifeworlds may help to demonstrate how stories presented in this chapter overlap and interconnect.

Still hovering close to the lifeworld existential of lived Relations, stories continued to be told, where they continued to intertwine with one another in ever more complex and interconnected relationships. A story that exemplifies one way participants began to grapple with the notion of building a sense of PC focuses on the idea of cultural understandings of manners.

4.2.7 Understandings of cultural manners

In this example, Caroline and Hope specifically considered their own uses of words to express gratitude to their hosts. They focused heavily on their usage of the terms 'please' and 'thank you' during their expedition. In this instance, I include my own quotations from the interview to show the reader the natural and conversational nature of the interviews. This also serves as an example of how a seeding story (as introduced in Chapter 1) resurfaced throughout the interview process.

In the following passage, Hope and Caroline admit that despite their best intentions, they have realised their well-meaning actions were probably not being interpreted by local people in the ways they had intended. In this interview extract, I join together quotations from Hope and Caroline because they told this story of joint experience together.

> Caroline and Hope: Pretty much all [we] know [in Spanish, is how to say] 'please' and 'thank you', so every time [we said] 'Muchas gracias', [or] 'Gracias', [meaning 'thank you very much' and 'thank you'] and they'd always go, 'Okay'. I feel like we overused 'thank you' because whenever we'd say thank you, they were like, 'Okay', [so we] think that we did it too much.
>
> Because literally it happened to everyone . . . [it always seemed like they were wondering], 'Why are you saying thank you so much?'
>
> Jade: Does anyone remember me saying [that]? [multiple 'Yeahs'], [that the Costa Ricans often thought that] I was really fake because I said thank you too much [because they thought that] I couldn't possibly be so grateful. But I was, and I still do it. I cannot stop.
>
> Caroline and Hope: Well, sometimes [shop] keepers would have gotten 19 'thank yous' because we'd walk out one after the other, and then every time we left the hotel and came back. [At] our first hostel, the lady at the desk had to open the door every time, and every time every single person would say, 'Gracias, gracias, gracias'. Or, 'Hola, hola, hola', 'Buenos dias', 'Buenas tardes' (meaning 'Thank you, thank you, thank you', 'Hello, hello, hello', 'Good morning', 'Good afternoon'). (Hope, Caroline, & Jade, OYE Group Interview 1.1, p. 30, paras. 7–22)

At this point, I asked the OYE group to think about flipping that situation over to imagine being in Australia and to consider their experiences of manners in regard to people from different countries. As an example, I asked them if they perhaps ever thought cultural others had been rude in not saying 'thank

you' enough. At first, there was an overwhelming response from the group that they had not thought this. Then all fell quiet. Hope eventually broke the silence, stating,

> [Without being] stereotypical, [do] you know how sometimes Chinese push? I don't [want to sound offensive]—but [do] you know what I'm saying? If you go to a city in China or Hong Kong, there [are] so many [people that] they just push, and they don't say anything and that's just because that's what they're used to. (Hope, OYE Group Interview 1.1, p. 30, paras. 19–21)

Hope further explained that after realising that this was not a rude thing to do in the context of the Hong Kong and Chinese cultures, she no longer saw these people as rude. Although the act of pushing did at times clash with cultural expectations of manners in Australia, she was not offended by the pushing itself because she understood that these people were probably not being intentionally rude when one considered the cultural factors involved.

Later in the interview, Hope returned to the idea of cultural interpretations of manners and described how travel on OYE had acted as a catalyst for reflecting on her own culture with more discernment:

> I think that people do appreciate manners at home; it's more just we fail to recognise it or we don't look for it. Whereas here, you look for it because you're trying so hard to please [the local people] and you know so little Spanish. So, I think if you were at home and you said, 'Thank you very much' to someone, they actually would appreciate it.

> I think it's just because we don't recognise it and we don't look for it, whereas here [in Central America], we do. So, I think if you went home, now because we've become much more aware of it because we're trying to see it being over here, I think [in] going home, [we'd] recognise all these things we've been recognising here more, and so it's not that different. It's more [that] because we're in a foreign place, we're looking into things more, so then when [we] go home [we] can look into [that more] I think. (Hope, OYE Group Interview 1.2, p. 9, para. 9; p. 10, paras. 1– 2)

Through their lived experiences and changing understandings around cultural interpretations of manners, expedition members gave examples of the ways they were coming to a conscious awareness that there were other ways of acting, interpreting, and experiencing reality. Their worldviews continued to develop and change as they discussed notions of values and of what was needed to be happy.

4.2.8 Billy and Hope on happiness and values

Billy shared what he learned from the local people he met during the community project:

> [Being part of the OYE has] changed my view personally on happiness and what it takes to be happy. I know especially on [the community] projects, [the local people's] happiness came from their family and what they surrounded themselves with, and what they did with their time and when we were working on the wall, there were paid labourers, there were the fathers of the

people who worked and they were all having fun together and they're building a wall which is a pretty menial task. So, that changed it for me in that you don't really have to have the newest, whizz-bang iPhone or whatever, or you don't have to be doing something super incredible to be having fun. As long as you've got good people around you and if you focus on those good people, then you're going to find happiness anyway. (Billy, OYE Group Interview 1.2, p. 4, para. 14; p. 5, para. 1)

Hope reflected Billy's sentiment as she reminisced over her experiences during the project phase of the OYE:

[I loved] just how [the local people are] able to find such happiness in the small life that they have compared to us. We have so much more opportunity than they do and we're extremely fortunate for it. Like for example when we went to the village where they were doing the project, they were all united when we came, they were so happy. They were saying how we changed their lives and we were only there for three days. We were extremely overcome by the celebrations that they put up at the end, thanking us for all the work that we've done and we were really shocked by it because we were only there for three days, but to them, that was so much more and it's made their lives so much better and it's united them all and I just think it's amazing. (Hope, OYE Group Interview 1.2, p. 6, para. 2)

Billy spoke about what he had learned from spending time with local people and how this had given him insight into what was really needed to be happy:

I think it's been interesting to see how even if you just drive past someone, it's interesting to see how people find their own niche within the status quo. And that's going back to [the] project [where the locals] were so happy because they found this way of life that they associate with and really enjoy the bus drivers and they've found their niche, having conversations with people in a different language, and I think that's part of why it's so cool, is to see why other people are happy and what other people do to make themselves happy. [For me] I think it's probably just simplified things in terms of what you need to be happy in that it's not anything major. It's just who you're with or where you are or even like reading a book. [It reminds me not to] take the little things for granted, even though that's kind of cliché. (Billy, OYE Group Interview 1.2, p. 9, paras. 4–6)

In his individual interview, which was carried out months after his return to Australia, Billy again talked about his experiences of other values that he encountered on expedition. He discussed his observations of and experiences with the local men in his community project where he had helped to

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build a wall with community members. Many months after his actual experience, Billy touched on the concept of community he experienced in Nicaragua and described how this had changed his actions and intentions back at home in Australia:

> It was kind of later in the day, I guess, things were winding up, it wasn't that hot and it was getting a little bit dark and we were up to a stage in the wall where [not everyone could] be doing stuff. I think they might've been [laying the] bricks and [none of us could] do that. They were just kind of sitting around, drinking out of these massive plastic containers, having a laugh, and we didn't really know what was going on. We're standing there watching them and they were doing something they weren't getting paid for. I'm sure they could've been doing something that [would] probably [be better for them financially]. The community itself wasn't very big and most of the men [from the community] were there [helping] at some stage, and some were there every day. [It was] out of their own time and [they] continued to [work there] after we left. It was just interesting to see the emphasis they place on different values compared to us, like community. I wouldn't say [that seeing the community's values] really changed my mind too much. It was [more] observing that kind of makes you reflect on your own [values], so it's not direct, [for example, that] they believe in 'this', it's more just looking at them and then thinking about what do, or what should I maybe [place more importance on]. I think [some of my own perspective shifted since the expedition]. I've tried since then just to be [more] aware of how all of my friends are feeling. I guess you could call it [an] awareness. I don't know whether I'm doing it, but I notice that I kind of I think about others more, not that I was really selfish, but I just, I think about it more even in my own time. [So now] I might go home and might think about how someone, because I think you notice what's going on a bit more. I think being completely removed from everything that I'm used to probably helps, it might be a catalyst for that. I don't think it was specifically one event, it was more a gradual kind of kind of thing. (Billy Interview, p. 5, paras. 4–12; p. 6, para. 1–5)

Over the months between the expedition and his final individual interview in Australia, Billy's understandings matured, as his memories of his lived experiences solidified into his consciousness. Billy and Hope touched on many different aspects of traditional intercultural theory; however, through these examples, it can be seen that the intercultural learning they were experiencing did not take a linear path (as argued by Bennett, 1986, 1993, 2004, 2013), and that there was a lot more going on than current intercultural theory can explain.

4.2.9 Overseas youth expedition young people 'taking charge' and learning experientially

Tico hostel owner Sebastian had learned about learning through experience through spending extended time with the OYE groups he hosted in his hostel. He noted how OYE groups demonstrated organisation, independence, and responsibility through their expeditions, before comparing this to his experiences with Costa Rican youth of similar ages:

> For us [Costa Ricans], I think it's really, really cool that [the students in the OYEs] have to [do] everything—that they have to organise [everything for themselves]. Because some of the groups

are really, really young and you just see them . . . struggling trying to find something. That's really good, that's really interesting. We don't have [those] kind[s] of challenges [or programs] here you know. [Here] when you go on a school trip. You have your hotel, you have your food, you have everything organised. So we don't have those kind of [experiential] programs. [Through spending time with the OYE groups, I have learned] that you are never too young to learn to behave yourself. These groups are really, really [well] behaved when they have been here. We haven't had even one problem with the [OYE] groups. Really. Not even one. (Sebastian Interview, p. 11, paras. 2–19; p. 12, paras. 1–3)

If we take Sebastian at his word, we can entertain the notion that the experiential elements of OYEs are helping to facilitate expedition team members' learning, where the youth involved are living up to the challenges of OYEs. Listening to the ICHs' voices throughout the interviews was rich and rewarding.

In the section titled 'Sebastian on safety and trust in his native culture of Costa Rica', I drew attention to the mismatch between Sebastian's understandings and experiences of trust and safety in Central America and juxtaposed this against OYE group members' understandings and experiences. Through both implicit and explicit stories surrounding safety and trust, Sebastian's stories encouraged caution and involved pedagogical acts of caring for OYE groups. He warned cultural others of the perils and dangers of Costa Rica and Nicaragua. However, OYE group members' lived experiences had taught them that there was no need to worry, and that they were being overcautious. There was a distinct mismatch. The following theme shares similar qualities to these stories of trust and safety in that the ICHs in these stories engaged in pedagogical acts of caring and teaching. Similarly, once again in this situation, ICHs' actions (which in this case included role modelling Catholicism and demonstrating family love) were not necessarily completely understood or interpreted by OYE group members in the ways that ICHs had perhaps intended. In this example shared in the following story, Alonzo shared his experiences of a new-age imperialism within the context of the community service aspect of OYEs. Once again, there is a strong mismatch between what ICHs were hoping to get across to expedition group members and what expedition members were taking in. It must be noted that the particular expedition group that is the focus of this study did not have direct, face-to-face contact with Carmen, José, or Alonzo during the

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project. Their lived experiences were more general in nature and did not refer directly to this particular group of OYEs.

4.2.10 Religion and Costa Ricans

Carmen, a Costa Rican hiking guide and homestay host in her early twenties, shared something similar. She explained that she and her family had never had any major issues hosting travellers (including many OYE groups) in their home.

Captured in the following passages, Carmen (and her father José) made casual and frequent references to their Catholic faith. This was the first of my interviews carried out with Costa Ricans, and it ended up setting the tone for all other interviews with ICHs, with each interaction and interview with Costa Rican participants being peppered with regular references to (their) God, faith, and their blessings. This helped paint quite a religocentric lifeworld for most of the ICHs involved in this project:

> Since I was a little girl, I have had the experiences of living with other people from the other countries [because our home is also open as a homestay every day of the year]. And for us, this is very beautiful because sometimes maybe other people add a little [of their own culture when they stay with us]. But I think that we have had people from other cultures who—thanks to God for everything—[we have been] so blessed to [have had] very special people [stay with us]. Never [have we ever had] a bad person in this house [in the] 14 years [that we have had] this house [open]. [You can] see this [room is] totally open to [the homestay] rooms. The whole house [is open to visitors]! As I was saying, we have never had to face a bad experience. They have all been beautiful experiences. (Carmen, Carmen & José Interview, p. 2, paras. 19–28; p. 4, paras. 1–3)

Although Carmen, like most of the ICHs, spoke of only 'beautiful experiences' with international travellers and OYE groups, this feeling was not necessarily shared by all ICHs.

Alonzo was a local Costa Rican specialist employed directly by the OYE organisation. Unlike Carmen, he had experienced (and importantly was willing to share) many frustrations of working with OYE groups, while also trying to balance the needs of the Costa Rican communities involved in the community project aspects of OYEs. He aired his frustrations to me and in doing so shared his lived experiences of a new-age imperialism, where the demands of the expedition teams (who saw themselves as 'helpers') were placed over the needs and wants of local communities. He strongly implied that many OYE groups did not respect or acknowledge the aspects of a (typical, and more traditional) Costa Rican worldview that heavily intertwined with Catholicism. In a traditional, religocentric, Tico worldview, local communities did not only use the Church as a spiritual place of worship. The Church also functions as the social and physical epicentre of Costa Rican community life.

With Alonzo working across the whole American continent as a guide and leader, he proved incredibly difficult to pin down for a face-to-face interview. Instead, at his request, we communicated through email. In our communications, Alonzo penned his concerns to me. With many years and much experience working with OYE groups, Alonzo was the only ICH in the study to raise serious issues of social justice, by questioning whose needs were truly being met through OYE. I have intentionally left this passage largely untouched and unformatted to highlight how Alonzo communicated his story to me in English. He spoke about his feelings around losing the community projects that linked in with two full-time local volunteer coordinators, Pablo and Jane. This led him to discuss some of the larger issues around imperialism on OYEs. I have titled this story 'The church with no willing helpers'.

> In my opinion Pablo and Jane were two of the best coordinators we ever had in Costa Rica, but because their project is linked to a little local church, most participants did not 'feel' it was 'right' to participate in a project linked to religion, so the OYE stopped using it. By the way, participants were never pushed to participate in any church activities, they were only invited.
>
> In my personal opinion, this is how a foreign . . . culture, in this particular case, using a company such as [the OYE organisation] . . . will [only] be part of what **they expect** of a project, and not the other way around. Which it has also been similar in many other community projects in Costa Rica.
>
> Any given 'project' with real local issues and needs, should not adapt itself to those offering help, or should it? And if it does, wouldn't be this 'corrupting' or 'changing' the local culture. Now, some of the most successful projects we have [had], had to [change] in one way or another, to be more beneficial to those coming to 'help', and their local issues and needs, had to be modified as well. What normally happens, when this takes place, is that the 'help' and 'helpers' become costumers, clients, etc, for these projects. Is there anything wrong with it? Maybe not! Is there something in between? I would say yes, of course there is, but it comes with a bit of a cultural price, perhaps worth paying for some communities in order to move forward. So, does a church related community have to stop being a 'church', in order to get 'helpers'? [*sic*]. (Alonzo, personal communication, 29 October 2016, Alonzo's original emphasis and original use of punctuation)

Alonzo, along with Carmen, raised important questions around how their messages and culture(s) were being interpreted, as well as about the aspects of their culture(s) that remained hidden or pushed

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into the shadows of OYE group members' experiences and understandings of local (in this case, Costa Rican) culture(s).

After considering some of the more concerning issues surrounding OYE group members' experiences of ICHs' culture(s), José provided some examples of his personal experiences of Australian culture, as experienced through OYEs.

4.2.11 Kirra's angels

I begin this story by going right back to very first time I met the OYE group at their school. At the school meetings, I worked with two expedition groups. The group I worked with most closely in this study began their expedition in Nicaragua and made their way down into Costa Rica. For the sake of this story, I have named this second OYE group (who took a similar expedition path through Central America, albeit in the opposite direction) the 'sister group'. This sister group was from the same school, so I had worked with them and got to know them all prior to the expedition; however, I did not cross paths with them directly in Costa Rica. When I arrived at José's homestay property, it had only been 1 week since he had spent time with the OYE's sister group. They had hiked with José and Carmen and had also spent time as homestay guests in their house in the coffee-growing village after the hike. I was staying in José's home, in part because I was interested in his lived experience of Australian culture. I asked him if he had a story to share with me that might capture a time when his WO had shifted through intercultural contact with an Australian OYE group. José promptly shared a story from his time spent with the sister group of expeditioners. In considering human–animal or human–canine relations, we see differences between the typical worldviews of Costa Rican ICHs and an Australian OYE group. In the following story, José shares his lived experience of Australian culture.

> Like angels they were, during the whole project. And then, a little young animal [came along. The OYE group had such a] positive impact [on this animal. It was] something very beautiful, something of faith with what happened on the day that the dog was hit by the car. This group with this dog. I don't know [how to explain this, but they] were very content. [The dog] was on the road and a car came by fast and hit her, and the group worked together and we helped them and then we took them to the vet to help the dog, and they called her Kirra. The veterinarian was nice, and what happened was that the dog had complications and then she needed antibiotics, and now, thanks to God for this group, because if not, if not for them, she would have died. These angels were here at the right time to take care of the dog. [They looked after her very quickly and, in this moment . . . they helped her. Therefore . . . this group is beautiful. This is how it is. I think this is their culture. (José, José & Carmen Interview, p. 10, paras. 38–41, p. 11, paras. 1–5)

4.2.12 Conclusion to Relations

In this minichapter, I presented a cluster of stories that broadly revolved around the lifeworld of Relations. I now wish to conclude by directing you to another of my personal stories, appendix 7; 'Words fail me at the volcano', which is a story that highlights the very essence of lived relations as a teacher of culture.

In Chapter 6, I revisit some of the key concepts raised here and further unpack and theorise participants' experiences of intercultural phenomena as lived and understood through Relations. In the next minichapter, I explore participants' experiences related to the lifeworld of Time.

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4.3 Lived Time

In this minichapter, I explore the ways participants experienced and understood the concept of time while on expedition. Participants developed new understandings of how time could be 'spent' and the personal and cultural values it held. Their observations and lived experiences of time elicited the development of their PC of time, and in doing so, shifted and shaped their WOs. The minichapter opens with a story from the OYE group's teacher Jesse, who articulated his firsthand experience of Nicaraguan time. He compared this to his preconceived ideas about what it might feel like when he finally arrived for his expedition. This is followed by stories of lived Time upon arrival in Nicaragua, which are first shared by Louise and then reiterated by many other expedition group members. Stories of relaxed time and forceful times follow. Participants open up to uncover insights into their new relationships with time and explore the concept of culturally framed understandings of time.

These tales, shared by participants, glimpse into further discussions in Chapters 5 and 6 that tease apart participants' development of PC and further affirm their lived experiences of relationality. OYE group members then move on to express the ways that their relationship with time (experienced in terms of expeditionary time and lived as Central American/Tico Time). They discuss how the OYE had allowed them an alternative option of interacting with and living through time once back in their home country of Australia. Multiple stories featuring local hosts (Douglas [a very enthusiastic Tico guide], 'Horse Guy', and Harrison [both also hiking guides]) are then shared, as experienced and told from multiple participants' perspectives. In this last part of the chapter, the lifeworld of lived Time collides with lived Relations, as it becomes quite clear that the notion of extended time itself, when spent with local people, allowed all participants (ICHs and OYE group members alike) to experience strong lived Relations with one another.

This minichapter now opens with a story from Jesse, who shared some of his thoughts and experiences of time while in Nicaragua.

> You know how when you picture something and you can picture what it's going to be like and it's never like that? You always imagine a country and you see it in photos, but it's never—the feeling is always different? You can't teach that. Because I'd been to Asia so much I picture overseas travel as busy, hectic and so when we got [to Nicaragua], it was the opposite. It was relaxed, laid-back, the first few days I was really taken aback by that. I found it really strange because my overseas travel has been [to] busy spots. I've never been somewhere so relaxed and laid-back where time seems to have stopped. You can't teach that and you can't experience that until you're there. The sense of time just being in that country, especially in Nicaragua. (Jesse, Jesse & Hope Interview, p. 24, paras. 9–12; p. 25, paras. 1–3)

Louise shared her experience as a member of the expedition group when they initially 'lost' and then rediscovered their sense of time upon arrival in Nicaragua. She then described how she had adopted a more flexible approach to time back in her life in Australia after 'slowing down' on expedition.

> I think from the very first day we lost all sort of sense of time, but we worked it out eventually we were travelling for about 36 hours. We were all wired! [For] the first couple of days were just like, 'I don't know what time it is here, I don't know what time it is at home'. [Then] I think that's when we just realised that it doesn't even matter. I mean we [pretty much] had nowhere we needed to be [and when we did have to be somewhere specific] it was like, 'There's no real rush here, there's no major need to go to dinner specifically at six o'clock'. And no one really worried about that anymore, it was kind of just a 'go with the day' kind of [thing], and that just sparked me to come home and think more that way and [to] just go with it, because I am a bit of a control freak [and now] sometimes [I] just think, 'None of that matters', [and I] just see what happens and just take it is nice. Sometimes I just have to remind myself just to slow down. (Louise Interview, p. 5, paras. 6–20)

Through sharing their experiences of lived Time during the initial days where they initially felt 'lost' in Nicaragua, expedition team members described a feeling of calm and of 'go[ing] with the day' and of 'slow[ing] down' to a local sense of time.

4.3.1 'They were walking down the street in rocking chairs'

> Jesse, Hope, Alex, and Aesha voiced their joint experience of felt time in Costa Rica. They compared this to their experiences of lived Time in Nicaragua. This discussion occurred only days into crossing the border from Nicaragua to Costa Rica:
>
> Jesse: [The Costa Ricans] still have their sort of Tico relax[edness]. But it doesn't seem as relaxed or as slow paced as Nicaragua, which felt really relaxed. Everyone was in a rocking chair. Like they were walking down the street in rocking chairs.
>
> Hope: But they still worked hard, then they enjoyed their hard-earned breaks . . . They worked so hard on the project.
>
> Alex: So many people would just chill on their doorstep though.

Aesha: That's what I loved, they shared this moment, like everyone, all these families com[ing] together [to] escape the heat of their house on their doorstep. It was so cute. (OYE Group Interview 1,1 p. 35, paras. 3–6)

The expedition group continued to give accounts of their experiences of time in Nicaragua. They described the Nicaraguans' approach to life in terms of relaxed time. This relaxedness was understood by Christina, Elli, Archer, and Hope at the pinnacle of space, time, and embodiment. Hope spoke about Jesse's previous comments and used this as a springboard to express her own experiences of time in Nicaragua:

Lotti: [The Nicaraguans] were very relaxed. They just sat out. Every evening. There were just people sitting outside their houses.

Elli: On their rocking chairs.

Archer: They love their rocking chairs.

Hope: Jesse was saying how relaxed their lifestyle was and how it was good because we're always—[well], we're not always in a rush, but sometimes in a rush to get certain places and they're always so relaxed. We found that even when we went to . . . dinner in the families' houses. it was just relaxed. It was a very relaxed lifestyle and they had their break and their siestas. (Lotti, Elli, Archer, & Hope, OYE Group Interview 1.1, p. 12, paras. 12–16; p. 8)

Time in Nicaragua and Costa Rica continued to be understood by expedition members during the community project phase of the OYE as slow and easy until it was suddenly interrupted by a new and strikingly different sense of time experienced at a local marketplace.

4.3.2 Forceful times

Time was not always experienced as breezy and free in Nicaragua and Costa Rica. Aria, Hope, Jesse, Billy, Aesha, and Soraya described their shared experiences of 'forceful times with people' in Nicaragua, through joint conversational story-telling:

I reckon the only sort of forceful times with people [were] at the markets when they'd see you and they'd be like, 'Look at this, look at that'. And the bartering and stuff . . . But that was fun. But if you told them to leave you alone, they left you alone. Like, a couple of us have been [to] other places [in different countries], and we thought they were much worse [elsewhere]. I thought they were pretty chilled, [whereas] here they sort of don't follow you. If you say, 'No molesta me' ['Leave me alone'], they sort of leave you. Whereas when I was in Hong Kong they'd always follow you and they'd go to touch you and grab you. Definitely compared to Southeast Asia these guys are so much more relaxed. The only pushy people were the people selling hammocks that would, like, follow you, like, 'Hamocas! Hamocas, hamocas' [hammocks]. (OYE Group Interview 1.1, p. 15, paras. 9–25)

The group decided to tell me about their experience catching a bus in a Nicaraguan marketplace. Soraya elaborated,

I was on transport, that was my job [in the group]. So, we're, like, we'll have to do the public bus. So, our in-country agent Nemo was like, 'Here you go, this is the bus station'. And it was in this middle of the marketplace and we're like, 'Oh my God'. So, it was literally the market—and then there's some buses in it. That was the station. [This was in the city near our community project], so, we got there and as soon as we stepped out into the open there [were] these guys coming, screaming [our destination city out repeatedly]. And we needed to go [there] and they were, like, pulling, pulling and [saying the name of our city]. And it was so intense and [they] pushed us onto the bus . . . and we had our bags as well. And they take your bag off. They would just go 'foo' and then put them up and everywhere and it was so stressful. I just said, [the city's name, and] I think we were just trying—the teachers] Jesse and Jody had to run to get on—the bus was starting to leave so we were all just, like, 'Ahh!' It just happened so fast. [We all got on the same bus], all of us. (Paraphrased from OYE Group Interview 1.1, p. 16, paras. 19–26; p. 17, paras. 1–24; p. 18, pp. 1–24)

The story then shifted to be told mainly by Danni, the OYE leader:

Danni: [Yes], they split us, didn't they? So, loads of us got on the front, it was going to be two trips. Then it sounded as if the others who were late were going to get the next bus, which was fine, just Jesse and Jody [were] with them. But then we were all on and all of a sudden, the back door opens and they're starting to pile on from the back and then bags were arriving. Yeah, we all got on the same [bus in the end].

Billy: I wouldn't have even been able to cope with that [experience on the bus, with the backpacks] in English. It's like there wasn't enough time to really think. (OYE Group Interview 1.1, p. 17, para 22–p. 18, para 12)

Through these experiences of 'forced' or pressured time, OYE group members were introduced to a more complex understanding of how Nicaraguan time was felt.

4.3.3 An alternate approach to time

Hope's understanding of time, and new realisations of how it could be spent, were opened up through her lived experiences of cultural others on the OYE. What she observed and experienced in both Nicaragua and Costa Rica provided her with other possibilities of how time could be spent:

> [After spending the day working hard, the Nicaraguans in the community we stayed in] reward themselves with a break which is what Jesse was saying, how we—I don't know if we worked to our full potential all the time but we never give ourselves a break, like he was saying before, [how] you're rushing [in our lives in Australia]. You're doing this and then you go home, you go to the gym, you go to sleep and then you get up the next day and you go to work and [now I notice] how they [work] really, really hard but they [also] take that time to have a break and talk to their families. I think also we've all realised as Soraya was saying, we're not so distracted. You're not really distracted here. (Hope, OYE Group Interview 1.2, p. 6, para. 11)

Jesse shared a lesson he had learned through the experience of travel itself. He found solace in the present moment that travel enabled. Jesse felt this in stark contrast to the everyday life in Australia, where his identities as teacher, homeowner, and friend were experienced. To Jesse, these were felt as pressures, and he found himself either looking to his past with regret for not having seen his friends enough, or looking to the future, where he sensed the 'need' to tend to marking students' work or give his focus to paying his bills. He found travel an antidote to looking back and looking forward, and when travelling, and was able to focus more deeply on the present. In addition to experiencing this when travelling in general, Jesse felt that being surrounded by the relaxed 'nature' of the locals in Nicaragua and Costa Rica further intensified this to an almost meditative state:

> I feel when I travel and especially on [OYE] relaxed and the reason I feel so relaxed is because I'm just busy being present in the moment of now rather than back in Australia, I would be worrying about my classes and things I had to mark, bills I had to pay, friends that I hadn't caught up with in a long time that I needed to catch up with and none of that exists over here. Over here [in Central America], it's just, 'What are we doing right now, what are we doing today? What's to look forward to?' and that's incredibly relaxing for me because the mental part isn't there. And on top of that, the relaxed nature of the country of the Nicas and the Ticos [the Nicaraguans and Costa Ricans] and that just amplifies that sense of relaxation. It's like the perfect confluence of being at peace and relaxation in this way. (Jesse, OYE Group Interview 1.2, p. 11, paras. 5– 8)

Louise shared this alternate experience of and approach to time, and described how through her experiences on OYE she had learned to feel and relate to time in new ways:

> I'm not going to lie. I'm a bit of a control freak. I like to know what's happening and I like to know what we're doing next, and I think this trip has taught me to relax and settle down and lay back a bit and just go with the flow and see what happens and just live in the moment because I think that's something that I definitely need to work on [and I have done this] on this trip. (Louise, OYE Group Interview 1.2, p. 11, para. 8)

The OYE group reflected on how their use of time had changed since returning to Australia.

Jesse spoke of being inspired to spend more time with his family:

We [the OYE group, have] talked about family a lot and how the Costa Ricans and Nicaraguans love spending time with family, and how they sat on the front porch and spent time with family. In the first weeks of the [school] holidays. I don't have any children, but my sister has a nephew, and I was like, 'I'm going to see as much of him as possible'. So I spent almost every second day visiting them and being with family and just cherishing and loving those moments. That was something just straight away I knew I wanted to do because of my experience over there. (Jesse, OYE Group Interview 3, p. 10, paras. 10–11)

Caroline also returned appreciating time spent with her family:

Every year for Christmas . . . the whole family comes over to my house and we have a big dinner and everything. We just spend the evening together, and it's probably one of my favourite nights of the year. But I don't think I've ever been that excited to see my whole family. Maybe because it was such a long time that I'd been away, then when I came back I didn't really have—I wasn't around many people, and then suddenly I was just like with my family and it just felt so special. And I don't know, I think I just appreciated it more than I have in the past, and especially because it was so soon after we got back. (Caroline, OYE Group Interview 3, p. 10, para. 10)

As Caroline continued, it became clear that her experiences of time were intertwined with the lifeworlds of Things and Technology and Space in this passage:

Obviously, you know that people are there for you, but it's just like you can—I don't even know how to get this out. But I think sometimes that we take our family for granted and I think that they're always going to be there, and even if we don't want to be there with them, they're still going to be there. But after coming back I kind of wanted to spend more time, especially [with] my mum and dad. And because I have older brothers, they don't live at home, I was desperate to see them and I wanted to spend more time with them. And I just appreciated being in the moment with them more. And in a way I'd leave my phone and everything, and I'd just have more quality time, especially just sitting around talking to mum and dad and [have] dinner [with them] and stuff, and [I will watch] movies with them because I usually watch movies by myself. I go in my room and I watch them on my laptop. But when I came back I [spent] more [time] outside with them and less time in my room. (Caroline, OYE Group Interview 3, p. 11, paras. 1– 2)

Billy provided further detail of these experiential and expeditionary aspects of his journey:

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[I just felt that it was easy for me to kind of feel comfortable with where I was, because we weren't kind of rushing through [thinking that] 'today we're going to see this and then tomorrow, we're going to do this'. While there was a bit of that, it was also [about] fending for yourself a bit. So I felt a bit more in control of what we were doing. I think it's kind of cliché, but it felt a lot longer than four weeks, probably because we did so much in that space. So yeah, I would say that there [in Central America, time] is different to here and the days kind of felt as though you could fit way more in than [at home]. Over there, even if it was three thirty [in the afternoon] you still thought there was a lot to achieve in the day. I think that it was just a bit of everything that all kind of combined to make it what [the expedition] was, so I think that [sense of time, and being in control of what we were doing] definitely affected [my sense of time on OYE]. (Billy Interview, p. 3, paras. 10–12, p. 4, paras. 1–3)

Billy described his ease of slow, stretched-out time that he sensed during the Central American travels. He revealed how experiential elements of the expedition contributed to his positive experience of the overall trip and articulated this as the group 'fending' for themselves, where he and his team felt 'a bit more in control' of their daily movements. He described the various expeditionary and experiential elements of the journey as combining to make the trip 'what it was'. This reflects insights given by Costa Rican ICHs José and Sebastian in the chapter on Relations. When asked what Australian culture was, they both spoke of Australian groups 'taking charge' of themselves and their expedition groups in a manner much more mature than what they felt local youth might be capable of.

Through these stories of expeditionary and learning through experience on OYE, it starts to become clear that through the lifeworld of Time, participants were beginning to realise there were alternate ways of thinking about concepts such as time, thus moving closer towards an awareness and appreciation of other epistemological perspectives.

4.3.4   'I feel more liberated . . . I feel more chill'; 'something changed'

After seeing and experiencing how some groups of people from Central America related to time, and from living an expeditionary-style existence during the OYE, Elli shared how she felt in Australia in relation to time. She then spoke about how this had impacted her sense of self:

It [is just] like being more carefree and taking more opportunities and not worrying so much about having 'this' planned and 'this' planned and getting to this place at 'this' time. It['s] just like doing whatever you [feel] like, I guess I feel more liberated. I feel more chill. I don't feel as uptight as I usually do. [I'm] more independent, like, [I have] more trust in myself I guess. Like more belief in me. (Elli, OYE Group Interview 3, p. 11, paras. 5–11)

Anwyn thought back to a 'moment' of being incredibly happy in Central America, and she used this memory to bring happiness into her everyday interactions back in Australia:

I remember having moments when I was like wow! Something changed [inside me]. I can't remember what they were, but maybe that's just because I've kind of [adopted] them since then. But since I've been home and I've been lying in my room or trying to do homework or something,

and I'll remember a view that I saw, or how when we hiked up [a volcano in Costa Rica when] we all had that moment of 30 seconds of silence or something. I remember the feelings that I felt in there, in those moments, and just like . . . my heart actually feels warmer, and I feel like I'm just at peace with myself and with everyone and with everything around me because I've just realised how happy I was in that moment and that there isn't anything stopping me from being happy now as well, I've always been a happy person, and I always try to make others around me happy because it makes me happier as well, but there are times when I feel sad or when my friends and I are in a sticky situation or something. But then I know that you can just think about something that you love or something that you've experienced, and it makes you feel better. (Anwyn, OYE Group Interview 3, p. 15, paras. 5–6)

Here we can see how Anwyn relied upon memories of moments (her lived Time) to recall how she felt in the Costa Rican landscape (lived spatiality) and memories such as hiking up volcanoes (lived Body) to create happiness in her everyday life back in Australia. This is an example of how lifeworlds were experienced alongside one another in the lives of participants, and once again highlights how although 'something changed' inside Anwyn, she still sometimes found it difficult to pinpoint those specific moments and articulate them as lived through.

4.3.5 'Why are you rushing?' A Central American perspective as experienced by an expeditioner

In my interview with Louise, she explained that through her contact with local people's understandings of time and time pressures, she (along with her OYE group) slowly learned to embrace the local sense of time and relax:

I think it was just sort of whenever we would worry about something the locals would be like 'Why are you worrying about that, it's not a big deal'. Even at the start, you know here we are like 'We need to be here at this time, we need to be there at that time' and 'We need to go out to breakfast now and we need to go and do this now' and it was just kind of like ['just relax!']. (Louise, OYE Group Interview 1.1, p. 5, para. 24)

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Louise shared her understandings of how her Central American hosts embraced a different sense of and approach to time:

> We had to have deadlines where we had to be back [with the group], but it was like, we gave ourselves more time so that we could just relax and [we learnt from] the way the locals kind of just relaxed and would take the time to do whatever, you kind of just got locked in that vibe and you could just roll with that. It was cool.
>
> [And now] it's just so weird to be back, and to think 'What would I be doing right now if I was there?' [The answer is] probably nothing. Just relaxing somewhere and taking my time. Not like waking up at 7 every morning and getting to school by 8. It's like all structured, compared to [Nicaragua and Costa Rica]. (Louise Interview, p. 6, paras. 1–7)

4.3.6 'It could have been a disaster' . . . featuring local hosts Douglas, Horse Guy, and Harrison

The following are a collection of stories from the expedition group, all of which occurred simultaneously within a 3-hour timeframe during a hike. The stories that emerged from this particular adventure each highlight relationships formed with local guides: Douglas, Horse Guy, and Harrison. These stories feature the unique atmosphere that occurred in this setting when the group by necessity had to split into three. Expeditionary travel (in this case, hiking, and horse riding) allows participants what I am calling 'deep time' to form genuinely heartfelt relationships with local people. Through the lifeworlds of Time, Space and Relations, and Language, expedition members shared the following stories about how they gained insights into their hosts' worldviews. As Billy revealed, through the challenging set of circumstances they faced, the group learned from the Costa Rican people quite a lot about what the notion of *pura vida* (meaning, 'pure life', roughly translated as 'life is good') meant. In the following stories, despite the seriousness of the situation, each expedition member's story highlighted the humour and joy they shared in their time spent with local hosts.

4.3.7 Aesha's perspective: As a member of the 'Number one rescue team'

> We had this one awesome guide called Douglas, and if you get lost in the jungle in Central America—he's the one who gets called out to save everyone. So we had one experience yesterday, where Hope was super, super sick. We didn't really know what it was, but basically, we were hiking all as a group and all of a sudden, Hope had to go to the toilet and exploded, and Douglas saw her going to the toilet and was like, 'Oh my God, she can't do this'. And straightaway [he said], 'We need six people to stay and be the wilderness crew'. And also, Jodie really hurt her knee, so [she] had [already been] medevaced out on a horse, [she rode] down a mountain on a horse.

And then we had another group in the middle who were just like, the people that were walking down. And then we had six of us stay with Hope. And it was so funny . . . First of all, Douglas [said], 'All right, you're my number one rescue team, this is what we're going to do. We're going to take Hope's waterproof off, we're going to put plastic underneath her, we're going to put the waterproof back on, we're going to wrap her in a foil blanket and then a camo blanket on top. We're going to take her shoes off, dry them with a quick-drying towel, talcum powder them, talcum powder her ankles, put warm socks on, put plastic over the socks [and] put [my] shoes on her' [because]they were dry.

And then Douglas cut down 10 trees and we made a blockade with our bags out of the wind. And Hope was out of the wind in this little [shelter we'd made], and we boiled hot water and gave [her] three teaspoons of water every five minutes. It was . . . random but it was so fun. And then two hours later, another horse came for Hope. And then—yeah, we went down with Hope. (Aesha, OYE group Interview 2, p. 4, paras. 4–8; p. 5, paras 2–3)

4.3.8 Jody's perspective: Horse Guy and his horse

On the first day [of the hike], after only two kilometres, I fell over and reinjured a knee that had previously been injured. I [walked the remainder] of that day and then the rest day was awesome because I didn't have to move, but as soon as we started going back downhill in the mud . . . That knee just kept collapsing if my other foot wasn't steady. So they put me on the horse that was with us anyway and I went down the mountain. And it was—which Hope and I have talked about, we were actually more scared on the horse than trying to walk because it went so fast. So the guy leading the horse with me pretty much ran down the mountain. And it was really steep. So I, at the start, was really scared [that] I was going to go over the horse's head. But I didn't, and I still had my big backpack on my back as well . . . And because the track [was so] narrow, my legs kept kicking trees and rocks on the side as well, which didn't help. Anyway, so then I had to wait down the bottom for about three hours for everyone else to show up, but I had a sleep at the horse guy's house, whose name I still don't know. And then I was trying to communicate to him that I wanted to go back to Ken's house, because I knew that's where the group would go, but he had no English and I have no Spanish. So that was fun times [it] was funny because then he said—he pointed to the room and said, 'You can sleep'. And I thought to myself, 'I won't be able to sleep, I'll be worrying too much about everyone else who's on the mountain and Hope is so sick'. And then two hours later I woke up. And then I realised I could say to him in Spanish—I could at least get 'house' and 'Keith' out [Keith was our in-country adviser, and was at the base of the mountain] . . . And he said, 'Can you walk?' I knew it wasn't actually that far. So, then we walked around there and as I was walking around there, the last group, the group that had Hope and everyone in it, were in a

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truck coming back from the end of the hike back there. And they were all [calling out], 'Hi!' [and] it was very exciting to see everyone. (Jody, OYE Group Interview 2, p. 5, para. 14; p. 6, paras. 1–13)

4.3.9 Billy, Richard, Alex, and Jody's perspective: Douglas, Hope, and the horse continued

During the second group interview in Costa Rica, Billy shared his feelings about Douglas, the guide who helped to get Hope down the volcano to safety when she was sick during a group hike the day prior:

So the guy, Douglas, he was such an over-the-top character but he knew his stuff. He would go, 'Pura vida!' ['Pure life!']. He would yell that out every five minutes. And there was one point when we were all sitting around Hope when she was in her shelter and it had started to rain and he was still so happy. And we were like, 'What the actual hell is wrong with you?' But he was so good. We were starting to make fire and he was giving us tips on what moss to use and how to cut wood from the trees.

 [He was] cracking these one-liners to Alex and I. [He was saying things] like, 'Survival is the jungle' [or] 'This is life', 'This is living' [or] 'This is the good life'. We were spooning Hope water at one stage and he's [saying], 'This is living'. And we were [thinking], 'What?!' [He would say] 'Jungle is life'. And he was just so good. And then all the way down [the volcano], he was really just happy and he kept [our spirits] up. But by the end of it. I know that was probably my favourite day, when we were hiking down. And we went hiking, we were literally running after this horse. We did it in about two and a half hours. We literally—we were running after Hope on this horse. And it was just so much fun. We were all slipping. Richard, at one stage, fell over. Took about five seconds to get up, took another step, and then fell over again. It was just so good. It was all fun. I remember there was this one time where I was on a higher ledge and I was trying to walk down to where the mud pile was. And Douglas was behind me and he's [actioning], 'I'll help you down'. So he's helping me down. But then I get my leg caught up in bamboo and I just trip [and] stumble down the mud. I'm like, all right, I'm fine. Then I fall on my back! (Billy, OYE Group Interview 2, p. 11, paras. 1–19; p. 12, paras. 1–3)

Richard added,

He just went—he's like, 'Whoa'. It was just so funny. But he was—he was really good. By the end of it, we all—our energy was really up the whole way down, which came off him, obviously. So we just fed off it. And it probably got us down really quickly, because we were all up [in spirits]. And by the end of it, we were like 'Douglas, you are the man'. So it was pretty good. (Richard, OYE Group Interview 2, p. 12, para. 4)

Alex had spent some one-on-one time with Douglas earlier that day and shared his experience:

There was a stage when [Douglas] was going to check how long until the horse was coming up to get Hope. So I walked off with him and no one else knew where I went, so they thought I was gone. I just disappeared. And anyway, Douglas was [there] so I got a good chance to talk to [him] and he was telling me about how—like everyone was saying before, 'This is the life'. And he was saying, 'This is a regular day for me'. And telling me about how he competes in international hikes and stuff where, in a team of four, he does it all across—I think Indonesia, he does it [and competes] in a team of four, someone kayaks, someone climbs mountains, and all stuff like that he just loves it

all. He said, 'Some people call me crazy. I think it's quite interesting'. Yeah, he absolutely loved it. And all the stuff he was doing with us, that was all volunteer work. He was Red Cross. So it was very generous for him to do that. It was very interesting. (Alex, OYE Group Interview 2, p. 12, paras. 9–12; p. 13, paras. 1–9)

Teacher Jody stated,

So, I want to add to that. On the day when we were all just in the mountain hut all day, in our sleeping bags, Douglas showed me on his phone photos of rescues he's done recently with Red Cross, including after the hurricane . . . that came through [at the start of our trip] of him in the floodwaters. And he's directing other people in rescuing people. And he said to me, 'Four people died in this area that day' . . . but the other thing I thought was interesting about keeping people's spirits up, which was totally different for someone as old as me compared to you lot, when we were hiking up and just when it had started really raining, we stopped at one point for a break and he said to me, 'Do you like orchids?' And I said, 'Yeah'. And he said, 'Come back down here'. And I [thought] 'I can't be bothered going back'. And he said, 'It's only a few metres'. And we went back and there were wild orchids growing there that he showed me and we took photos of and stuff. So there was all [of his] knowledge of the jungle and [then there was him] noticing things and saying, 'This is my favourite bit of the walk because this is where the best flowers are' as well. (Jody, OYE Group Interview 2, p. 13, paras. 12–13)

Months after returning to Australia, Billy again shared his experience of helping his peers and guides to get Hope down the volcano to safety, but this time in more detail:

When we did our main hike. It was a day up [the] volcano, twelve kays, and then it was raining pretty much the whole hour, it was terrible, then we got up to the top and we couldn't even explore the crater because it was wet the next day. So we literally spent the whole day in this tiny cavern, and getting dripped on by [our] clothing that's still wet from the day before [while we were] in our sleeping bags doing absolutely nothing. [Our sleeping bags were] ruined. And then on the way back, Hope was really sick in the hut and it was a really early start [and] we got to breakfast and our guide [Douglas] was a survival expert and he said [to Hope], 'We can't keep going with you, you're about to go downhill'. And then [during] breakfast, Hope got worse, and Jody also had hurt her ankle, so the horse already had Josie on it and Hope couldn't walk down. So then there were five of us who stayed down with this [Douglas] and Jesse, so we waited, it would've been two and a half hours for this horse to come up [to evacuate Hope], and we weren't actually sure when the horse was going to come up because if [the horse] takes as long as we did to get up, then we're in trouble! It was occasionally spitting, and we thought, jeez, if it starts raining again [it will be so hard to get out of here], so then, while we were in this clearing next to

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the river, Douglas went and gave us all different jobs. So some of us had to take our wet clothes [off] and put talcum powder on our feet and stuff like that . . . and few of us went and boiled water because [Hope] had to keep drinking through a spoon.

 And then he was, he just [turned into a] full jungle-man and carved out the bamboo in to this little alcove thing, then we put all our bags [around in a circle] and . . . he started making a fire, and the whole time this was going on, he was telling us all these experiences he [had] had that we were really interested [in], even though Hope was sick and we wanted to help her, it was really interesting to see [and] he was speaking English [most of the time, but then] he would always just yell out, '¡Pura vida!' ['Pure life!'], so when this initially happened, everyone's around camp and everyone's pretty down and [thinking that] this is going to suck, and he was yelling out 'Pura vida!', and we were thinking, 'What's going on?' And Anwyn or Aesha, they were the ones [who] loved it, Anwyn would yell it out and everyone would say, 'Shut up, Anwyn', and start laughing, it was just funny.

 [So] it was just interesting that interaction where we were all really interested in what [Douglas] had to say, and then on the way down, we had to run after the horse that Hope was on. I'm not even joking, we were running, so it took us twelve hours to get up and took us three hours to get down, the five of us. So this elderly lady had walked the horse up or ridden it up and then we eventually get Hope on and Hope was saying, 'I can't really do this', and then she takes off [on the horse, down the hill] and we thought, 'Okay, she won't be too bad', and then we thought she was just getting [her] speed up and then she didn't slow down, she just kept going.

 [Hope was really scared] and then there were parts where she had to [really] lean right back on the horse, and hold on for dear life pretty much because the horse's back legs would buckle and then slide down. So we're trying to get on the side of her in case she falls down, but we're also slipping [ourselves]. It was wet [but] it wasn't raining, luckily, then we got to, almost the halfway point, [and decided that this was] our lunch spot, so we kind of stripped off all our stuff because it was actually quite hot now. It's quite funny that we'd got down and we were sweating. It just would've been so funny to watch because this horse with Hope on the back and then we were all literally running down after her, stretched out for sixty, seventy metres, just sliding, so if there was a sharp turn, one of us would definitely miss it. We were kind of worried about Hope and then when we got to the end, we burst out laughing with Douglas, we were all just laughing because it was just so funny, and we'd made it, then there was the truck that took us back for a while back to the town and in that, we were just all laughing so much, it was just so funny because we'd actually done it. [It was definitely a relief]. You definitely can't replicate it. That's something you can't do if you just go overseas, you can never get that again. (Billy Interview, pp. 6–8)

4.3.10 Harrison: Elli's story

Harrison was another Tico guide who hiked the remainder of the expedition group participants to the bottom of the volcano. Through humour, Elli became close with him. She explained,

So one of us—one of the girls stupidly put toilet paper down the toilet . . . [and] obviously you can't [do that, and] no, it wasn't me! Anyway, so we put toilet paper down there and it obviously clogged up the toilet. So Harrison, the really nice guy that we all love, put on a plastic bag on his hand, and it was full of [poo], and the two girls that were sick had diarrhoea. And he put his hand in [as he] was putting it on and we were all like, 'No!' And he [took his arm] out and we all applauded him. And he was laughing so much and he [was acting like], 'I don't want to do this'. [But] what I

love is [that] he was in the toilet for ages and we knew what was going on. And [then], 10 minutes later he just went, 'Woo-hoo'. He was so nice. He taught us Spanish on the way down [the mountain. He had] a little bit [of English too]. He was very shy. (Elli, OYE Group Interview 2, p. 7, paras. 5–23; p. 8, paras. 1–11)

4.3.11 Harrison: Soraya's perspective

Soraya also shared her story about spending deep time getting to know her guide Harrison as she hiked to the bottom of the volcano in the last group. This is another lovely case of where humour was the fabric that bound the ICHs to the expeditioners:

On the way up, when we were just on the first day, I introduced myself [to Harrison]. And he was chatting and he was telling me how he grew up at the river, and how he learned to swim in it. And he [said], 'I know English but I'm really slow. You just have to speak slow[ly]', but he really wants to learn it. So he was just so beautiful. And when we were coming down, we were all so dead. Because it was the last probably two kilometres, we were [hyperactive. We were asking him], 'What is this? What is the fence? What is the grass?' And then 'What is everything?' And I [said], 'Archer la niña' ['Archer, the girl'] And he [said], 'No niño' ['No, boy']. I [replied], '¡No, niña!' ['No, girl!'] We were just putting in all of the things . . . then we just put in a word I knew. 'I am here. I am too expensive'. Just using all of our Spanish. And he was just absolutely pissing himself laughing! So we learned one sentence for the whole [conversation] and it was, 'Muchos vacas se comen el pasto' and we were like, 'Oh, so fancy!' But it [just means] 'Lots of cows eat the grass'. And he just thought it was so good. And when we got back we were just saying it and he was laughing . . . And we were just laughing with him. And then as we were going, we were saying all these words and he was laughing. Then he was crying—he was doing this as we drove down the driveway [to the rest of the group]. It was so beautiful. We didn't want to leave him because he was just [so] cute. (Soraya, OYE Group Interview 2, p. 8, paras. 13–19; p. 14, paras. 1–5)

Through their lived experiences of deep time spent with locals, the lifeworld of time is joined primarily by Relations, closely followed by Space and Language. The remaining lifeworlds also make cameo appearances throughout the stories of the expeditionary guides. Also becoming more apparent are the crucial roles of the experiential, expeditionary, and pedagogical aspects of OYEs in facilitating participants' development of WOs and in helping build their sense of PC.

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4.3.12 Conclusion to Time

This minichapter was written with the aim of sharing participants' lived experiences of time. In Chapter 6, I revisit key ideas raised in these pages with the intention of further examining a number of links to related lifeworlds, including extended academic and interdisciplinary discussions on issues raised through the sharing of these stories told in this minichapter. The following section consider stories gathered under the lifeworld of Space.

4.4 Lived Space

As an oil painter builds colour layer by layer, I paint this chapter lifeworld by lifeworld. To anyone coming into this series of minichapters, sitting down to read at this point could be likened to seeing a painting that is almost half complete. Evidence of the artist's grey-lead sketches remains obvious to the naked eye, and parts of figures are beginning to come to life, filled with colour and shadows beginning to be revealed. In this minichapter, I add another layer of colour and light to the painting in presenting the participant stories that revolve most heavily around the lifeworld of Space. In the creative process of composing this chapter I again share a variety of lived experiences and stories from a variety of people involved in the OYE. In the first pages of this minichapter, I present participants lived spatial experiences under the categories of unknown spaces. This is followed by discussions on imagined versus lived spaces, experiencing new spaces, Nicaraguan homes, border spaces and methods of expeditionary travel. I follow this by exploring the ways participants experiences of space on OYE helped them to feel connected to the world, as well as discussing ideas such as the world coming to participants. I also explore participants new experiences of home spaces, as well share participant stories that showcase their developing understandings of sharing physical spaces with their Australian families. The minichapter closes with stories that highlight participants' newfound connections to and care for distant others, introducing aspects of PC development that are teased apart in more detail in Chapters 5 and 6.

4.4.1 Unknown spaces: Borders and arriving in Nicaragua

The expedition group reflected on the ways that local people helped to set the tone of each new cultural and physical space they entered. They discussed their experiences of Space with regard to passing through the customs office in Nicaragua and juxtaposed these with their encounters with customs in the United States:

Customs in Nicaragua was literally so funny. [We came] from America where you have to go like this [arms up and legs apart] and [in Nicaragua] it was, like, just throw your bag in and then go to the other side. The woman who was helping us put our bags through was literally sitting there on her phone in jeans. Just like, 'Yeah, yeah, yeah' [waving people through without looking]. She was so chill. So chill [whereas customs in the USA] was so intimidating. [The lady in customs] was Facetiming, wasn't she? That was the border [arriving in Nicaragua] customs. And we were like, so [do we go through?]. We could have got anything through the scanner because this lady's on Facetime with her headphones in, looking the opposite way with the screen behind her. (Lotti, Jade, Georgia, Louise, Soraya, Danni, and Billy, OYE Group Interview 1.1, p. 7, paras. 3–24; p. 8, paras. 1–8)

4.4.2 Unknown spaces: The first night

Soraya, Jesse, Hayley, Billy, and Hope felt both afraid and excited as they searched for their accommodation on their first night in Nicaragua. Unknown people and unfamiliar spaces were experienced as 'scary' as time, space, and relations were distorted as they found themselves in the new and foreign land of Nicaragua:

Soraya: We kind of got there [to the town where we were doing our community project] and no one had any concept of what date or time it was. Like, it was so messy. We're like, 'Where are we?'

Jesse: We couldn't find our hotel for ages too. We drove around in circles around [the city].

Hayley: Oh my God, the man that was walking across the street. That was so scary.

Billy: Yeah, he was taking, like, five years . . .

Jesse: So, you know when you first—

Billy: 'Old Mate'.

Jesse: —arrive in a new country and everything's kind of intimidating and scary and new but also exciting. But we were just driving around—

Hope: Because it was dark as well.

Jesse: —in circles in [the city] and just, I don't know, every stray dog and old man seemed to come out and stare at us.

Billy: There was some guy that took about five minutes to cross a road. He was, like, in the distance and we could see him.

Billy: We refer to him as 'Old Mate'.

Hope: Do you know how you see a cartoon of a guy going across a road? . . . it was 'legit' [legitimately, just like] that. (OYE Group Interview 1.1, p. 5, paras. 16–20; p. 6, paras. 1–16)

Elli spoke about her experience of the same night:

The first night we drove in the dark, singing away. I was sitting next to Hope who had tonsillitis, like dying next to me, she was sleeping. And then we got to [the small city], it was completely deserted. There was rubbish everywhere which was cleaned up the next day, so it was beautiful the next day, but what I saw, my first impression of it was [that] there was rubbish, there were stray dogs walking on the street, like scary people just walking—like, that was the fear that I felt on the first night. And then because we had a lot of trouble—there were two hostels that were under the same owner, and we didn't know where we were going, and then we got lost a little bit, and I was so sure that this driver was not who he said he was, and that he was taking us somewhere and we weren't going to have a place to sleep and everything, I was like '[Danni, the expedition leader] is this okay?' I genuinely wanted to know if we were in trouble or not, and she was like 'No, I promise you it's fine', and so I completely doubted her [at that stage] but I just had to understand that she knew what she was doing, and that it was going to be okay. But that was the first night—that was before we started learning about everything and started the mental journey that went on. (Elli, Elli & Anwyn Interview, p. 18, para. 8–9)

Through listening to their experiences of unknown spaces, participants gave insights into aspects of OYEs that were unplanned and unplannable. They were experiential, adventurous, and expeditionary in nature. They spoke about how their bodies felt in these new and unfamiliar places.

4.4.3 Imagined versus lived Spaces

Jesse spoke about his preconceived ideas of what a Nicaraguan space might feel like and contrasted this against his lived and embodied experiences of Nicaraguan spaces and their sense of time when the group first arrived in the country:

Just walking around the streets in the afternoon was totally different to how I imagined. The streetscapes were exactly how I knew because [I had] seen pictures so the physical location was exactly as I imagined, but obviously bigger and always dodgier than you think because you romanticise in your mind when you travel and then when you get there it's always dodgier than you think. You do it all the time and you try and get better at it but you never do. Certainly the feeling when we got there I couldn't have anticipated that, that slow feeling of relaxed life. (Jesse, Jesse & Hope Interview, p. 25, para. 3)

Through these descriptions, Jesse again brought an awareness to the experiential nature of OYEs and to travel in general.

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4.4.4 Experiencing a new space: 'This is not Australia anymore'

When speaking with Louise during her expedition, she made clear that she had already realised the space of the world extended much further than her immediate reach of her everyday life in Australia. She said,

> I think for me personally, this being my first time overseas, it's like, 'Whoa'. There's so much more than just—I've only been to three other states in Australia even. When you're staying in your one spot and your one city and where you're comfortable, you don't fully realise that it's not just you and it's not just who is around you. There's so much more and just coming here and just being thrusted into the [world]—I don't know how to explain it. (Louise, OYE Group Interview 1.2, p. 5, para. 6)

Months later, during her individual interview, Louise told a story about her first phone conversation with her mother, which took place shortly after arriving in Nicaragua. Through sharing this story, Louise attempted to communicate the feeling of being in another country:

> I really didn't know what to expect. I went there obviously never having been in a different country before [and I was wondering], 'Is it going to feel any different in another country?' [It didn't, and] that's what was weird. Mum was like 'What does it feel like to be in a different country?' and I [said that it didn't] feel different. Obviously, it was a completely different atmosphere, but it didn't really—it's hard to [express]. I think it's too big of a concept to get your head around. [I mean], I was on the other side of the world to where I am now [and that] is just, too much [to think about]! To even [comprehend] it's just something that I just can't feel, because it's just too big of a [thing]. It's just like I didn't feel like I was over the other side of the world. I knew that I was somewhere different, but I just didn't feel like I was 36 hours away from Melbourne. I really don't know [why I felt that way]. It was really weird to step out of the plane and [think] 'This is not Australia anymore'. I think it was just really overwhelming [for] the first couple of days. [When I was thinking] 'This is different'. I think [that] I wasn't expecting everyone to be so welcoming. I thought we'd run into more trouble than we did. And I expected to feel worried a lot more than I did. I felt really safe and secure in both of the countries most of the time. (Louise Interview, p. 10, paras. 15–23)

Louise's words (and, at times, inability to find the right words to describe her feelings) highlight the felt or embodied nature of travel and experience of being in a foreign country. Her fellow OYE group members described some of the confusing feelings of being in Nicaraguan homes where they were sometimes also lost for words.

4.4.5 Nicaraguan homes: Welcoming and strange spaces

A couple of days after landing in Nicaragua, the expedition group travelled to a small Nicaraguan community located in the outskirts of a larger city. Here they undertook the community project where they were involved in physical labour. The aim of the project was to assist local people in building a wall

around the community to contain their animals. During this time, the group also had many opportunities to build relationships with local people and gain glimpses into their hosts' ways of life. Participants described their experiences of being invited into local people's homes and spoke of what they felt in terms of Nicaraguan families' relationship with space.

Expedition members Anwyn, Soraya, Hayley, Billy Hope and Jesse had the following joint discussion about their experiences of these 'strange', 'weird', and 'odd' ('but cool') phenomena of 'strange' photographs in their Nicaraguan hosts' homes:

> How weird was—in all of the houses they have framed photos—of people in their family but they've been photoshopped into weird, different backgrounds. Oh my God, it's so funny. Like, there's a [car] behind them or something [or] mansions and all that sort of stuff. It's so weird. It's so odd. Every house we went to, they had these [photos]—like—one was like a baby. It looked like Barney [the children's TV character] in the background as well. There was . . . a wedding picture. But [it was] so obvious that it was photoshopped. Every single house we went to had them. They all have serious faces as well. My theory is that there's a travelling person that takes photos of your family but it has backdrops for all the families. It's like Taj Mahal [or a] mansion. I thought maybe they'd just discovered Photoshop and they were like, 'Oh my God!' He must be a travelling family portrait man who has backdrops. They were so weird. It was cool though. (Discussion paraphrased from OYE Group Interview 1.1, p. 14, paras. 9–27; p. 15, paras. 1–7)

During Louise's individual interview, she again touched upon the photoshopping phenomenon, before moving on to her experiences in local Nicaraguan people's homes. She explained a 'stepping away' from her own world in order to experience and see how others lived:

> We were just thinking [with regard to the photoshopped images], 'What is going on with these places?!' And we were like, this sounds really horrible, but how are they photoshopping images? Just like being [in local Nicaraguan people's homes] for . . . the half an hour or hour that we were there, you got a sense of how different [their lives were] compared to yours. Like they didn't have everything [we] do. But they were happier than most families here. And it was like us looking at those houses and how they live. We couldn't [live like] that now, but it's just how they live and it's all they know. And it was nice to just step away from our world and get a chance to see how other people on the other side of the world in a completely different situation live. (Louise Interview, p. 3, paras. 16–22)

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Louise also enjoyed the sense of community in the host village:

All the people in the village [were welcoming]. There were a couple of men who came around and checked on us just to make sure everything was okay [each day] and they were so lovely and even just going into random people's houses was quite daunting [at first]. These were people we'd never met before and they were all so welcoming and just so excited to have us. [I] remember this one woman, at dinner she would come out with one meal and put it down and stand there and smile for a little bit, and then just wander back to the kitchen and just come out [again with the next meal, and do the same thing. This was on] the second night maybe. She was so excited and so proud to have us in her home. It was just so beautiful. (Louise Interview, p. 3, paras. 4–12)

Through the lived, face-to-face intercultural encounters with local people such as these, participants began to understand aspects of others' worldviews and experiences. No doubt the ICHs involved in these stories would have plenty to say about their Australian OYE group, also.

4.4.6 Border spaces: Crossing from Nicaragua to Costa Rica

During our first group interview, which took place a couple of days into their arrival in Costa Rica, Lotti, Soraya, Billy, Louise, and Jesse described their feelings as they entered the new space of Costa Rica. This discussion came after having spent time in the small town in Nicaragua where they did their community project:

Lotti: In [the border town in Costa Rica] it was so much more—not Westernised.

Soraya: It was just industrialised. It was gross.

Lotti: —when we walked down a street, it was so many fast food places, where were so many—

Billy: —McDonald's in literally, like, a 50-metre stretch.

Lotti: You didn't feel like there was any cultural food or shops.

Hope: We tried to find street food, but we just couldn't.

Billy: In Nicaragua there was none of that.

Louise: I feel like there might've just been the town that we were in [when we entered Costa Rica], only because I feel like most of us didn't really like where we were. I guess we didn't really have much of a chance to look around but I remember that was the first impression.

Anwyn: They have a highway [in Costa Rica]!

Jesse: [In] Nicaragua we saw a lot of the local—like, we were in people's houses and stuff. I think in Costa Rica we haven't seen so much of that yet so it still feels very touristy to us. But certainly as soon as we crossed the border we realised that [it really was a different place]. On a superficial level, people are lighter skinned here [in Costa Rica]. A lot more of them speak English

as opposed to in [the Nicaraguan town we were in] where we felt like literally no one spoke English, even in the information centres.

Anwyn: We went into an information centre once and we were, like, 'Can you help us find this place please? We need a bank'—and they were, like, 'What?' 'English?' They were, like, 'No'. [I thought] surely [they would speak English] in a tourist information centre!

Jesse: So, [the first, superficial things we are noticing here in Costa Rica is that people are] lighter skinned [and the culture seems more sort] of Americanised or Westernised. (OYE Group Interview 1.1, p. 34, paras. 9–24; p. 35, paras. 1–3)

Months later, upon return to Australia, Jesse and Hope reflected on their experiences of space in the Americas. First, Jesse described how this had made him (and his group) feel in terms of their lived spatiality in their home country of Australia:

Sometimes I think of how secluded we are. When you're over there you just realise how [isolated] we are in Australia. I found when we crossed the border it was quite a change. Everyone was saying when we cross[ed] the border, 'It's so different. It feels like we're on another continent'. That's what everyone was saying and I know because [it's different in Australia]. I feel like if you go through Australia it's all quite similar. You wouldn't really know if you've gone [from] New South Wales to [Victoria]. (Jesse, Jesse & Hope Interview, p. 25, paras. 8–12)

Hope added,

I was quite taken off-guard because I literally thought [when] we've gone a kilometre it's not going to [feel any different] and I just couldn't believe how different it was and I couldn't believe how defined they were by an imaginary border, but they were so different compared to [one another]. The whole vibe was different. [In Costa Rica] it was busier, it was way more rushed. (Hope, Jesse & Hope Interview, p. 26, paras. 8–10)

Jesse described a feeling of discomfort and disappointment when he first arrived in this same semi-industrial and Westernised border town in Costa Rica. He shared his sense of unease around what he felt were some of the less desirable impacts of globalisation, focusing in on communities that had lost their 'charm' and cultural individualities:

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When you go to places [like the Costa Rican border town] that are so generic and similar [to other places you have been in the world]—I don't know. The places [where we had been in Nicaragua were so] charming, it makes you think, 'What a wonderful world'. [And then I] go to these places [and I think] 'This is what we are. And this is where these McDonalds and these franchises [are]', and I didn't like the feeling of just knowing with those really generic places it makes me uncomfortable and then it's the routine; it's the same, it's another motel and it's another Maccas. The thing that scares me about the world [is that this is] just kind of forgotten. It's such a routine, it's just a thing that we [have] created and its [industrialisation]. (Jesse, Jesse & Hope Interview, p. 27, paras. 2–16)

Crossing the border from Nicaragua to Costa Rica gave Aria insight into two very different approaches to rubbish disposal, recycling, and renewable technologies. Aria stated,

I just want to say about a difference between Costa Rica and Nicaragua. [In] Nicaragua, we were so surprised about the rubbish, especially in the [town we stayed in]. They would just burn all their rubbish because they didn't have bins but it would seem a bit like double negative because the burnt rubbish would just go everywhere and then you'd pick up all the rubbish again and just burn it—and it would go everywhere. It just seems—it was so different to what we're used to . . . And then we go to the lodge at the national park in [a volcano hike in Costa Rica] and there [were] . . . three bins, it was plastic, recycle, organic. And we were like, 'Wow'. (Aria, OYE Group Interview 1.1, p. 37, paras. 11–20)

The group then went on to discuss all the renewable energy parks that they had seen in Costa Rica. Billy then asked me, 'Is that . . . I feel like that's a bit of Western influence, or no, is that—'. I replied, 'I can talk to you about it after. I don't want to take up our interview time with me speaking but I'll talk to you about it [afterwards]'. Jesse the teacher replied to Billy immediately, 'That and it's money and resources' (OYE Group Interview 1.1, p. 37, paras. 12–14).

Jesse's role as both insider and outsider of the OYE group is clear in this example as he balanced the wire between co-expedition group member and teacher. Although he tried to remain restrained and let participants learn through their experiences, he could not always hold back from co-expeditioners' (his students') direct questions. During each interview, and when spending time with the expedition group, it was easy to see that Jesse and his students had a positive and respectful relationship with one another. Through the remainder of stories presented in this chapter, notice the ways that Jesse, second teacher Jody, and expedition leader Danni interacted on the one hand as pedagogues and educators, and on the other as relative equals in the expedition group.

4.4.7 Method of expeditionary travel through Central American spaces

In speaking about the expeditionary 'method of travel' through Central American spaces, Billy felt he had 'a greater experience of what was actually going on' in terms of the everyday lives of local people in Costa Rica and Nicaragua. He felt a 'connection' in this space, identifying as a traveller rather than a tourist:

> It's just so different, I just found that the culture obviously of where we were, but also the method of travelling itself was different compared to [other places that] I've been overseas [where] you kind of go around and you stay at a hotel for a week, [or] whatever. [I] found that what we were doing was a stripped back version of travelling. I thought that everyone felt a lot more comfortable where we were, even though we were sometimes in pretty dodgy places, but I felt [that I] personally got to experience it a bit better. The way that we were travelling, because we weren't kind of just sticking to the tourist track and we weren't just doing typical tourist things [and we were involved] with the project. I [feel] we just got a greater experience of what was actually going on there, if that makes sense. I think I have more and greater memories of [the expedition] compared to other [travels] because there was that kind of connection. (Billy Interview, p. 3, paras. 2–8)

Building on the idea of connection, participants discussed their newfound connection to the world, which they felt was developed through experiences on the OYE.

4.4.8 Connecting to the world

Cultural empathy after the expedition: Relationship with news and care for distant others

In her interview, months after returning to Australia, Elli revealed her new and expanded global awareness and curiosity in the world:

> [Since the expedition], I feel like I'm more aware that the world is not just my school and my family. There's so much more out there, and I'm not the centre of the universe [and] there's a lot more that I haven't seen. I hadn't even heard of Nicaragua before I went there and before I signed up and I went there, and it was amazing, really beautiful. So I feel there's so much more in the world that I don't know about and I want to know about. So [now I am] more curious, I guess, about everything in the world. (Elli, Elli & Anwyn Interview, p. 10, para. 9)

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Anwyn indicated that the personal relationships she made with Nicaraguan community members on expedition had led her to personalise news stories about other 'equivalent' cultural others, resulting in a deeper level of cultural empathy for distant Others:

> I kind of blame the news for this because hearing about all the mass death tolls and everything that's happening because of terrorism [and] war. I'm more affected by it [now] because if someone says that 50 people were killed in a bombing, I imagine the 50 people that were in that community, and even though it's not them, it's people just like them, who do not harm anyone, who are so honest and kind and welcoming like they were to us, and it's the equivalent of them, and they don't deserve anything like that. I think we could say that [after expedition] we're more worldly now. I think [that going on expedition, and getting to know local people] personalises [everything] mak[ing] them seem less than [a] number. But actual people with actual families. (Anwyn, Elli & Anwyn Interview, p. 10, paras. 11–16)

Anwyn noted that her shift in understanding was at times 'conscious', stating that she 'wouldn't be like this, how I am right now' before she went to Central America (Elli & Anwyn Interview, p. 17, para. 2).

Despite always being aware of world events, Lotti reflected Anwyn's sentiment, as after expedition, she now felt a much deeper sense of care and an empathetic connection to news stories:

> Before [the expedition] I was very news oriented because my parents are the typical, 'I'll have the newspaper in the morning with my coffee' [type of people]. Every night is always the 7:00 and the 7:30 news. Have to do both. So I was always really like, I wouldn't say culturally aware, but I just knew what was happening in the world. I knew issues that were going on [in the world]. I only had that beforehand but after going [to Costa Rica and Nicaragua], it just gave me my own personal insight to what was happening in the world. So coming back now and seeing all these [things in the] news, I just suddenly felt a little bit more personally connected to the stories. I just felt like [that] I know what it's like to be overseas and I've never seen people struggling [before then]. So [now] I understand the news a bit more. [Now] I'm always looking at the news and just thinking, 'Oh my God. That just reminds me so much of something that I saw overseas'. It just makes me care more, definitely, since I've been back. I pay much more attention to the news since I've been back, compared to beforehand. Because beforehand it was all happening around me and I was like 'whatever'. This is happening in Syria. This is happening in Iraq, Afghanistan, whatever. And now once I'm back from seeing my own perspective of the world, I'm just so very much like I'm going to worry about—not worry about this, but I'm going to focus my attention on something like this and care about [this] and think about that. (Lotti Interview, p. 7, paras. 5–7)

Lotti elaborated her newfound sense of personal connection, explaining that it was the personal connections that she made on expedition with cultural others that led her to develop a care for distant others and to feel connected to be a part of world events:

> Before [expedition], my perspective of the world was [based on the fact that] I've never been connected to anywhere else in the world. I haven't had such a personal connection. Then on [expedition] it dramatically changed from [thinking that] I'll never know any of that to [being] over there [where] I was just so involved and I felt like I could be part of things that are happening in the world. I felt like I could understand more. (Lotti Interview, p. 7, para. 9)

Through these stories, Eli, Anwyn, and Lotti demonstrate the ongoing significance of developing a relationship to the wider world and of developing an identity as a member of the world community. Through intercultural experiences on OYEs, other expedition members also elaborated on their development of sense of belongingness and to notions of compassionate care for distant others.

4.4.9 Woven in to the world community through travel and expeditionary travel

Upon return to Australia, Jesse and Hope partook in joint conversational story-telling, helping one another to articulate their lived experiences, which they shared with me during their interview. Jesse use the analogy of a block party at his home in Australia to help illustrate his experience of coming to feel a strong connection to the rest of the world. Hope's comments have been left here intentionally to show how expedition members helped one another to verbalise and think about their experiences of intercultural phenomena facilitated by their expeditionary experiences:

> Jesse: We were talking about isolation and loneliness [earlier], and I think you feel that when you don't travel much. Before I started travelling I definitely felt like a sense of loneliness in meaning and existence and I knew that—

> Hope: That's sort of what I was trying to say before, keep going.

> Jesse: It's kind of like when you walk into a room of people you don't know, straight away your first instinct is to get out your phone and distract yourself from everyone else because the challenge of meeting everyone that speaks different languages in the room, but then slowly you meet one person and that person knows someone and introduces you to them. After a while you know everyone in the room and suddenly you don't feel so totally horribly and isolated anymore, so I guess that's my crappy metaphor. The more you go out and experience different countries . . . the more that that sense of isolation and loneliness in your existence and meaning dissipates, it eases a little bit. I think [it is] totally existential and psychological.

> Hope: Jesse is saying what I was trying to say . . . it's an awareness of others I think.

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Jesse: You know how you can live on your street for a long time and then suddenly you meet your neighbour that has been there for just as long as you, like five years or ten years, and you're like, 'You're so cool', and then suddenly you love your street. You're like, 'I live on such a good street. There's Mick down number five and then Sharon down at number seven and they're all so rad. I love this street'. Then [you think], 'How did I not know how rad my street was this whole time?' That happened to me, because I used to live in a block of units and I lived there for six years. Just before I moved out we had a block party and I met all these people that'd been there for also six years. I had no idea [and then] I didn't want to move. Suddenly my world [expanded, and only] because I hadn't moved out of my house and talked to anyone. I guess what I'm saying that's sort of a metaphor for when you travel, because you suddenly realise your place in the world in your existence. I've met people from Africa, SouthEast Asia, Europe, [the] Middle East [and] South America and suddenly I realised my little place in the context of all that and because [of this] I have so many cool memories of all these things, [and now I think], 'Wow, this is such a cool place. It's a cool street, [it's a] cool world'.

Lotti echoed Jesse's and Hope's newfound sense of connection to the wider world community (Lotti Interview, p. 12, para. 2) and expressed her newfound desire to travel further afield:

I think [through my experiences on expedition], I just felt very included in a different part of the world. I could be a part of so many incredible experiences. And it just made me appreciate how beautiful our world is. I adore that I can go to so many beautiful places and experience such [amazing] things like any given moment. I've just felt a bit more like I want to know what else is happening. I want to go and visit these places. I want to see what I can do to help [others]. (Lotti Interview, p. 7, para. 9)

Louise had a similar experience in that her experiences on expedition also further sparked her desire to travel to new places. She described a humbling experience of travel:

It was very, very different for me. Because it's a pretty big thing, [your] first overseas [travels] . . . You think you're aware of everything, and you think you are aware of what's out there, but as soon as you put yourself in that situation you're like, 'I don't know everything'. And I think that's what sort of sparked me [on to think], 'I really want to go travelling now', because I really want to see everything that I thought I knew before. It makes you realise you sort of, oh I have lost the word. But it makes you feel like you've been quite . . . in your own world, and not disregarding, but not quite understanding that there's more than just [your immediate daily life], which is quite selfish in a way, and once you get over[seas, you realise] that there is more, and it is kind of cool to see that, [and] now that I'm aware of that, I need to go [and] see what else is out there. (Louise Interview, p. 4, paras. 14–22)

While chatting about some of the different cultural worldviews of Australians and Nicaraguans, I asked Jesse and Hope if they thought they would be the same people if they grew up in Nicaragua.

Hope replied,

No. I think you are shaped by everything, your surroundings and by your parents. I don't really think you have this core set of values or anything like that. I think they all develop with exposure and experience. I don't think I would be a really terrible person, I just think I would be different and I'd have different priorities and different ways about going about things. For example, I'm probably

quite sensitive I would say just in that I want to make everyone happy and if someone doesn't like me I will try and fix that and I'll be like, 'You should like me'. Whereas I might be a bit more like my sister who doesn't really give a crap. If someone doesn't like her she's like, 'I like me so screw you'. (Hope, Jesse & Hope Interview, p. 33, para. 4)

Jesse added,

I agree with everything Hope said. I don't think I would be the same person at all. I think 50% of what makes you is genetics like the luck of the draw but I think that the other 50% is your nurture [for example] the way you're brought up, the people who you're around, the friends that you have, the environment you're in. So no, I think I'd be a completely different person. (Jesse, Jesse & Hope Interview, p. 33, para. 6)

Lotti, Jesse, and Hope provided glimpses into their evolving understandings of their sense of world connectivity and belongingness that had been developed through the OYE.

4.4.10 The world comes to you

ICH Sebastian spoke about some of the benefits of having had so much to do with many different people from all around the world. Referring to both travellers and expedition groups, he noted, 'I am not even moving from [my] country. So all these new things [from around the world] just come to [me, here in Costa Rica]' (Sebastian Interview, p. 16, paras. 1–5). He also shared what he had learned in terms of intercultural sensitivity working in the physical and cultural spaces of his hostel:

You [grow] up in a cultural way a lot, a lot. In just a few years . . . you get to know many, many things from different cultures. And for the students. It's really nice that they see this culture (in Central America) that is completely different to their culture. They can experience all these [great] things [yet not have to experience the bad] things [and learn from them] in . . . real life, you know? (Sebastian Interview, p. 16, para. 7)

When asked about his own development of WOs and PC, Sebastian, like all ICHs, referred to the ways he developed these in others. This reflects what I found in my honours project (see Warner, 2014), where expedition leaders acted as pedagogues in relation to OYEs, where they primarily focused on the

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learning of others, and this was how they developed and practised their own intercultural learning through OYEs.

4.4.11 Experiencing home spaces differently: Building a sense of perspective and actively choosing a 'foreigner's lens' to appreciate beauty

Each year, the students at the expedition group's school take character strength tests. Anwyn revealed that she always scored the lowest for an 'appreciation of beauty and excellence' category. She reflected that her experience of travelling on expedition had helped her to develop an appreciation of these areas:

Now I know that it's kind of driving down a road looking out the window [and appreciating it all]. I had this clear image from when we were driving back to [the city in Costa Rica] after a hike. There [were] rows and rows and rows and rows, just endless amounts of palm trees. They were positioned so that every now and again you [could] see throughout the whole thing. They were kind of [at] an angle, so when you looked at them normally you'd see one every – like, how do I explain this? . . So you'd see a row of them which was parallel to you, and then in between the gaps there'd be one in the row behind that. [And] when you were on a certain angle you could see for miles and miles, just through this jungle of – but organised jungle of palm trees, and then on the other side, there was the ocean and the beautiful sky and sunset and everything, and then so now when I drive through [the road near my house] it's just all trees and stuff like that, I can look out and say, 'This is Australia' - it sounds so weird to say. Because when I was in Costa Rica I'd be like, 'Wow, this is what the Costa Rica(n) environment's like'. They've got Costa Rican trees, this is what the sunset looks like in Costa Rica. (Anwyn, Elli & Anwyn Interview, p. 17, paras. 7–9)

Anwyn continued to describe how she chose to use this epiphany to consciously apply her newfound perspective to her everyday life in Australia. Her experiences on expedition supplied her with a (cultural) 'reference point' with which she could appreciate the beauty of her local Australian landscapes:

[So] now I can understand that these are Australian trees, this is where I grew up, this is what I can see every day if I want to see it! . . . I'd never looked at a gum tree and [thought], 'Oh, that's cool'. I would [think], 'Oh, it's a gum tree, they're in Australia', but now [I think], 'This is only in Australia', and now I'm obsessed with skies . . . I take pictures of the sky at amazing times. And I can look at the sky and say, 'This is no different from Costa Rica', so the sun looks the exact same, it makes the same colours in the same ways with the same clouds . . . It's not the exact same, obviously, but I can kind of just have a point of reference for appreciating more things, and I can make them make me happier. I know how amazing I felt when I was looking at a different landscape and different buildings, [so] now so I look at ours through a foreigner's lens . . . I just never realised because it was so normal. But now I know that normal is different [for] every single person, so I may as well just embrace mine! (Anwyn, Elli & Anwyn Interview, p. 17, paras. 9–11; p. 18, para. 1)

In a similar vein, Jesse described the pleasure of the expeditionary life itself, where he enjoyed being away from the social anxieties of world politics. Through expedition, he learned he was able to 'switch off' sources of anxiety, including political news feeds:

When I got back [to Australia] I started paying attention to news and world events again, and so it was straight into Trump and [the] Australia Day conflict of celebrating your nationalism versus the cultural sensitivities on that day. So straight away you're back into the politics of the place you live, even though Trump isn't us, but still part of us. And over there, it felt like well, (a) we didn't have to worry about politics while we were there. So there was a month off from thinking. But also over there, I'm sure they definitely would have had their own political views, but we never had to share them, we never talked about things that weigh on your mind and those social anxieties. So I guess coming back into that world again you just had to readjust, and so I've been trying not to consume as much news media as I usually do since I came back because I keep thinking every time I get stressed about what Trump is doing, I keep going I didn't have to think about that when I was in Costa Rica, that just didn't matter to me. I'm like, well I can make that not matter to me now by just switching off. (Jesse, OYE Group Interview 3, p. 13, paras. 14–16; p. 14, para. 1)

4.4.12 Another way of sharing family space: Comparing lived experiences of spatiality in the home

Anwyn and Hayley shared their lived experiences of the ways that Central American families tended to occupied space. This acted as a catalyst to reflect upon the ways that their Australian families interacted with and occupied space in their family homes. Their examples demonstrate how experiences of space clearly intersected with the lifeworld of Things and Technology in addition to Relations:

Anwyn: Our daily lives consist of going to school, coming home and then going upstairs and doing homework or whatever, then coming down for dinner, and that's our only interaction for our families for the night before going up and going to bed. Whereas the people here, they're constantly in their families every day. So it's a bit different. Yeah, their values—obviously, they value family more because they don't have the technology to take over their values.

Hayley: Just going on that, I think, with the families that we saw when we were in the villages when we were doing project—because they don't have the two storey houses where everything is really segregated, they are—they have to be, I guess, as one—

Anwyn: [They essentially have one big room to share], whereas we have our room, we have our living room, so there's options to not interact, I guess, because we have technology [which dominates]. (Anwyn & Hayley, OYE Group Interview 2, p. 19, paras. 7–11)

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Jody and Louise added their experiences of space and how they felt this connected to the idea of values and the act of valuing within cultural worldviews, and together (often talking over one another, or starting and finishing one another's sentences), they said that they noticed how

> [in Nicaragua], when we were walking around at night, families would be just standing [or] sitting out [by their] front door[s], so out on the street where it's obviously cooler than in the house, just sitting around, talking. Not watching TV or something, which is what we would do at night, probably, if we were all in a room together. But they just sit around and chat every night. So that's a big difference, I think, lots of families [do that]. The families [there] are all close together so— going back to the project, all the community was so close. They all knew everybody's business and they all worked together. Loads of different families came to help us with the project and, obviously, the families were providing our food in the evenings, but they were all involved in each [other's] family [as well]. So at home, how many neighbours [do you have that you are] that close with to know their business and be willing to help them at any cost? I don't think we probably would [have any], really. And I think, as well, that [it was] really interesting with kids. Kids are just at each other's houses and everyone looks after everyone's kids, I think. It didn't seem like kids only went to their mum for whatever, they were all together like one massive family [and that was the other thing], the entire family was in one house, whereas, obviously—some people live with grandparents and stuff, but [it's different in our culture, because] a lot of our family live in different [locations] all over the place. I think that bonds them as well, that they're all in the same room. (Jody & Louise, OYE Group Interview 2, p. 19, para. 14; p. 20, paras. 1–4)

4.4.13 Conclusion to Space

The painting is almost half complete. In the next minichapter, I add the 'colours' of Things and Technology to the overall painting.

4.5 <u>Lived Things and Technology</u>

The following sections cover stories and experiences of participants' WOs and PC, as lived through the lifeworld of lived Things and Technology. The minichapter opens with a tale about the expedition group giving away a bunch of tickets to local people in a Costa Rican bus terminal. The actual lived experience of gifting the tickets only occurred over a number of hours; however, the story about this experience was told and retold, over and over again, by different parties. With each retelling coming from a different perspective, listeners became active agents in the story's evolution through new lived experiences and interpretations of the story itself. This multipart story is followed by the more familiar format of direct participant quotations and some limited discussion from me. Featured stories from both ICHs and OYE members demonstrate cultural understandings and experiences of 'things' (including the notion of wasting things, such as food). This is followed with a focus on values, where participants shared their stories and experiences of the (lack of mostly digital) technology on expedition. This circles back to participants' epiphanies relating to their value systems, highlighting the overlap into the lifeworlds of Relations and Time.

4.5.1 Things: The tickets

In the first part of this chapter, I hope for the weaving nature of this story to become clear to the reader as it illuminates each participant's experience and understanding. In the following example, the individual parts of the story exist independently on the micro level. However, I argue that these parts can be understood more richly when also considered in the context of the macro level of the overall tale. It is therefore an opportunity to feel the eternal energy of the hermeneutic circle at work.

Additionally, I include different styles of writing in each part of the story to highlight the multiple interpretations of the same event and to draw attention to the impacts of Time, Space, and Relations on the lived experience of a story itself. I include a few short reflections from my own observations and

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experiences of the giving away of tickets. I also provide examples of expeditioners' experiences in sharing interview transcripts (which, too, illustrate the complex insider–outsider relationship between me as researcher and the participants during interviews). I have tried to put the stories into a rough chronological order, although some aspects of the story occurred simultaneously.

Therefore, this five-part story demonstrates participants' lived experiences of things and their value, sourced primarily from the lifeworld of Things and Technology and experienced in the contexts of conjoining lifeworlds. It is perhaps equally as important to highlight the following as an example of the rippling effects of participants' lived experience of things when expressed through story-telling and story-sharing practices.

4.5.1.1   *Part 1: Giving the tickets away: Louise's perspective*

[This] was probably my favourite moment of the entire trip. So we bought 19 tickets for the bus. And then when we decided that we weren't going to head off [to the coffee-growing village] anymore and we couldn't get a refund, we just decided to hand them out to people who were wanting to take the bus. And yeah, everyone was very grateful. Everyone tried to give us money and were very surprised when we said, 'No, no, no, it's fine'. But the last lady [we gave a ticket to] was just, sort of, overwhelmed by it, which we found funny considering they were only [$6] tickets. But she gave us all a kiss on the cheek and blessed us. It was very beautiful. But I think, with the project, we were obviously making a big difference to a lot of people's lives. But with this sort of thing, it was individual brighten-up-your-day thing, it was just nice to have a more personal little individual impact on some strangers. It was fun. (Louise, OYE Group Interview 2, p. 1, para. 20; p. 2, para. 1)

4.5.1.2   *Part 2: My observations of that same morning in the bus station (researcher observations as story)*

The girls in charge of transport returned the mobile phone to the lovely local ladies who had offered to help the expedition group [by offering the use of their phone] then began discussing their options. A young Costa Rican man wearing a red cap sat by and kept a close eye on the group as he watched the events unfold. He was fluent in English and had been helping the Australians with their Spanish as they spoke to other Ticos. The girls decided to approach the counter to ask the cashier for a refund. The employee behind the counter explained that there could be no refund on their bus tickets. The girls contemplated cutting their losses and handing them back to the employee anyway, but before this was possible, the young man in the red cap jumped to his feet and pleaded to the girls in English, 'Stop! Stop! Don't give the tickets back to him. Please! Please come here'. As he huddled in and regrouped with the Australians, he said rather loudly, 'Don't give them back to him because he will just take your money and then resell the tickets. He will be paid twice and he will keep the money to himself!' The girls thanked their new friend, and returned to meet with the entire expedition group. Together, they discussed their options before unanimously voting to gift the tickets to anyone who showed up wanting to get a ticket to the village that morning. As we were only a couple of weeks out from Christmas time, and in a Catholic country, I taught the girls how to say 'regalo de Navidad', which means a 'Christmas gift'. They also used the word 'gratis', meaning 'free'. For me, just watching the looks on everyone's faces (including the

girls giving out the gifted tickets) was one of the most heartwarming aspects of the entire expedition.

4.5.1.3 *Part 3: The coffee shop (researcher experience as story)*

As homestay guests, I, along with my partner and baby boy, had been spending time with José and his family. Earlier in the day, José had been showing us around the town whose lives revolved around the growing, harvesting and drinking of delicious café (coffee). He took us to the coffee cooperative that ran out of the main village in the region. We made our way into the beautiful coffee shop, and sat down to get comfortable on the large, red couch overlooking the sea of green coffee fields. Over a freshly brewed long black and a sweet traditional pastry, I used my best Spanish language to catch our host José up on the events that had resulted in the expedition group missing their bus from the city to his village.

I explained that the group had the day pencilled into their expedition plans, where they were meant to be donating money and volunteering to spend their day planting trees with José and his family. José already understood the OYE organisation's policy for groups that meant that they could not travel on public transport in Central America after nightfall, but wanted to know the finer details that had led to the group becoming a no-show.

I told José that very early that morning of their intended travel, a couple of the group members walked down to the bus station in the city to buy the tickets. They had planned to buy the return tickets later on when the whole group would return to the station (which was planned at 10am). The expeditioners walked back to the group's city accommodation, and got everyone ready to catch the bus. I told José that it was at 10am that morning that I had met the whole group when they regathered at the station. Unfortunately, the 4.30pm return bus was already sold out.

A couple of girls from the group soon learned from two local ladies that the unsaid rule in the city was that in order to get a seat on the bus one wishes to take, one must arrive at the station 24 hours prior to their intended travel. The students found out this local knowledge when it was already too late for them.

The group soon realised that they were indeed, stuck, and they initially had no way of contacting José to cancel their tree-planting plans. The two girls who were on transport duties returned to get some advice from the same kind women who had assisted them earlier, knowing that they were taking the bus back to the coffee-growing village. After much discussion (with the Australian girls practising their Spanish conversational skills), one of the ladies offered the girls her mobile phone. They graciously accepted her offer, and immediately phoned José to explain (in their broken Spanish) that they could no longer make it to his village that day. I, however, had booked a number

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of nights at José homestay, and therefore did not need to get back to the city that night. Because I still intended to go, I was able to catch the intended bus, taking with me the donated money from the group, promising the group that I would send a heartfelt apology from them.

So, there I found myself, with José and my little family, sitting on a comfortable red couch, drinking my freshly brewed long black, in this beautiful coffee shop nestled among the coffee plantations.

4.5.1.4   *Part 4: In the darkness of the night: Researcher experience of interactions with in-country hosts as story*

I had heard the whole thing. I weighed up my options and decided to wait until they finished talking. I tried with all my might not to listen, but the house was deadly silent (other than the murmurs of José and his wife coming from the room next to the bathroom I was waiting in). Despite intentionally trying not to make sense of his Spanish, I still overheard his words, and I smiled to myself. 'They decided to give them away as gifts', he said. José and his wife kept talking. I soon realised that there was no easy way out of this. I just had to wash my hands and stroll on out, past their bedroom, acting as if I had not heard a thing.

'¡Hola Jade!'. José's firm but friendly voice of the proud Tico man he is jumped out from the black of the night, stopping me in my tracks. His voice was no longer shaking, but I did hear him sniffle, and in the darkness, I could just see him motion to wipe away a tear which was running down his cheek. I felt he had, just in that moment, realised that I had been there all along, but I will never know for sure. Without hesitation, José invited me over into their conversation. José's wife was already in her pyjamas in their bed. She sat up and switched on her bedside lamp, looking at me with her dark eyes and gentle smile. José promptly filled me in: 'I was just telling my wife about the Australians and the tickets'. At that point I felt a warm sense of pride to be associated with the OYE group he was speaking about, and José was making it clear to me that the good deeds of the group had not gone unnoticed. He said to me that he thought this kindness was a representation of Australian culture, and I couldn't wait to tell the expedition group what he had said. It was a very warm gesture on his behalf to share this with me. So this was the story that José had been recounting to his wife, in the darkness of night, in his home in the mountainous coffee-growing village where I was staying.

4.5.1.5   *Part 5: The conversations that arose the next time I caught up with the expedition group (interview transcript featuring Louise, other expedition group members, and me)*

The following excerpt comes from the group interview that took place in the luscious canopycovered resort the group had saved up for, a few weeks after I had stayed with José, at the end of the expedition. The intentions behind leaving this transcript in its near-original state are twofold: first, to paint the picture around the participants' reactions to the ICH's reactions to the original story, and second, to demonstrate how stories were experienced and how they evolved through and over time for everyone involved in the expedition:

Jade: When we got down [to the coffee-growing village], I told the local people that were going to be [hosting] you—about what happened with the bus and they were all very sorry, but they want to say thank you for the donation and for the money. And also, later on in the night I told [José] . . . the story about what [had] happened with the tickets, and he . . . started crying.

OYE Group: Oh, my God!

Jade: He was so touched. I overheard him telling his wife about what happened and then she almost started crying. And he came back out [to where I was] and he said [in Spanish], 'I just wanted to let you know that a lot of the kids might not have thought it was very much money, but a lot of the people here, who are from coffee-growing families, who get paid $2 for a massive thing of coffee beans about this big—and that can take up to half a day [to collect]. So that could have been someone's six hours of picking coffee beans that they didn't have to do for everybody who got on [the bus].' When we got on the bus, because we obviously took that bus [and] you'd given tickets to [half of the passengers]. And as I walked on with [my baby son], a few people looked up [at us and gave us] a little wink or a little thumbs up. And I looked at [my partner, who] looked at me and we both [thought]—'Yeah, [the expedition group] really cheered some people up today'. It was really nice, it was a really great bus trip for us.

OYE Group: That's lovely.

Jade: And those ladies [who helped you by lending you their phone] continued to help us as well. When we got there, they told us where to get off [to get to José's place] and—they [were so beautiful]. (OYE Group Interview 3, p. 1, paras. 10–19; p. 2, paras. 1–4)

In the next part of this chapter, I move away from sharing my own experiences and stories and step back in to continue to write in the more familiar format of sharing participant quotations, which are organised and presented alongside smaller sections of my personal writing.

4.5.2 On appreciating 'things' and minimising waste when there are beggars on the streets: A Tico perspective

Sebastian, who runs a hostel popular with expedition groups, spoke about his experiences with groups as they came to understand poverty in Costa Rica. He spoke about them learning to value the privilege of having easy access to food and water in their home countries through their experiences in his hostel, which was set in the midst of a large city. Here it was easy to see the extremes of economic equalities in the local population, which played out before guests as they made the short commute between the hostel and the city centre:

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I think they see a completely different world than they are used to. Here things are not [as] developed as [they are] in Australia or New Zealand or England, you know? . . . Something that I try to work out with [expedition groups] is—[to encourage them to] please try to save water [and to] try to save electricity and [to] try not to waste food. Actually by the kitchen we have a sign where we serve breakfast and it's kind of a breakfast policy sign and one of the points says please let us know if you want a smaller plate, we try to avoid wasting food. Because we used to see many people just throwing everything [in the bin] so it is a little bit uncomfortable for us because we see many people here on the streets that beg for food, you know? So I think that's something that maybe kind of shocked them. I think that [it is] something they keep in mind, because of the groups when they come back, then they say, 'Okay, I just want one pancake [not] two pancakes'. Or 'I don't [like] pineapple, or I don't eat rice and beans'. Which is the typical Costa Rican breakfast. So it's something that they keep in mind which is good. (Sebastian Interview, p. 9, paras. 11–19; p. 10, paras. 1–14)

4.5.3   Cultural understandings and uses of Things and Technology

In his individual interview that was carried out many months after his return to Australia, Billy opened up about his realisation that it was not about needing 'stuff' to be happy and linked this to the 'simple' times on expedition where he learned from the local people and from the times spent with little possessions and technology:

This [realisation] kind of more came out on the times when we weren't staying in the hotel or whatever, so when we were on our expedition and on our projects. I think it's just because the memories from [then] are so vivid and I really like them and we didn't really do anything, as we would build a wall. It was like playing sandcastles or something like that and hiking [too]. It was [in the simplicity], where we just had each other pretty much. But they're really important memories, so I think because of that, because they're treasured, then I feel that I don't really need that stuff that wasn't there at the time to be happy or whatever stuff like that I think [seeing how locals lived] play[ed] a part, particularly when we were on project [where] we had some, I guess you could call it banter with the language barrier with them. Jesse and I would have a joke [with] them because Aria and Hayley were dancing, not really doing anything [practical with building the wall], so they were laughing at [them] and getting us to laugh at [them too]. So I guess it was interesting to see how happy they were and they really didn't have that much, so that does kind of give you a little bit of perspective about how important your clothes, or the fanciest gadget [is, so] that definitely does give you a bit of a perspective. (Billy Interview, p. 4, paras. 9–13).

This idea of a sense of perspective was woven into every interview and continues in the following story from Jesse.

4.5.4   Jesse's story of Things and Technology as materiality

Jesse told the story of his last night on expedition, which was spent in a large Costa Rican city. He referred to a game I had played with the group before they embarked on their travels. Through this game, I had taught the expedition group some words and phrases that might help them while travelling. Notice how his earlier interactions with, me which occurred prior to the trip, punctuate his experience on

the OYE and thus his sharing of the tale in a similar fashion to a weaving story (as outlined in Chapter 3). Jesse used this experience to share his realisations about some of the ways local people such as taxi drivers interacted with (and without) digital technologies. Through his story and reflections, Jesse not only touched on the lifeworld of Things and Technology, but also overlaid this with Space, Language, and Relations.

> I got in the cab [and the taxi driver] had no idea where he was or how to get anywhere or what I was saying. He turned off the meter and then I had to direct him all the way back into town and then all the way back. I remembered enough Spanish from the game [we played] like, 'Dos quatres, izquierda' ['Two blocks, left']. I remembered I had Hayley's phone so I had maps up on the phone and I was following that because he didn't have anything like that. In fact every time we showed the taxi drivers a map, they've never used GPS maps before, so they had no idea what they were looking at. They just know the city from—they've never seen a map of their city, they just know it by their memory. So every time I showed them map, they'd be like, 'Oh' and give it back to us. It didn't help them. So we think when we give someone a map, it's instant. It's like, 'Here's the directions'. They know how to figure it out. But when you gave the taxi drivers a map in [the city] they would just look at it confused and give it back, like that was gobbledygook. It took me ages to realise that—I just thought they were being like, 'I don't need this', but it took me ages to go, 'Oh, they don't actually get it'. They haven't map-read before on a GPS. It doesn't actually make sense to them. We think of it as natural, like anyone can do it, but it took me ages to realise they didn't get [the GPS] and it's all in their memory. (Jesse, OYE Group Interview 3, p. 6, paras. 10–12; p. 7, paras. 3–11)

Jesse developed this new perspective on his worldly things through spending time with cultural others on expedition. He described how he processed his experiences of material loss and detailed how he shared these new insights via his social media channels upon return to Australia.

> When I got back my car got broken into, all my money got stolen out of my account, my car broke down. So it was the worst. Then Lotti hid my keys. But it just compounded the shit things that happened. But I actually wrote a post on Facebook when it all happened, and I said, 'Over the last few days these are all the things that happened'. I listed off all the stuff [including being really sick. And I said], 'Usually by now I'd be crawling into the foetal position and just rocking backwards and forwards. But realistically this has actually happened, all this run of bad luck has happened at the perfect time because I've just come from a place where these people don't have phones, don't have their health all the time, don't have money . . . I didn't have money because my credit card

got stolen. I've just been living with people that don't have [any of these things], and now I'm coming back to not having them here in Australia'. And I'm saying, 'So this is great timing, because they're so happy because they've got each other, and I've still got my family, I've still got my friends', and so I wrote that on Facebook. 'I'm just going to be happy and I'm not going to let it affect me'. And then that was totally Zen for me. I was able to just live life . . . [It shifted my perspective]. It was lucky I'd been on enough [OYEs] to be able to just deal with it calmly and not stress. We don't need money, cars, phones. We just need relationships, and so that's what [the OYE] has taught me. (Jesse, OYE Group Interview 3, p. 7, para. 16–18; p. 8, paras. 1–7)

4.5.5 Spending time with people and less technology

Louise:

I didn't have my phone although I was doing the blogging so I had the iPad for a lot of it, it was still—when I came home and Mum had brought my phone to the airport and she was like, 'Oh, I have the phone in my bag, do you want it?' And I was like 'Not really'.

And then I just spent a lot less time, in my room on my laptop, on my phone and just sitting out with the family, because when I got home I was like 'Oh, is this person coming over this afternoon? Can we pop into Nan and Pop's on the way home? Can we do this and do that?' . . . I just wanted to see everyone because the whole family thing was so big over there and I guess that just gives you more insight into how important it is. (Louise, OYE Group Interview 3, p. 12, paras. 5–6)

Aria elaborated on her interactions with her phone and how this had changed through her experiences in Latin America. She spoke about the lifeworld of Things and Technology as intertwined with those of Time and Relations:

So I didn't take my phone either and I just noticed that when I got back I wasn't pulling it out of my pocket every five seconds to see what was happening. I was just living in the moment and not relying on technology to keep me entertained, but living with everyone around me. I still use technology a lot more than I should, but I guess I'm aware now that I do use it too much. (Aria, OYE Group Interview 3, p. 12, paras. 7–10)

Jesse confessed his own deep obsession with technology and reflected on how the OYE had helped him to think about it differently:

I'm always about having the latest technology every new iPhone that comes out I always buy it. So for me not to have the latest gadget, usually that's a big sense of anxiety for me, [I] need it to be fast and good. And even yesterday I walked into JB Hi-Fi and look[ed] at it and [thought], 'Just buy it, you need it'. But I haven't done it. And for me that's actually a big thing, that I've just been using this little [phone I borrowed from Hayley]. But my big Zen as I said was my week without any technology when we came back, and how I coped with that. (Jesse, OYE Group Interview 3, p. 13, para. 5)

4.5.6 Living with less technology

Jesse, along with Billy, Anwyn, Soraya, and Lotti, shared their joint experience of losing power one night in Nicaragua:

> How good was it when the power went out? Looking at the stars was awesome. [We were at] our lodge and so we realised that all [we could do was] stare at the stars. So, we all just lay on the grass and stare[d] at the stars for, like, two hours. It was the best. We saw shooting stars and it was so good. [We ate] salted peanuts. That was the best night, such a nice night. Because in Australia that would be devastating because you'd just go, 'What can I do? I can't use the internet, I can't watch TV. There's nothing I can do in here'. I don't know what I'd do if the power went out. But here it was an opportunity rather than a hassle [or a] challenge, you know? It was just a good feeling to be all together. And then when the power came back on we turned all the lights off again because we couldn't see the stars, [and] it was beautiful. (OYE Group Interview 1.1, p. 35, paras. 11–17; p. 36, paras. 1–25; p. 37, paras. 1–8)

When I asked the expedition group if they had learnt any lessons from the local people in Costa Rica and Nicaragua, Soraya jumped at the opportunity to reveal her experience of seeing how others lived with less technology in their daily lives and described what she had learnt from being exposed to this way of living:

> I've really, really enjoyed not having my phone as much. Because I know that lots of [Nicaraguans and Costa Ricans] have the little phones but you never really see them sitting on there, even at any of the houses they weren't sitting on their phones, they were all just kind of chatting. And especially in the village, none of the kids had any electronics, they just kind of had little sticks or the little twirly toys. I just think it's really important to just put it down and just live in the world, rather than the world on your phone. (Soraya, OYE Group Interview 1.1, p. 35, para. 10)

Lotti confessed to still being very involved with technology; however, post expedition she maintained a different relationship with it. Lotti was now able to keep some things for herself and spoke about this as if it is was a luxury to maintain some privacy over her own experiences. The lifeworld of Time crosses through here, when Lotti gave priority to the 'savouring' of special moments over her technological interactions. Here she refers to technology as digital technology, and especially to social media and her mobile phone:

[I'm] definitely still involved so much in technology right now, and I definitely was beforehand. But specifically that [school] holiday period [when] I was saying yes to [taking part in] so many different [experiences], technology didn't become a big part of my life. I was just so very focused in savouring all [those] moments. Internally I didn't have to have it [and I didn't need it] externally in a phone or anything like that. I just got to keep it all to me. (Lotti interview, p. 4, para. 15; p. 5, paras. 1–3)

As our discussion continued, Lotti revealed more about how the lifeworlds of Relations, Space, and Time mixed into her lived experiences of Things and Technology on expedition:

[Not taking my phone] was so good. You felt free. So many times over the holidays . . . I thought, 'I wish I wasn't so connected to technology in the whole social issues' and things like that. There have been so many times this year, [and this is] sort of getting a little bit depressing, but I've just thought, 'I don't want to be connected to everyone's social problems. I don't want to be knowing about who's got the boyfriend now' and things like that. I just remembered being over there and the only thing I was worrying about was what was happening in that moment. Like we're in a rainforest. Look where we are. I'm not worrying if my friend's dating the next guy or anything like that . . . and there have been so many times this year where I'm like, I so wish I could go back to that. (Lotti interview, p. 6, paras. 13–15)

4.5.7   'There's no hiding from it; it's scary!'

Back in Australia, Louise elaborated her use of technology while on expedition, giving glimpses into her lifeworlds of Things and Technology, Space, and Relations:

I decided not to take my phone and I ended up being the blogger for the group, so I took the iPad [with] Facebook Messenger, so I had occasional contact with friends and family, and the others in the group could do that too . . . and at the start I thought, 'Yeah I could do that', but it turned out I did need more of that contact because I'd never been away from my family for that long, so I am glad I had that in the end. But even still it definitely did, it did change my perception. And even now I have fallen back into the attachment to [my] phone. I think it's hard when it's just constantly [going], 'Beep beep beep beep beep' [whereas the iPad didn't do that]. So I am just constantly drawn back to it. [When] I got home [to the airport] Mum [said] 'Oh, I bought your phone', and I [said] 'Ah, no I don't really want it'. [It still has impact on me, for example], I am going away with some family friends this weekend and I'm not taking my phone, so I am still do things like that. [But in general, with technology], there's no hiding from it; it's scary. (Louise Interview, p. 6, paras. 11–18)

Louise delved further into the lifeworlds of Things and Technology, Relations, and Time to speak about some more lessons she had learned from spending time with Costa Ricans. She gave insight into her understandings from being exposed to a Costa Rican worldview, focusing particularly on how the experience of *pura vida* had changed her PC and her own worldview:

[The Costa Ricans] were just so happy all of the time [and] it was very rare that you'd meet a really grumpy person. And the fact that Costa Rica's 'little slogan' is *pura vida* [meaning 'life is good']. They just constantly say it. We don't have anything like that. Just the simple fact that they say *pura vida* and [think that] 'life is good' just directly shows you the type of people they are, like they just

cherish life so much and [I think] that's part of just relaxing and [how they] stop and they really just enjoy life and what it is. That's just different compared to here [in Australia], where we are just 'go, go, go' and we are always attached to our phones and other stresses and we just constantly put pressure on ourselves. Whereas there, I think they are just kind of happy, they just don't have all those extra weights of technology, school and work. I mean, obviously they do, but not to the same extent as what we do. It is very different. I think the fact that they had so much less than us, and that they were just so much happier than us, and it just woke me up to the fact that, well life is pretty good! [So in] those moments [I now think, well], I have it pretty alright. (Louise Interview, p. 7, paras. 6–12)

Louise continued to speak more broadly about what she had learned from Costa Rican and Nicaraguan people's worldviews, with a particular focus on family and how it had changed her perspective and experience with her own family in Australia. She described a shift in her values and priorities that occurred due to her experiences with cultural others on expedition:

Before I left I would just go home, go upstairs, sit on my laptop, and just do homework or just do absolutely nothing, or just not spend time with my family or just fight with my brother all the time, but not just speak to, well obviously I would speak to my parents, but not too much, and that I think being away from them for so long and seeing how the people in Costa Rica and Nicaragua treat their family, value their family, was a bit of a wake-up call to 'You'd better spend more time with these people, they are not going to be around forever.' And you have an amazing [family], like both my parents are incredible, and it took, it shouldn't have, but it took me being away from them to realise that I have that, and since then it took me. Although I am a lot [busier] now, instead of just going to my room, I just sit and talk to my mum, and my mum and I have been heaps closer since getting home. That element has changed. It's improved. [The local people didn't] sort of treat [family dynamics] differently, but that they value it more . . . There's just something about those families that is so close. There was one time [I can think of that represents what I am saying, it was in a beach town on the Pacific Coast]. We went out for lunch and there was this waitress who was absolutely beautiful, and her [teenage] son came in, and he just wrapped his arms around her and kissed her on the head [in front of us all]. (Louise Interview, p. 7, para. 18; p. 8, paras. 1–5)

Drawing on their experiences and observations of their home culture of Australia, and juxtaposing this against those whom they encountered on expedition, Anwyn and Hayley discussed their experiences of various technological, familial, and cultural values and considered how these were expressed through the various respective worldviews.

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Anwyn: I feel like we [Australians] value things with more monetary value—not necessarily more than personalities or happiness or feelings or gratefulness, spirituality, anything like that. But we definitely value things and objects more than people here do. I think it might be because we have [greater] access to [them], it might be because, I don't know, our society is more 'developed' in that sense, or—I don't know what it is . . . I feel like [the local people here in Costa Rica] would be excited if they got a phone for Christmas or a birthday or something, but they wouldn't necessarily become as attached to it as quickly as we might, and they wouldn't necessarily rely on it as much as we do. When we said we had to go one day without wi-fi, it was quite different for everyone. I think it's something not many of us have done before. But that was just [an ordinary] day in the life of those guides that were with us. And I think that people—the locals here [in Costa Rica] probably value their families more so than [what] we do. We obviously love our families unconditionally. We're never not going to not love any member [of our families] . . . but they are probably openly— not necessarily more comfortable, but—I don't know how to explain—

Hayley: They interact more, I guess.

Anwyn: We have technology and everything in our everyday lives. And basically, we just come home from school and we're just like—technology. Whereas they get home from work and they're like, 'Family, yes!' (Hayley & Anwyn, OYE Group Interview 2, p. 18, para. 20; p. 19, paras. 1–4).

4.5.8 Conclusion to Things and Technology

This minichapter focused on lived experiences of undergoing changes in one's WO and sense of PC. Even more specifically, it collected and re-presented stories that showed the lifeworld of Things and Technology. I continue to fill in the gaps in the stories in the coming two minichapters on 'Lived Language' and 'Lived Body'.

4.6 <u>Lived Language</u>

In the previous section on lived Things and Technology, participant stories revealed much more about their experiences of the lack of technology on expedition and about their new, more restrained approach to engaging with technology after their OYE. This subsection follows a similar blueprint in the sense that it is not so much a presentation of lived experiences of speaking the local language of Spanish on the OYE; rather, it has a heavier focus on participants' experiences of not speaking a clear mutual language. Experiences varied between participants, but intriguingly, in the context of this project, the lack of language at times appeared to be a facilitator rather than a roadblock in forming relations with cultural others.

4.6.1 Care for others: Developing empathy for second-language speakers

Louise remembered how she felt when she arrived in the Nicaraguan community where the group was volunteering their time to help the community to build a wall to keep their animals contained in. She expressed the difficulty she faced when attempting to establish what was going on, and what was expected of her, when she had little to no Spanish language. This story brings attention to an apex of the lifeworlds of Language and Relations:

> It was kind of hard [to work out what was going on]; [it was very] different [there]. And you [Jade had] given us pointers before we went, but it was almost like whenever we were talking around [our community hosts] or acting around them we were all sort of tip-toeing around and when we went out to dinner at people's houses we didn't really know, what we should do. So it was like we all had to take a step back and watch everyone for a little while and then go and do something. Or see how people were communicating and treat[ing] each other, it was like, a lot of observing, and just following people's leads. A lot of the time you could tell by the tone of their voice, but because

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of the language barrier, it was kind of hard to tell but, yeah, it's weird, but you can kind of just tell, I guess, when you're talking to someone. Even if you're not exchanging proper words. It's just kind of weird thinking about it, the fact that you can understand someone perfectly how they're feeling without actually saying anything [the] little things you don't normally [pick up], like if I am talking to someone and they're backing away, or if they are a little bit slumped over then I don't really take notice of that, I just listen to what they're saying, and what they're feeling, whereas you take notice of those little things when you can't understand what they're saying. You sort of have to sort of look at other things to try and work out [how] they're feeling. (Louise Interview, p. 8, paras. 11–20; p. 9, paras. 1–5)

Soraya shared her experience of having very little language to draw from on the expedition and described the patience and kindness that local people showed her in Costa Rica and Nicaragua:

Lots of the people were really, really patient when we were trying to work out Spanish, even if we were talking and they could tell that we were learning when we had our [phrase book] out and then they would help and say, 'No, you say this'. So, they were really lovely. (Soraya, OYE Group Interview 1.1, p. 13, paras. 18–20)

It was only through her experiences on the expedition that Lotti realised she needed to try to speak to local people in Spanish, rather than expecting the Spanish speakers to accommodate her by speaking English. Lotti described the time when she first realised this was what she needed to do:

There was a super difficult time. I think I was with Anwyn and Soraya [and Danni] and we were trying to get a phone—like a little SIM card and some fuel. We had to figure out the word [for] fuel and then we had to figure out [the] word for the SIM card and explain the whole situation. And they knew no English whatsoever but they were so helpful anyway. They got out their own phones to try the SIM card because we didn't have a phone. But we just had to try communicate the best that we could with the tiniest bit of Spanish. Yeah, [it has definitely made me think differently about speaking to people whose second language is English] because you've sort of got to try to—you can't speak in English because obviously they don't know the language so you've got to try speak [Spanish] to get them to understand what you're saying and it's just like . . . you've got to try for them instead of think, okay, they've got to try for me. (Lotti, OYE Group Interview 1.1, p. 22, paras. 12–17)

Teacher Jesse then began describing his own development of empathy towards the boarders in their school in Australia, which he explained had been developed through experiences on the OYEs he had been involved with in the school:

We have boarders that live at our school. Most of them are from China, Vietnam and that area of the world. And when they first come, they have very limited language skills. And being overseas and struggling with language always reminds me of them when they first come into class. Sometimes when they first arrive I think they're almost a little bit rude because they don't speak very much to me and I'm trying to get stuff out of them and they just don't answer. But then sometimes when I'm here, when someone says something to me and I don't get it, I just give up. I stay silent. And I kind of understand how it's such a hard thing to try and process every word and think about the connections and what it might mean and call on your language skills. So, it helps me understand their predicament a little. (Jesse, OYE Group Interview 1.1, p. 22, para. 19; p. 23, para. 1)

At this point, Elli jumped back into the conversation. Elli identified as Chinese–Australian and spoke fluent Mandarin. She had previously told me that she often spoke to the boarders at her school in their first language. During the first group interview in Costa Rica, she broached the topic of boarders frequently gathering in groups with other boarders at the school in Australia (rather than frequently mixing with their Australian peers). Elli elaborated,

> [Now] I totally understand why borders kind of hang out in a group, because it's so much easier to just communicate without having to think about what you have to say and translate it in your head. And often when I'm talking to other people I kind of just imagine what my parents would—like, how they would understand it when people are talking to them in the simplest ways because obviously their English isn't [great] . . . [They are] both second-language [speakers] as well. I don't know, I'm a lot more appreciative of how they live in Australia and how they moved there and did all that stuff. [I mean now], like, after this [experience in Latin America] 'cause they did it super well and now they're super good at English. And they went to Australia without really knowing much English and I just [couldn't] imagine how hard it was [for them], and now I can. (Elli, OYE Group Interview 1.1, p. 22, para. 19; p. 23, para. 1)

In spite of this, and perhaps more poignantly so, Elli was already multilingual before the OYE. However, it was not until Elli had firsthand experience of not understanding the native language of where she was that she gained an appreciation of the difficulties faced when one cannot understand the local tongue. From this experiential base, Elli built a greater sense of cultural empathy and respect around some of the cultural others that were already close to her.

Billy and Aesha also expressed their newfound reflections on their own Australian culture when viewed in contrast to their lived experiences of being second-language speakers:

> I feel like in Australia people, if you're not a really good English speaker it's almost like—people are like 'Eh'—like, [they] can't be bothered. [Australians wonder], 'Why aren't you speaking English'. I just don't think people are that appreciative of people—like tourists or [people] who try and have a go. We're very impatient . . . there's no patience in Australia but there is a lot here. [I feel like after this experience I see it differently]. I think now that—[and] this isn't my first time travelling where English isn't the main language but I feel like just there's lessons to be learnt in being patient with people who are travelling. (Billy & Aesha, OYE Group Interview 1.1, p. 24, paras. 5–14)

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4.6.2 Language and learning from children

Anwyn started to tell a story, and soon after, Soraya joined in to help her. Anwyn and Soraya were giggling together as they described their shared experience of playing with a bunch of the local kids in the town where they undertook their community project:

> That was like at the school, obviously the little kids knew next to no English but somehow, we all managed to make a connection with them. It just showed that you don't have to be able to speak to someone to be able to form a bond with them because we were playing and having [so much fun]—[we were playing] the shooting [game with them]. There was one point where two of the little [kids. The] girl and boy [just] grabbed sticks and started just coming up to us [saying] 'Bang, bang, bang, bang, bang' [and] 'Hasta la vista, estupido' ['See you later, stupid']. It was just little funny things and we were all pretending to die and having this fun little game, which probably shouldn't have been a fun little game, but it was. 'Lo siento, senorita' ['I'm sorry, Miss']. (Anyway & Soraya, OYE Group Interview 1.1, p. 25, paras. 1–23; p. 26, paras. 1–7)

Along with a large portion of the expedition team, Jesse had been playing this game with the little kids. He then asked me what the little girl meant when she said, 'Ariba los manos'. Anwyn then explained to Jesse that this meant to raise your hands, and I confirmed. Jesse sighed, 'Aaahhh! Is that what it meant?' (Jesse, Soraya, & Anwyn, OYE Group Interview 1.1, p. 25, paras. 12–16).

The following excerpt has been kept in its original form to show how the expedition group often worked together to help one another make sense of particular situations, and it exemplifies the group helping one of the teachers to come to a deeper understanding of his experience with children in the community they stayed in. The discussion continued, and Jesse turned to the whole group asking,

> Jesse: None of us—did you ever put your hands up?
>
> Group: Yeah! [laughing].
>
> Jesse: I thought she was saying celebrate something, I was like, yeah! [Jesse throws his arms up in celebration]
>
> Group: [Laughter]
>
> Jesse: Is . . . manos . . . arm?
>
> Anwyn: Manos [means] hands.
>
> Jesse: Hands. So, raise your hands. Oh, God! [Jesse throws his hand up and smacks himself in the forehead, as if to say, 'Ohhh! Now I get it!'] (Jesse, Soraya, & Anwyn, OYE Group Interview 1.1, p. 25, paras. 12–16)

From this example, we can see that individual understandings were still being developed and built on months after the OYE itself. We can also accept that as members of the expeditionary team, participants helped one another to make sense of the intercultural experiences they encountered.

Jesse spoke on the topic of children and language in the following story, highlighting one of the points where the lifeworlds of Language and Relations meet. Here, Jesse leaves clues about the development of his PC:

> I thought, 'What's the one thing I could ask the kid [who I was playing with] that would help me learn more Spanish from them?' And so, I figured out '¿Que es eso?' ['What is that?'], so I'd just point to everything and go, '¿Que es eso?' and this kid was—I think it was eight years old, so he was so excited to teach me Spanish things. So, I would be like, '¿Que es eso?' and he'd be like, 'zapatos' ['shoes'] and I'd be like, 'Ah, zapatos' and I'd go, 'Shoe[s]' and he'd go, 'Shoes', and we were just both teaching other the word. So, we just went through every single thing I was wearing and everything we could see around us. And so I was going, 'zapatos, shoes', 'la pulsera, bracelets', and it was really fun. We were just both learning from each other. I think we might be all guilty of this but you think you're going to come here as this Western hero that's coming to give money and make [other's] lives better, but really, it's not like that at all. You get here and just go, 'We're actually here as equals and you're giving us just as much as we're giving you' because they're giving us their language, their homes, their food, their culture, they're giving us the experience of a lifetime and we're just giving back some material objects. So, really, we're getting way more than they'll ever get from us. (Jesse, OYE Group Interview 1.2, p. 8, paras. 6–12)

Louise added,

> I feel like—on the other hand, us giving them a speaker and a laptop and stationery and everything that we did for them will never mean as much as us just being there and just volunteering and just saying, 'We're here to help'. I think that's what they appreciated the most and what we valued the most in the end. Just literally seeing the way we affected them and how sad they were to see us leave. We could tell that it wasn't what we brought with us, but it was what happened once we were there. (Louise, OYE Group Interview 1.2, p. 8, para. 13; p. 9, para. 1)

4.6.3 Language games and language in the streets

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Aria shared a story that also helped her gain some insight into a Costa Rican worldview, where family came first above all else. She spoke about getting to know a 'sassy' English-speaking Tica woman who was working at a market:

> I went to this little market up the street which—a local told us to because they were cheaper up there. And this lady was about 18 and she spoke really good English and she was laughing with her family. She came up to me and I was looking at stuff and I was like, 'Your English is so good!' She was really sassy and she was funny and she [said], 'I grew up in Costa Rica and you either learn English or you learn English. There's no choice, I have to learn English'. I [thought], 'That's funny'. And I asked her how much a ring was and she [answered], 'One dollar'. I [questioned her], 'Why is it only one dollar?' and she [said], 'It's my sister's ex-husband's stuff, so [I] just [want to] get it out. Any price, I just want it out of my store'. I [thought], 'Okay!' and she was just so banterous and hilarious. I love how that was her family [and how she was like] 'It's my sister'. [I like how] they're protective [of each other] in that way. (Aria, OYE Group Interview 2, p. 20, paras. 10–11)

Anwyn and Caroline articulated an experience they had shared with Louise, which revolved around the three girls walking through the streets of a busy Nicaraguan city. Unlike Costa Rica, English is not commonly spoken in many parts of Nicaragua. Anwyn, Caroline, and Louise each laughed a lot when this story was being told, as insights into one of their stranger experiences of language during their expedition were shared with me and the expedition group. Through their giggles, the participants were still able to open up and reveal quite a deep shared lived experience account of how they reached an epiphany related to language and understanding, and in doing so, allowed access into one of their experiences of developing their sense of PC. As the story was told by Anwyn and Caroline together, this story is presented as their combined voice and experience:

> We were just talking [in English] at the top of our voices, and everyone was walking past us [and] they didn't know what we were talking about. People were walking past us, speaking Spanish, [and] what we were hearing was the exact words that they were hearing but it made perfect sense to them and none to us at all. We just almost didn't hear it because we just had no idea what they were talking about. And so when we were walking, we were complimenting people, saying, 'Hey, I like your shirt', just really loud. But then obviously they had no idea, even though they heard, 'Hey, I like your shirt', but they didn't put anything together. And it's just so interesting to think that something so simple to us [means] just nothing to someone else. [This is something that I have thought about at other stages in life] but more predominantly on this trip . . . And [afterwards] we talked about it quite deeply. We were just so mind blown that it was just such a difference and that [language is] just not universal. We sort of made a game out of [it], just walking past people and just saying things that you wouldn't [normally] say. I don't know [why we did it, but] once we realised it was like, oh my God, they actually have no idea what we're saying. Let's have fun. (Anwyn & Caroline, OYE Group Interview 1.1, p. 26, paras. 9– 18; p. 27, paras. 1–11)

This example of a joint experiential account of gaining a sense of PC through an OYE illustrates the depths to which an alternative, hermeneutic phenomenological approach can reach. It also highlights the complex, experiential, and sometimes quirky ways that individuals experience and make sense of changes in their WOs and experiences of intercultural sensitivity.

In the following example, Aesha recounts the language barrier that existed when saying goodbye to the lady she came to know as 'Mama' Celeste in the community project. She encounters aspects of language as intertwined with the lifeworlds of Relations and Things and Technology. Despite only speaking a few words of mutual language, her experiences with Mama Celeste remain strong and touching:

> Another moment in the project that I really enjoyed—did I tell you that we made rings? These ones. Everyone in the team has one and there was one teacher in the village [where we did our community project] called Miss Celeste that we all loved; we called her Mama Celeste. And at the end, even though she didn't speak much English and we couldn't really communicate our feelings in Spanish, even though we tried, we just gave her a ring and said, 'La familia' ('The family'). And she started crying and it was just a really beautiful moment, even though we only communicated a couple of words and a material object but it meant so much. (Aesha, OYE Group Interview 1.1, p. 28, paras. 2–11)

Louise talked about how the 'language barrier' did not stop them from developing strong feelings for their ICHs:

> Well it was interesting, because, obviously we had the language barrier, so we couldn't exactly communicate with [our community hosts] all the time. It was really interesting because we were all going into the project knowing that they would speak very little or [no] English and in the end none of them really spoke any at all. There was one guy that was quite good [at speaking English], but even so it was broken English so it wasn't so. But it was just incredible to see that we basically said no words, but somehow it was just so hard to say goodbye to them. (Louise Interview, p. 2, paras. 19–24)

4.6.4 On language differences between the Nicaraguans and Costa Ricans

During the first OYE group interview, Billy, Anwyn and Lotti described their experiences with Costa Rican people up until that point. At the time of this interview, they had only crossed the border from Nicaragua a couple of days prior, and after staying in an industrial town located just within the borders of

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Costa Rica, they had headed straight onto a self-guided hiking trail where they had not met any locals. They had not had much interaction with 'Ticos' (Costa Ricans) at this stage in the expedition. They shared their experiences up until that point:

> We haven't seen as many [local people] as [we did in] Nicaragua yet, [but] I reckon already the language is very different. [We can] pretty much [speak to anyone] in English so far, and they're a lot more used to tourists [here]. It's a lot more Westernised [and they are a] lot more used to tourists. (Lotti, Billy, & Anwyn, OYE Group Interview 1.1, p. 34, paras. 1–8)

The OYE participants understood and associated the concept of 'Westernisation' adversely, and did not enjoy the fact that most Costa Ricans spoke fluent English and that many other travellers and tourists spent time in the country. Due to the remoteness and warmth of the little Nicaraguan town they had spent time in, along with everyone's lack of mutual language, their first days in Costa Rica were experienced as 'just another city' where everyone spoke their language. Months later, Hope reminisced in her memories of Mama Celeste in that little town.

4.6.5 Hope on Mama Celeste and their lack of mutual language

Hope shared her lived experience of connecting on what she felt was a deep level with Mama Celeste during the project phase of the expedition:

> I think the language, we couldn't actually speak to [Mama Celeste], but I think that made it a way more powerful not actually being able to—because sometimes words can take away from that whole—it was just amazing. We couldn't actually converse but it was just this whole thing where we felt what she was feeling and she felt what we were feeling without actually—when we had the interpreter who was interpreting her words it almost took away the meaning. I would rather just listen to her in Spanish because you can almost [understand her on a different level]. (Hope, Hope & Jesse Interview, p. 19, para. 10)

In this example, Hope highlights her lived experience of a pathic form of knowing that seemed to function on a plane that appeared enhanced by a lack of mutual spoken language.

4.6.6 Billy's retelling of the school bus story

Months after returning to Australia, Billy retold the story of the group trying to find the public bus in the market in Nicaragua (which was first presented in the 'Lived Relations' minichapter). Billy's story bridges each lifeworld, highlighting his own *embodied knowing* during expedition. With his lack of Spanish language, he and his group relied on their gut instincts and bodily knowing to trust local people. Although, upon initial listening, Billy's story may not appear to be directly about his experience of language, his lived experience of his lack of language highlights the complexity of his learning as it crosses

each lifeworld. When I say 'language', I mean in the sense of using words both in first and additional languages, and in relation to language as communication. In the second case, we can understand body language as discussed in the 'Lived Body' minichapter as an example of a story occurring at the interface between Body and Language. In this case, I chose to place Billy's extended story at the end of this chapter to demonstrate how his lived experience of the intertwined lifeworlds allowed him and his group to 'go with the flow' in terms of the local sense of Time, Space, Language, Body, Relations, and Things and Technology:

> We were going from [a city in Nicaragua] and we were on the school bus . . . it was a three hour journey . . . and we had to walk from our hotel [and] . . . we had to find the bus depot, and that was a hike, so that should've been the hike itself, as it was just a maze! I felt like it was on the other side of the city and it was so hot, and everyone cracked it because we weren't sure that we actually knew where we were going and then whoever was on transport was [saying] 'Guys, it's just up here, it's on my phone'. And we were literally in a rural community, and we'd gone past the paved roads and stuff and we were walking on cobbles and we thought, this is not going well. So we got to the depot and then we weren't actually sure it was that, because it was just shops, I don't know, it was just kind of like a square of shops and we walked through them, then on the other side, there were a few . . . American school buses and we didn't know that there was no ticket system, so we were kind of standing there, the whole group of us, and then someone from one of the buses yells out [the name of our destination city] really loudly, and we thought, are we supposed to get on there, and then we kind of, someone went up to talk to him, and then he pulled her on the bus. And she said, 'Yeah', and then he pulled her on the bus, and then someone else went up and then we kind of all just had to go on in case we were left behind and then when we got on there, someone was getting on last and [the guy bringing us on the bus] obviously knew we didn't speak any [Spanish] so we couldn't ask him anything else. But we kind of just sat down on this bus and we thought, what the hell just happened? This all happened in a minute, and Jody almost missed the bus. So it was kind of moving and she had to kind of jump on, and then we weren't a hundred percent sure it was going [to the city we needed to get to], so we were kind of just on it, having a bit of a laugh because it [was] just so weird. And then all the locals are looking at us, some of them are laughing because [we're] tourists, so we kind of had to almost just trust the bus drivers. So that was quite interesting, that journey was really fun, I remember, because they had all the windows down because there was no ventilation and just stuff was flying everywhere, it was just so funny, then we got to [our destination], but we got dropped outside the city, and we were like, 'What?' We asked the bus driver [by saying the name of the city, and he just] pulled over, we paid, got off, then we were standing there and we thought, 'This is not the middle of the city', we were standing on the side of a freeway, thinking, 'Okay, this is not going to end well', and then

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someone pulled over. It was a minibus almost, but they were running it as a bus service and we told them where we had to go and then [the driver] said, 'Si', and then we thought, all right, I think [that] we think, he looks pretty reliable . . .It was big enough, but it wasn't very big, it was about . . . twenty-five seats, so we saw some old lady and a child there, so we thought, okay, obviously, they're not going to kidnap us, hopefully. So we . . . got on the bus and filled up as we went, and then when we got, we actually got to our destination.

We kind of just got there and we literally really didn't have a clue about anything from pretty much when we left off. We had a vague idea of where the bus depot was, but pretty much we had to put our trust in these other people [mostly] the dude who pulled us on [the bus]. I don't know [how we knew that we could trust him, but] he kind of collected the money as, [we got on the bus, and] he didn't seem too dodgy, [he wasn't forceful], he was just asking us whether we were going to [our destination, and we said] okay, so I [thought] 'He's legit', yeah, it was hectic. [If he hadn't come past, then] I think we would've just been stuck there, as we didn't have any way of getting anywhere, but I think it must've been another depot, but it wasn't actually the one we meant to go to and I think it was one or two before we'd meant to get off. (Billy Interview, pp. 9–10)

4.6.7 Conclusion to Lived Language

This penultimate minichapter covered lived experiences of language and lack of mutual language between those involved in the OYE. The notion of developing care for distant others again resurfaced and was presented alongside participants' stories that highlighted the development of aspects of their own cultural empathy. Stories about Mama Celeste, bonding with children through play, and coming to an epiphany that language is not universal were shared, thus suggesting the notions of humour and fun as powerful catalysts for language learning. Through these stories, it became clear that these positive interactions also helped participants by providing them with incentives and the desire to learn more language. The following minichapter considers the final lifeworld: the lived Body.

4.7 Lived Body

In this final minichapter, I present participants' lived bodily experiences of intercultural phenomena as related to the OYE. Following the previous minichapters, this occurs alongside their (and my) reinterpretations of those experiences. These selected lived experience accounts focus on the shifting and shaping of WOs, while alluding to bodily experiences of developing a sense of PC. As with the previous minichapters, I reopen investigate these insights and investigate further in Chapters 5 and 6.

4.7.1 'It was extreme'

I had not seen Elli or Anwyn for a few months, and I was looking forward to chatting with them both. I had seen both girls briefly at their school when I had carried out the final interview with the whole OYE group, but I was eager to talk to them both in more depth. The last time we met properly was on the OYE group's second last night in Costa Rica. We were poolside at the students' luxury accommodation. They had just finished a gruelling hike through the jungle, and they had been staying in some rough and ready locations to save the group's money to pay for the ritzy hotel. The pool area had a backdrop of green jungle vines that appeared to fall down the sheer cliffs above. The hotel itself (a bunch of individual cabins), were spotted only when looking carefully with intent, popping out of the green canopy, and were dotted around, peeping through the lush jungle vines running away from us down to the rolling hills and cloud forests below.

The day that I returned to the expeditioner's school to carry out some of the the individual and paired interviews in Australia, we felt very far from that world. I had been given a small, pokey room to speak with the participants. I was wearing a visitor badge, and Elli, who arrived first, was back in 'normal' life as a VCE [Victorian Certificate of Education] student. I was re-acquainted with her beaming smile as

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she skipped down the stairs to meet me. We embraced in a hug, and chit chat began as we reminisced on our tropical-green memories of Costa Rica.

Shortly after, the ever-positive Anwyn joined the interview. It was interesting to see the dynamic of the two friends throughout the interview. Prior to the OYE, Elli confided in me that she had felt threatened by the older students before partaking in the expedition. Yet now, many months after the expedition has ended, in this seemingly cold, white, and stark interview space, Elli and Anwyn brought a warm and friendly sense of shared experience to the room, which visibly bonded the two as friends. I felt part insider and part outsider as I walked the tightrope, trying to hold my balance between being part of the OYE group and part of the team for parts of the journey, and researcher, one step removed from the expedition group 'bubble'.

I start recording Elli and Anwyn and we begin the official interview. I start by asking the girls what their experiences of coming home after expedition were like. Returning to Australia, many of Elli's friends and family asked how her trip had gone. Elli found the embodied experience of the OYE very difficult to summarise in a few short words to others who had not experienced it with her.

The smiles she shared with children on the OYE had a large impact on her:

It's extreme in ways that people who weren't with us or haven't done the same thing can't understand. They think of it as a holiday, not as an experience that changed our lives as well as people over there, they just don't understand how amazing it was [be]cause we stayed at resorts. We saw really nice things. We did some touristy kind of stuff, and they only see that, they don't see the smile[s] that we made—the smiles that we shared with the kids. (Elli, Elli & Anwyn Interview, p. 3, para. 8–10)

Elli paused multiple times when sharing this experience with me. This added to the nature of what she was trying to get across, hence her description of it as an 'extreme' experience. She was unable to articulate her feelings at all when other people asked her about her time on the OYE: 'When people ask us about it, I try my hardest, but I end up just saying, "I'm so sorry, I just can't describe it to you because there's just no words"' (Elli, Elli & Anwyn Interview, p. 4, para. 4).

Elli's experiences on the OYE began to feel 'less real' after the experience as time passed, and the intercultural experiences on OYE changed her. The way she felt was now different, and she elaborated this embodied 'change' that impacted in quite a significant way. Seven months after returning from OYE she still felt different:

I think it's not necessarily how I feel about the trip anymore, it's kind of how it makes me feel now without even necessarily being about the trip. But it's just how it changed me to make me feel what I feel now, if you get that. (Elli, Elli & Anwyn Interview, p. 1, para. 13)

Elli commented that she still felt 'butterflies' in her stomach every time she saw her fellow OYE group members around the school.

In a separate interview (OYE Group Interview 3), Elli's teacher and expedition comember Jesse echoed this sentiment, describing not being able to walk past any of the group in the corridors without sharing a knowing smile in recognition of their joint experiences on expedition.

Once Anwyn joined in the interview with Elli, they began to speak to each other as well as to me, and at times, they finished one another's sentences or helped each other to locate a suitable word for the other's experiences when they appeared to be struggling to articulate something. They also shared experiences, so at times, they jointly told a story together.

Anwyn and Elli shared lived experiences of corporeality in terms of following their gut feeling when interacting with ICHs. Specifically, they trusted their hiking guides, including Douglas (the *pura vida* man, who features heavily in the minichapter 'Lived Relations'). Anwyn and Elli spoke about trusting their gut feelings to read their local guide's body language during a multiday hike. Anwyn kicked off the conversation:

> I guess on the hike, I feel like I trusted the hiking leaders wholeheartedly, and I kind of just knew [that Douglas], the really happy one, I knew, I just saw him and I knew that he knew everything. There's just something about the way he was really confident and—he knew everything about hiking in these mountains. (Anwyn, Elli & Anwyn Interview, p. 19, para. 2)

> Elli helped Anwyn along here, interjecting, 'His pot belly made you trust him' (Elli & Anwyn

Interview, p. 19, para. 3). The girls smiled at one another and exchanged a giggle. Anwyn agreed with Elli's comment. Elli added,

> My feeling the entire time was that there's always a way to fix anything that doesn't go so well. I was never stressed out about something going wrong. I was just like, 'It'll work out, and you know, it's okay, just chill'. (Elli, Elli & Anwyn Interview, p. 19, para. 11–13)

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This final comment about everything working out and just 'chilling' is an example of how many of the expedition group members felt physical changes in their bodies as they moved from stressed out and under immense pressure in Australia to relaxed and calm after being in Central America for a couple of weeks. Interestingly, almost every OYE group member commented on how relaxed they felt in the Costa Rican and Nicaraguan cultures.

When Elli returned home to Australia, she experienced a new 'sense' of existence that was felt in her body in the form of openness:

> There's this—you just feel it, there's something just different in the air. When we first landed in LA, and then we get to [the town in] Nicaragua, it's just a different environment. You just feel it the minute you walked out. But then I got home, and I was like, 'Oh my God! It feels like I haven't even been away'. It's just like coming back home, it's just that feeling. It's really hard to describe. It's just another sense. Like another feeling. It makes me a lot more excited to go out and see the world and talk to new people. I'm more open, I guess. I'm a lot more open, yeah. (Elli, Elli & Anwyn Interview, p. 18, para. 6)

Here, Elli is hinting at significant developments that occurred in her WO. The openness points to the way this growth in understanding was felt in her body, and once again, with WOs and PC both being pathic phenomena, participants including Elli often found these topics tough to articulate. In again going back to van Manen's (2014) comments on the need for pathic questions to use more pathic methods of inquiry, Anwyn and I naturally fell back into story-sharing with Elli with the intention of empathising with Elli. This allowed us to encourage her to continue sharing her experiences. Travelling with the participants during the OYE, and catching up with them a number of times over the 10 months between our first meeting and the final interviews, helped me to form close and honest bonds with the participants, and I feel this extended time with the project and participants truly helped me to draw closer to the phenomena under investigation.

From getting to know Elli over this time, I had a few casual chats with her about some of her previous intercultural experience before the OYE. She identified as Australian, Chinese, and Chinese–Australian. It is interesting to see how she used these experiences to set up and frame how she felt in the cultural contexts of Costa Rica and Nicaragua. The following story shows how Elli experienced her Chinese-born mother's behaviour within a particular cultural context (in this example, from within her experiences with her particular form of Chinese culture). From within this cultural lens, Elli felt her mother's behaviour was quite acceptable and she was not offended by her mother's behaviour at all; it helped her to relax. Elli then contrasted this with how her mother's behaviour might come across within a general Australian context. When Elli was embodying an Australian worldview, she experienced her

mother as quite rude and direct. She used this example to compare the feelings of being judged, and nervous versus relaxed, within differing cultural contexts. Elli explained,

> In China—even in my family, table manners aren't as important as they are here (in Australia). We don't really care about elbows and eating with our fingers. My mum's always super honest, she'll go, 'You've put on weight', and it's kind of a casual thing. She'll see an old friend and be, like, 'Oh, you're not skinny anymore', but I feel like there are a lot more rules in our [Australian] society and, like, you'll get judged for a lot more things . . . I feel a bit more nervous about that here [in Australian culture] in terms of tact. I feel a lot more carefree, I guess, in—I felt a lot more carefree in [Costa Rica and Nicaragua] . . . everyone just seemed really happy and chilled out. (Elli, Elli & Anwyn Interview, p. 8, para. 2)

4.7.2 'This is just too much'

Sitting in a generic looking classroom, a few months after returning from Costa Rica and Nicaragua, it was in the middle of the final group interview that I was reacquainted with Alex. Longlimbed and fit in appearance, he was usually sporting a gentle smile or knowing smirk. Alex listened in to some of his more outspoken classmates before sharing his own experiences. In the following excerpt, Alex adds to a discussion on experiencing shifts in one's perspective after returning home to Australia.

In this story, Alex shared his felt response to being completely overwhelmed by a seemingly relaxing day at the beach with his 'mates' (who had not been part of the expedition) immediately upon his return to Australia. After spending time in such a 'chilled' state in Costa Rica and Nicaragua, the busyness of his friends and their constant need to partake in multiple activities threw Alex off, until his emotions boiled over to the point of him feeling he was not able to 'fit in' with his friendship group:

> When I . . . got back [home, I] had a shower and went out and saw my mates. We were at the beach—and even though it was the beach where everyone associates it to be just like chilled as, it just felt like everyone [was saying] 'Let's go for a swim, let's go here, let's go there'. And over in Costa Rica, we were still doing things but I was just so chilled out. We'd just sit down and it just felt like you didn't even need to do anything. And I came back and even though I was just at the beach I

[just felt] like 'This is just too much'. I felt . . . out of it . . . I just didn't [feel] like I fit[ted] in for a bit. (Alex, OYE Group Interview 3, p. 11, para. 5–7; p. 12, para. 2–4)

Alex went on to reassure me afterwards that this was a short-lived phenomenon, and that this feeling was not lasting. Yet that embodied feeling of 'busyness' did impact him quite deeply when he first returned home.

4.7.3 Lotti, her mum, and the hijab

Lotti also experienced a significant change in how she felt in certain situations upon her initial return home, but unlike Alex, she felt a deeper and more significant change to the way she understood and experienced the world. Upon meeting Lotti, she struck me as a highly academic, friendly, and socially intelligent young woman. In getting to know Lotti over the 10-month period, I saw her grow into a strong young woman. I saw a change that began for Lotti during the OYE, where she appeared to become more empowered. She shared a story of a disagreement she experienced with her mother, which occurred just before her individual interview months after getting back to Australia). Lotti's lived experience of developing a sense of PC is shown (in part) through the story she shared. Like Elli, Lotti felt more open and accepting. She hinted at the empowerment and confidence this newfound 'sense' had given her to not only empathise with cultural Others but also stand up for what she believed in. She fell back on her experiences of feeling like she was the cultural Other during the expedition to empathise with people from cultural backgrounds that were different to her own:

> I got into a conversation with mum the other day about the whole Muslim hijab kind of thing. It wasn't necessarily an argument, but she was just very . . . 'I don't know how I feel about the whole full body, only a slit for the eyes' And I just thought, I almost reflected back on [my experiences on OYE] because I just thought it's their culture. They're trying to bring it to us so that we try and understand [where they are coming from] like how we brought our Aussie culture over [to Central America]. [Afterall], we always go overseas, and we just think we can be ourselves and [the local people] just have to accept us. So, we have to do the same for them. We have to try and accept their culture. That's how I was trying to explain it to Mum. She was like, 'No, I just don't like it'. I was like, 'All right. I just think that women should be allowed to dress however they want, if they want to. If they want that sort of power, in a way, then they can do that'. (Lotti Interview, p. 10, paras. 4–12)

Although in this example, Lotti comes across as a very strong and confident young woman who is happy in her own skin, the space in Costa Rica and Nicaragua at times changed the way she felt about and within her own body. When speaking about how her body felt in these places, she described communities as accepting and not disrespectful, but in the same breath contradicted this as she shared her feelings of isolation as a female. She seemed to mitigate the impact this had had on her, and perhaps this speaks to the complex nature of possible experiences of developing a sense of PC. Lotti shared,

I felt . . . almost isolated as a female, when I was wearing something a little bit more revealing. I was wearing some shorter shorts and I was walking around Nicaragua. We were about to take our [bus] over the border . . . It was getting dark and some guys started catcalling [me] as we walked past. It didn't feel disrespectful or anything. I just felt like that's what happens and . . . I accept that, it's fine . . . but maybe I was disrespectful in what I was wearing . . . so, I understood. Maybe I should have covered myself a little bit more. Maybe I should have not walked in such a direction or something like that . . . I never felt isolated as a female, too much. Everyone was accepting. It was just moments where you could tell that there was a bit of male/female segregation at the moment. (Lotti Interview, p. 10, para. 14; p. 11, para. 1)

Lotti's description drew a sense of unease between the words she was speaking and the feelings that may be hiding underneath the more positive aspects of her OYE experience. Her statement 'maybe I was disrespectful in what I was wearing' hides behind itself. Lotti was usually a strong and self-assured young woman, and in listening to her words, first in person and then over and over again on the recording, it brought my awareness of this notion of the undesirable aspects of lived experience as hiding away, or being pushed or swept into the shadows to remain hidden.

4.7.4 Teaching, tact, and gut feeling

Jesse the teacher chatted about this complex space of unease that existed around cultural understandings of sexism and of the body. Through navigating 'conflicting' cultural messages about (in particular, young women's) bodies in different cultural contexts during the expedition, he attempted to tactfully facilitate discussions around it with all members of the expedition group:

The idea of covering up more, to the girls, was shocking at first because their initial thought is, 'Why do I have to wear longer pants, can't the men just not look? Isn't that their responsibility?' You have to approach that with some tact and help them understand that it's not about the men and what they're doing, it's about the culture and what's appropriate for the culture like you wouldn't walk into a church with a hat on it kind of conflicts that a little bit because [in Australia] it's all about empowerment and women's rights and over there that exists but in a different way. It's the same for if you walk into a church in Europe you've got to take off your hat. That's where I start when I explain it, I say there's different levels of appropriateness even for men as well but mostly for women and that's just the way the world is. Sometimes you have to just appreciate that

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and know you can't change it. You can feel a little bit offended by it and that's okay but at the same time you've got to understand that that's the way the world works. (Jesse, Jesse & Hope Interview, p. 1, paras. 9–11; p. 2, paras. 1)

Jesse was much more able to discuss his understandings of developing his own WOs and sense of PC than those involved in my previous study of OYE leaders (Warner, 2014). However, as demonstrated in the above quotation from my interview with him, he did at times continue to slip into discussing how he facilitated the development of others towards intercultural sensitivity and away from ethnocentricity, rather than how he experienced these for himself. To an extent, he appeared to embody and reaffirm his own understandings through his act as not only teacher but facilitator of intercultural information with the rest of the OYE group. Here he was demonstrating his pedagogical tact.

When interacting with people from other cultures, Jesse often felt quite naïve and ignorant. When he did not understand 'the traditions of a culture' or 'how things are done' in another place, he found being 'open to let anything happen' and embodying a 'certain level of openness and willingness and enthusiasm' helpful (Jesse, Jesse & Hope Interview, p. 1, para. 6).

Jesse then elaborated to describe the notion of a traveller's game, where one needs to balance one's sense of openness with a certain level of scepticism and alertness. He shared a story about being in the back of a taxi, where his gut feeling was to get out of the situation:

> I was watching the meter because I just had this feeling that he was dodgy because he wasn't interested in talking to us, he kept looking in the rear view mirror back at me. I was in the back seat and he kept looking back at me because I was the adult. I just felt like he was sussing me out to see how clued in I was. That put me on edge, I just felt like there was something wrong and I was right. (Jesse, Jesse & Hope Interview, p. 20, para. 14; p. 21, para. 1)

In Vietnam you get the banana ladies that do the same thing; they put the buckets over your shoulders and there's monkey people that walk up to you with monkeys, put them on your shoulders. I know that in Morocco when we go there'll be snake charmers that will want to put snakes on you and take photos and then charge you. (Jesse, Jesse & Hope Interview, p. 21, para. 4)

Jesse also confessed, 'But then sometimes I've been wrong about people' (Jesse, Jesse & Hope Interview, p. 21, para. 2). He told a few stories about when he had been 'on edge' and highly suspicious of people, before realising he had been wrong and the other people had been innocent. He described these acts as a total misjudgement of innocent people. This comes through in this story shared by Jesse:

> Intuition, I think also comes with experience. Sometimes you just can't recognise situations. Some things you just have to learn through experience. Doesn't it suck when someone's nice to you and you're immediately on-guard and they really are just being nice? That happens all the time as well. At an airport somewhere. I was rushing for my plane and someone grabbed my bag from my hand.

Naturally you're like 'Give it back' and they're like 'I help, I help'. I'm like 'No' because in my head I'm like 'Are you going to charge me for the help or are you going to charge me to get my bag back? There's going to be something here'. So, I didn't let him do it. I ran and then I saw him doing it to someone else and I wanted to call out 'He's dodgy', or whatever, but I didn't I was just doing my own thing. When I stopped at my gate I saw he was grabbing people's bags and putting them on a pile and then just working, I was like 'Oh'. I was totally wrong. He's actually working for the airline. He's trying to help people get to the plane faster and I was . . . rude, holding onto my bag and not letting him do it because I felt like he was about to rip me off. (Jesse, Jesse & Hope Interview, p. 24, paras. 3–5)

So even though gut feeling and intuition were used by Jesse and many other participants in helping them interpret intercultural situations, Jesse's experience was that this feeling in the body was not always a 100% accurate measure of what was actually going on in an intercultural space.

4.7.5   Thinking and dreaming in Spanish

During the expedition group's first interview in Costa Rica, OYE group member Aesha shared the story of when she first began to think in Spanish. She noted,

It was when [I'd] been counting lots of money and everything, because we have lots of different jobs like transport, accommodation [and] navigation, all that stuff we need to be on, and [Archer] and I are on budget, so we're always counting money . . . [and] I always go 'One, two, three' for the notes, but there was one day when in my head, I was [saying to myself] 'Uno, dos, tres', and I was like, 'Whoa!' and it was funny. (Aesha, OYE Group Interview 1.2, p. 1, para. 2)

Richard chimed in, adding, 'Today when we saw the other Australian people I said "Adios" to them rather than "Goodbye". And it didn't even occur to me [that I can do that. And I thought] "Oh, I'm speaking Spanish!"' (Richard, OYE Group Interview 1.2, p. 1, paras. 7–9).

A number of participants then began to speak over one another, all eager to tell me that they had also been experiencing shifts in their understandings. I was excited to hear them speak. Many expedition members described experiencing dreams in Spanish, or in broken Spanish. Aesha confidently and clearly took centre stage, stating, 'I've had Spanish dreams as well . . . I said "Si, por favour" ["Yes please"] . . .

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and I woke up and I was like "Damn, okay!"' (Aesha, OYE Group Interview 1.2, p. 1, paras. 12–17). Jesse wanted to contribute to the discussion, adding, 'When we talk in English, we'll finish our sentences with a "Oh, gracias"! ["Oh, thank you!"]'. The rest of the group began speaking over one another again, explaining that they all used 'Gracias' (in place of 'Thank you') and 'si' (in place of 'Yes') (Jesse, OYE Group Interview 1.2, p. 2, para. 3).

4.7.6 Values

Located at the top of the hill in the coffee-growing (and -consuming) heaven, located a couple of hours south from the capital city of San José, was Carmen's family home and homestay. Although it was warm, we were covered by clouds, and I felt as though we were living in a hilltop kingdom surrounded by growers of some of the finest coffee in the world. The smell of fresh coffee permeated the landscape and differed from the more familiar scent of San José. There, the city smog and rubbish mixed with smells of freshly ground and brewed coffee beans. There was no smog here. It felt pure. We were surrounded by farming families who sold their beans to the local cooperative. The people were by no means wealthy financially, but no one appeared to be living in poverty, and people seemed happy and physically healthy. Carmen and her father's family were some of the only nonfarming residents in the area, yet their work with the OYE programs had direct financial flow-on effects to about 50 other families. Carmen's father José was quick to highlight the importance of their employment with the OYE groups and explained to me the financial impact this working relationship had on the whole region where they lived. José and Carmen took the OYE groups through other farmers' properties, paying each farming family a small fee to travel through and set up camp on the respective families land, as they made their way from the green hills of their remote coffee-growing village all the way out to the black-and-white sandy shores of the Pacific Ocean. Carmen was visibly exhausted, and she had almost completely lost her voice. Throughout our interview she had to pause a number of times to cough and to sip water to soothe her dry and painful throat. She had just come back from three back-to-back expeditions with OYE groups and had kindly come to speak with me, alongside her father, on her day off. After waiting a couple of hours for her to return home after being at her boyfriend's house, she eventually signed the paperwork for herself and on behalf of her father. We finally met in person and began to chat about life growing up in her home and the impacts of her family opening their home to strangers, and from this we discussed how this had impacted the way she saw and experienced the world. In the space shared between the lifeworlds of Body and Relations, Carmen responded by commenting on the ways she and her family taught expedition groups their values through role modelling. Carmen stated,

Mainly, you see what they learn is to value. To value what they have, [to] value their families, because [their] families are far away, and sometimes they [weep] . . . at times [think of] their families and [they] cry happy [tears], happy [and they are] weeping for their families, but perhaps because of their leaders, the [local] expedition leaders, they value this more. Because I think that in many countries maybe they have a lot of luxury, and families have a lot of money, and they come here and see how our family live without a lot of luxuries, I think that we live in the nuclear family, and [we] are the Sanchez family, they learn that [here] things are very different [to] England or Australia. (Carmen, Carmen & José Interview, p. 8, paras. 17–19)

Later in the interview, Carmen restated her beliefs: that participants can learn *to* value, as well as *what* to value, and she also noted that through spending time with groups, they learned about the positivity of the local people. She stated, 'The message is that we can learn important [lessons]: to value, [to learn about our] customs, the ways of speaking. [OYE groups experience] Costa Ricans as very positive and happy!' (Carmen, Carmen & José Interview, p. 8, paras. 21–28).

Here, Carmen gives us a glimpse into the way she lived and breathed her own worldview, role modelling her way of life to expedition members.

Carmen's father José began to tell a story about the way he and his family showed affection and lived their religion in an open way to show others their way of life:

In a group [of OYE] I had about two years ago, there was a boy of mine, named Christian. I greeted my daughter with a hug and a kiss and the school boys [from the OYE group were watching us]. [For us, to kiss each other] is a cultural habit. For example, [when I see my son or daughter], I say, 'Go well Carmen, go well, may God accompany you'. It is a custom. It is a tradition. And so it is like, some other people [don't understand] I imagine, because in their countries and culture [this is not done]. [But] I am proud of my country and of my culture and we will continue to [show that] we are family, and we have Catholic faith. We will continue [to be like this]. (José, Carmen & José Interview, p. 9, paras. 6–25)

Carmen interjected, again stating that the OYE groups learned to value through being exposed to this. She said that they learned to value their families. Then José said,

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Jade, some trips I have learned that some (OYE members) are not used to this (outward display of affection). To a mother and father, when they see [you] . . . [José then demonstrates the typical Costa Rican greeting: he gestures to an invisible son or daughter the kiss on the cheek and short, sharp hug, and a pat on both shoulders]. Here [in Costa Rica] we are used to a lot of affection. (Carmen, José & Carmen Interview, p. 9, paras. 24–38; p. 10, paras. 1–2)

José and Carmen continued to share their experiences and understandings of how they felt they had opened others up to other ways of thinking and being. This was shown through sharing their ways of life with travellers, which included their outwardly physical expressions of love, and in showing their strong sense of Catholic faith.

4.7.7 Reading Other cultures

Sebastian, an ICH, owned a hostel in Costa Rica. He had spent many years 'reading' the cultures of his guests who hailed from all corners of the globe. This had led him to reflect on his own Costa Rican culture. In this example, Sebastian considers the various ways that physical affection can play out within the context of multiple cultural worldviews:

[From working in the hostel and working with OYE groups I have] learned, for example, I can tell you where someone is from just because the way he or she looks like. Not 100% all the time, but many, many, many times I can tell 'Okay, this girl is Australian' or German or Israeli, Spanish. So we get to learn a lot of things from all the way around the world. We learn to treat people in different ways . . . Just an example, we have three people [here] from Israel. Now these are—really different [to] people from the States or from Europe. Just because of their cultures I [can] tell—here in Latin America, we like to talk or just say hi with a kiss. Or just if I come [and put my arm around] you, it's completely normal. If I just put my hand on your shoulder [it is okay]. But from people from other countries, this is completely different. They are not used to that, which is nice because you get to learn many, many, many things. And I am not even moving [to] your country. It's here [in my hostel]. So all these new things just come to you, and you [grow] up in a cultural way a lot, a lot, a lot. Just a few years. And you get to know many, many, things from different cultures. (Sebastian Interview, p. 15, paras. 4–22; p. 16 paras. 1–7)

Sebastian spoke about how it made him feel when he saw travellers, including expedition members, learning about the notion of different worldviews in the safe environment of an OYE, which he contrasted with 'real' (non-OYE) life: 'And for the students, it's really nice that they see this culture that is completely different to their culture' (Sebastian Interview, p. 16, para. 7).

4.7.8 Physical expressions of love and pride

The notion of physical affection came around full circle when I next met up with the expedition group members after spending time with Carmen and her family. Expedition member Hayley had been considering the different ways that Costa Ricans and Nicaraguans displayed affection towards their

families through their bodies. Hayley was especially taken aback by the actions of two sons of a Costa Rican lady whom they had met while she was working in a restaurant:

> I met that woman's kid today, and she was—he was gorgeous. Because I think with teenage boys— [I] love you guys [in our group], but you don't have—this little boy and this 14-year-old boy ran into the restaurant and gave their mum massive cuddle. And the 14-year-old boy kissed the mum on the head and was asking how she was and how their day was and everything. And they had a really close connection. And I think that's the first thing they were both worried about, was asking how their mum was. (Hayley, OYE Group Interview 2, p. 11, para. 13)

4.7.9 Conclusion to lived Body

In this minichapter, I shared a range of participants' experiences of the body as they underwent shifts and changes in their WOs. We also came to know some participants' lived experiences as they gained a deeper sense of PC. Some of these newfound senses and views appeared to be felt consciously, but there were also many examples of participant experiences that were felt prereflectively through the body as 'bodily knowing'. Costa Rican and Nicaraguan (and, at times, additional) cultures were embodied by expedition group members and were experienced (mostly) as carefree and relaxed. This contrasted significantly to the way expedition group members experienced their home culture of Australia as rushed and pressured. Participants felt the world around them differently upon their return to Australia, sharing feelings of 'something [different] in the air', with some participants telling stories of embodied empowerment and sharing experiences of developing 'another sense' with which they were now able to interpret the world around them. At times, the relaxed and carefree 'vibe' of the countries they visited was replaced with feelings of isolation and confusion. These feelings surrounded OYE group members as they began to experience, and cope with, some of the sometimes more challenging aspects of Costa Rican and Nicaraguan cultures. This was navigated through the sharing of lived experiences of sexism in another culture (which extended to experiences of teaching others about cultural notions of sexism). ICHs, along with teachers involved in the OYE, demonstrated their overwhelming sense of selves as pedagogues primarily (over themselves as learners), which was displayed through the sharing of their

respective lived experiences of embodied intercultural phenomena. These pedagogues–participants continually relied on lived experiences of teaching others to develop their WOs and sense of PC. This reflects the findings of my previous study (see Warner, 2014), which found that OYE leaders understood and experienced other intercultural phenomena (including cultural empathy and openmindedness) through the pedagogical act of developing these intercultural notions in others. OYE participants also shared their experiences of dreaming and counting in their heads in Spanish, and gave insight into their use of pathic response by relying on 'gut feeling' to make sense of intercultural situations (admitting that sometimes these feelings were 'wrong and, at times, completely misleading).

4.8 The Lifeworlds: Chapter conclusion

In this chapter, I presented a collection of stories from ICHs, expedition members, and me as researcher. Through engaging in a number of different styles of writing and presentation of insights (which may be traditionally thought of as 'data'), I have tried to offer the reader multiple avenues to gain insight into participants' lived experiences of the intercultural phenomena of interest.

Although participants attempted to put words to the feelings associated with undergoing changes in the ways they saw and experienced the world (and considering I also gave my best to reinterpret these descriptions), it is still an elusive quest. A number of the deepest and most moving embodied shifts in consciousness appear indescribable and difficult to articulate. Yet this in itself is worthy of discussion (and features in the following chapters). Remaining partially hidden, existing as complex, pathic knowing, many lived experiences are best known experientially. Through story, I have tried to share with the reader the next best thing to experience itself. I strived to give my best to the project by pointing the reader to possible experiences (shared through examples and stories) with the intention of opening up a discussion on some of the more pathic, academically unknown, and underresearched aspects of lived and embodied intercultural experiences.

5 Colourful and Poetic Explorations of Intercultural Phenomena: Creative Conversations with the Research Questions

> Phenomenology is a descriptive inquiry into the life world of a person, and what is happening to him or her. Hermeneutic inquiry looks at this descriptive life as it is presented and analyses it, to elucidate the essences of a phenomenon . . . The interpretive analysis is the exploration and discovery of the themes that reveal themselves in the descriptive data; it approaches the data to understand what actually happens in the lived experience. (Lane, 2005, p. 286)

I open this chapter under the guidance of Lane's (2005) phenomenological wisdom, as expressed in the statement above, taking in the way she differentiated the dominant characteristics of a hermeneutic phenomenological inquiry. In Chapter 4, phenomenology was primarily used to inquire into the lifeworlds of participants experiencing changes in their intercultural understanding. This chapter builds upon the last, by more heavily embracing the hermeneutic component of my research approach to reveal more about how the participants lived through the experiences that the lifeworld stories represented. In the following pages, stories continue to be understood as living and breathing entities as they evolve with each new interpretation and re-presentation; and therefore, one must listen carefully to the stories as meanings adapt in response to each new context and listener, sometimes speaking loudly and clearly and at other times whispering quietly (Crowther et al., 2017).

5.1 Outline of Chapter

Upon scanning this chapter, you might notice that I have chosen to present much of my discussion and analysis in the form of visual diagrams and pictures, and at times, I also include poetry. I selected these alternative forms of representation to discuss and analyse the insights expressed in the 'Lifeworlds' chapter. This chapter is the result of prolonged engagement with the many methods outlined in Chapter 3. The aim of this chapter is to demonstrate to the reader the many intertwined ideas in the thesis and how they fit together to help speak back to the research questions. Following Spence (2007), I carried out robust hermeneutic phenomenology, which is less about obeying a strict set of rules or procedures and more to do with remaining 'faithful to the spirit of its underlying philosophy' (Spence, 2017, p. 840).

This chapter came about after engaging in the process of rigorous and reflexive reading, thinking, listening, questioning, and writing (Smythe, Ironside, Sims, Swenson, & Spence, 2008; Spence, 2017), and in this case also involved drawing and mapping out my ideas visually. To do this, I had to remain open and

engage in a 'meditative type of mulling, one which, when combined with writing, lets thinking emerge without necessarily knowing where one is going yet is ever mindful of its cultural and historical horizons' (Smythe et al., 2008).

I have organised this chapter into two main parts. In Part 1, I re-present the insights presented in Chapter 4, this time through predominantly visual forms, to provide another way of understanding them and with the aim of further clarity around how each story directly responds to each of the research subquestions. In this section, I also introduce the ideas of the lifeworld suncatcher and the lifeworld constellation, which I created and implemented to theorise and further understand the stories and insights in relation to participants' lifeworlds. I then summarise the key themes that arose in response to each research subquestion. I follow this by providing deeper elaborations to expand upon the meanings of the key themes in discussion form.

Next, I address the overarching research question by responding to it with graphic representations and poetry. After all, one of the great beauties of hermeneutic phenomenology is that it is not a fixed methodology; ingrained in its execution are questions surrounding how insights are best used and reported (Crowther et al., 2017). Flexibility is therefore embedded within this approach and encouraged on the part of the writer and the reader.

Throughout this chapter, I rely upon the additional senses of touch and sight and continue to call the reader to keep an open mind and heart and to embrace their imagination. Towards the end of the chapter, I conceptualise and begin to theorise the novel ways insights were experienced and the ways they were uncovered with regard to this project.

To provide some relief from the verbosity and length of the previous chapter, I attempted to strip back the word count in this chapter. However, I found that some things needed to be discussed and could not be left alone to entirely fend for themselves. Although I failed in my attempt to present a purely

visual chapter, I still ensure it revolves around the visuals and only provide written elaborations when I feel they are truly required.

> Hermeneutic phenomenology recognizes that there are myriad ways of working with data. It calls for openness to flexible methods and the possibilities of how meaning and understanding evolve as stories are heard, read and re-read, shared, and explored. (Crowther et al., 2017, p. 829)

Fendt, Wilson, Jenkins, Dimmock, and Weeks's work (2014) add to this point by reinforcing that although language is a crucial ingredient in any phenomenological study, it is not the only channel through which we might communicate with our audience, given that although

> phenomenology should allow the readers to immerse themselves in the phenomenon, there are other means of presenting phenomenology. In lengthy works, in which a writer must ensure academic standards of a discipline are rigorously met, a writer needs to evaluate strategies and techniques to sustain the reader's interest. (p. 409)

With this in mind, I have come to appreciate that a good phenomenological thesis must both 'show' and 'tell' the reader what they have found (Spence, 2017, p. 840.)

In this chapter, I consciously attempt to give visual and poetic representations the opportunity to breathe and speak for themselves. Van Manen (2011b) reiterated the practical purpose of phenomenology and what we might expect to gain from a study such as this, emphasising,

> The connection between phenomenological knowledge and practice is not a technical relation. Phenomenology does not provide us with information' in the usual sense of the term. Instead, the practical significance of phenomenological knowledge is formative in nature: It enhances our perceptiveness, it contributes to our sense of tact in human relations, and it provides us with pathic forms of understanding that are embodied, situational, relational and enactive. (para. 3)

I now invite you along for the remainder of this adventure into both active and reflective participation in meaning, where I call upon some unique and special forms of embodied and discursive understanding (van Manen, 2011b) to converse with and address the research questions. To further enhance the meaning represented by the alternate means of visual diagrams, poetry and tangible objects, I have followed other hermeneutic phenomenological studies (such as Findlay & Eatough, 2012) in providing a 'brief analytical description of [the] dimensions which form, at least, in part, the meaning [of the phenomena under inquiry]' (p. 73).

5.2 <u>Part 1: By the Patterns and Light</u>

5.2.1 What did I ask?

Figure 6 is a reminder of my overarching research question and subquestions.
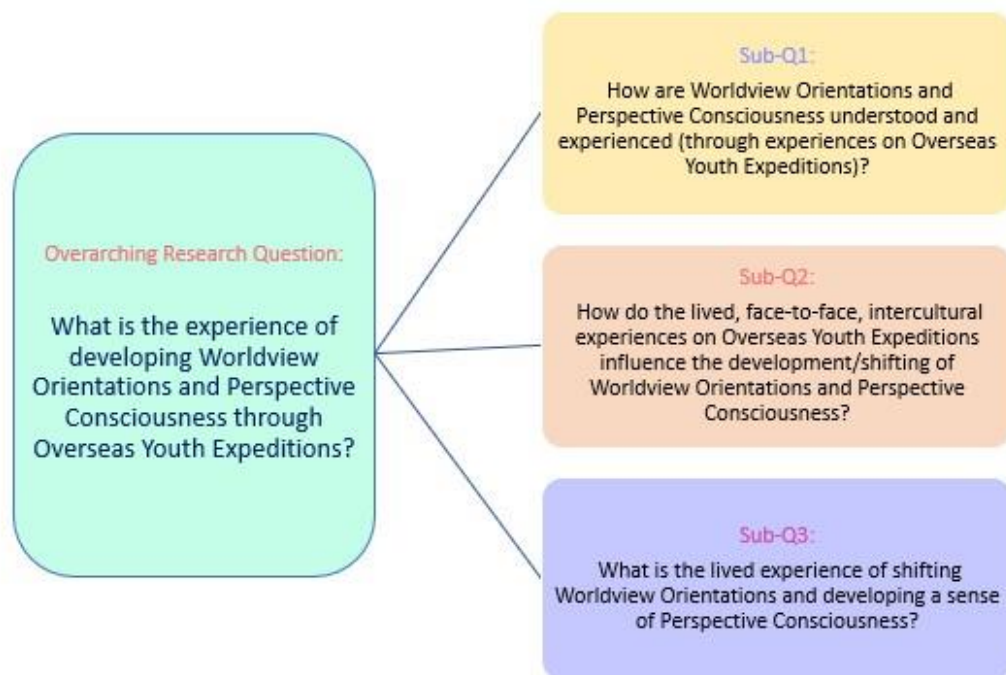

Figure 6. The Research Questions

5.2.2 What did I find?

In this chapter, the stories in Chapter 4 are represented differently to search for new interpretive possibilities. This is a result of the activities I undertook to work out exactly how the lifeworld stories connected to my research subquestions. To share the outcomes with you, I present the stories in a visual format as they relate and respond to each research subquestion. At times, the stories themselves clearly throw out more questions than they answer, which is a typical feature in phenomenology. However, I attempt to discuss some aspects of stories that may provide further insight into how changes in WOs and PC were experienced by participants, and clarify the project's 'outcomes' by pointing to the stories from the lifeworlds chapter that act as practical examples of WO and PC in action (rather than showing 'clear findings' as is typically done in other social science projects, as to align more closely with the hermeneutic phenomenological spirit of this project).

5.2.3 Connecting to the literature

As noted in the introduction and literature review (Chapters 1 and 2), I was beginning to take issue with some elements of traditional and popular intercultural theories; specifically, I had a hard time accepting the categorisation, rigidity, and linear plotting of people and groups on the many scales that are used in intercultural communication to measure people's 'acquisition' of intercultural phenomena. I took special interest in the DMIS because although I did not particularly agree with some of its uses and claims, I still appreciated some of the rich descriptions of various aspects of intercultural sensitivity given by Bennett (1986, 1993, 2011) and some of the key ideas behind experiences of ethnocentricity and ethnorelativity. Even if I had wished to plot participants' intercultural experiences on the DMIS as part of this study, in retrospect (following Rutherford, 2017), I would have faced great challenges in capturing how participants continued to move around and within the various stages of worldviews (Bennett, 2004). Rutherford (2017) stated that in the context of her study (which inquired into secondary school students' intercultural learning in the context of an international service trip to a developing Pacific island nation), that

> This [moving around of different worldviews within the DMIS] was the case for most of the students in my study, so it was exceptionally difficult to capture the ways in which students moved wholly over [the entire experience]. On some days—or sometimes even hours—the students could swing wildly between orientations on the DMIS. (p. 215)

In response to this finding in relation to her experience with the DMIS, Rutherford (2017) put forward an alternate imagining of it (see Figure 7), evolving from a directional scale to 'placing them at the centre of the intercultural experience and its associated dimensions [of the DMIS]' (p. 215).
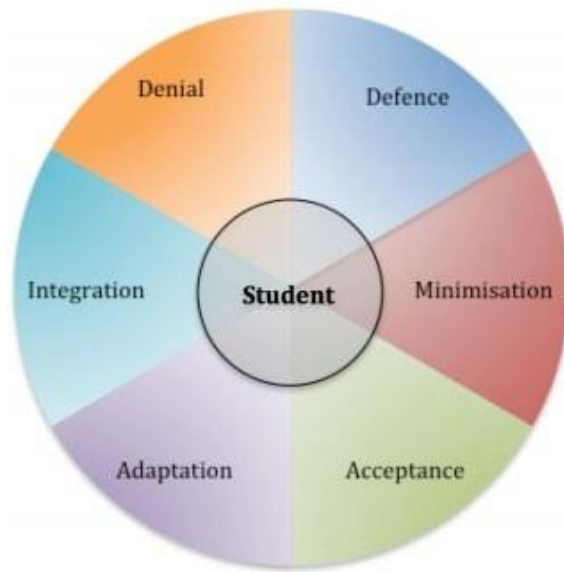
Figure 7. Rutherford's revision of becoming interculturally sensitive according to the DMIS (Rutherford, 2017, p. 216. Reproduced with permission).

Rutherford (2017) produced this alternate imagining of Bennett's (1986; 1993; 2004; 2013) DMIS, which as a linear framework, places participants along the six stages of intercultural sensitivity, starting with the most ethnocentric stages, and progressing through to the most ethnorelative stages. While Bennett's DMIS is a one-dimensional continuum, Rutherford's (2017) revision demonstrates a more sophisticated, two dimensional understanding and representation of intercultural sensitivity.

Inspired by Rutherford's visual representation of her participants' intercultural sensitivity in relation to the DMIS, I chose to visually represent the intercultural experiences of my participants with respect to their stories, as experienced through the lifeworlds.

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When engaged in the various methods undertaken in the writing of the 'Lifeworlds' chapter, there was a point at which I moved from being heavily involved in guided existential reflection towards a more predominant engagement in thematic reflection. Between these creative processes, I was trying to make sense of where each story resided within the lifeworlds. I found that by drawing up little sketches of the six lifeworlds, the mapping out of complex interconnections between each story, the experience of intercultural phenomena became much clearer. Next, I started to plot these points in coloured pencils, which helped me to differentiate and further confirm the most dominant lifeworlds involved in each story. During the process of writing of Chapter 4, I constantly found myself verbally explaining to the reader the fact that almost every story involved multiple lifeworlds. It felt like a waste of precious words, and it dawned on me that perhaps I could take out most of those explanations and instead share my sketches with the reader. Thus, this chapter was born.

Engaging in phenomenology throughout this project allowed me the creative freedom to communicate my ideas through many channels—channels that I appreciate, which many other methodologies and methods would never allow. Phenomenological inquiry even embraces the notion that cognitive insights alone cannot always speak directly to and of meaning, forcing us to utilise noncognitive (as well as cognitive) methods to address pathic experience (van Manen, 2011a, para. 2). This realisation permitted me to look even further afield to other artforms, including poetry, and I had the idea of gifting the reader tangible objects (in the form of suncatchers) with the aim of engaging their additional senses, shedding light on the insights and my interpretations of them, and for all of us to think about how they occurred.

Crowther et al. (2017) took this idea of using more than mere words even further, elaborating the unique creativity and 'attunement' that is both allowed and encouraged in hermeneutic phenomenology:

> Focusing solely on the veracity and accuracy of words and phrases can miss the phenomenon being sought. The contribution of hermeneutic phenomenology lies in creating study reports that compel thinking and invite reinterpretations of life experiences. Let us not constrain the creativity and openness that hermeneutic phenomenology solicits. This approach emphasizes attunement, listening, feeling, and pondering deeply the commonalities of our human experiences. (p. 834)

As I continued this practice of mapping out the stories and their connections to the lifeworlds, I noticed something uncanny; my little drawings resembled suncatchers, and the links between the lifeworlds appeared as webs strung out between the points of the suncatcher. This immediately reminded me of the following passages from van Manen (2011e, paras 2–6):

> Phenomenological themes are not objects or generalizations; metaphorically speaking, they are more like knots in the webs of our experiences, around which certain lived experiences are spun

and thus lived through as meaningful wholes. Themes are the constellations that make up the universes of meaning we live through. By the patterns and light of these themes we can navigate and explore such universes . . .

Thematic reflection has hermeneutic or interpretive power when it allows us to proceed with phenomenological descriptions . . . These kinds of themes are only fasteners, foci, or "knots" around which the "web" of a phenomenological description of the experience . . . can be constructed.

Ultimately the concept of theme is itself only of heuristic importance. It may be considered simply as a means "to get at" the phenomenon we are addressing. Thematic reflection can provide a measure of control and a sense of order in our research and writing . . . Of course, composing these "linguistic transformations" is not a mechanical procedure. Rather, it is a creative, hermeneutic process.

I remember reading these words for the first time when I was in the initial stages of living with the data. They evoked images in my mind of distant galaxies and starry constellations, dotted with patterns of light and colour, which were then covered with the most beautiful, knotted, and entangled webs that wove and spun everything together. I finally decided I would share my images in the pages of my thesis. This idea builds on the 'lifeworld hexagon', a concept outlined in Chapter 4 that was used to think about the interconnectivity of the six lifeworlds utilised in this project.

The lifeworld suncatcher came about as part of my data analysis, through my experience of engaging in thematic and guided existential reflection. Drawing this shape helped me to visually represent the relationships between each lifeworld point.

5.2.4 The lifeworld suncatcher and lifeworld constellations

Figure 8 is a diagram of the lifeworld hexagon that I drew up as part of analysing the data, when engaged in thematic and existential reflection. As time moved on, and I increasingly thought about and lived with the data, I began thinking about this hexagonal shape as a three-dimensional glass suncatcher. This came about after visualising the insights presented through stories as little rainbows coming through

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the various facets of the suncatcher. I pictured the stories participants shared as hovering within the spaces that rested between the lifeworld points.
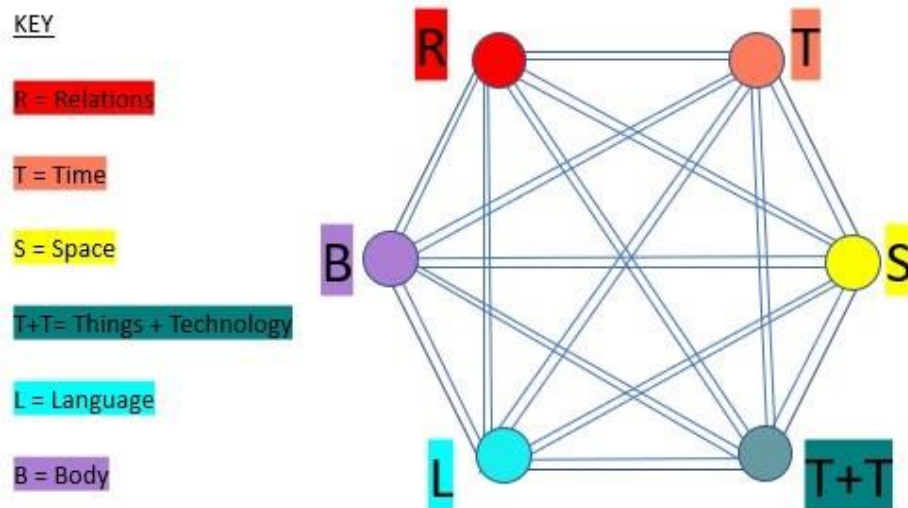
Figure 8. The lifeworld suncatcher.

The idea of the lifeworld constellations came about when mapping the actual complexity of the connections that each story existed within and between. For example, a story I presented in Chapter 4 under one particular lifeworld might have been placed under the title of Body because the strongest links belonged to that lifeworld. But that story likely also contained elements of other lifeworlds, too, such as Relations and Time. The lifeworld constellations were a naturally emerging feature that helped me visually make sense of the ways that the stories, and the themes born from those stories, connected within one's lifeworld.

Figure 9 shows a constellation stretching between the lifeworld points of R) relations, T) time, and S) space, placed over a backdrop of the lifeworld hexagon. To the right-hand side of figure 9, is an example of the same constellation, lifted from the backdrop of the hexagon, as a lifeworld constellation.
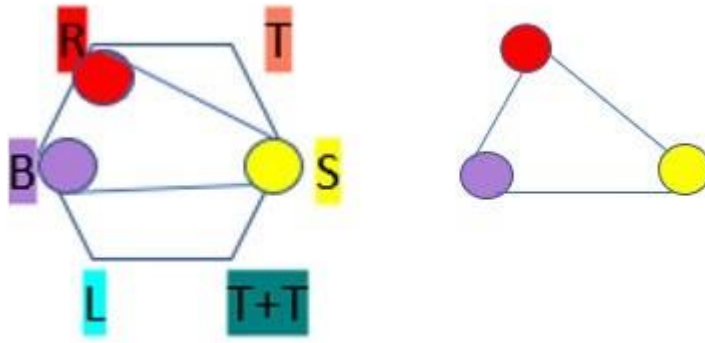
Figure 9. The lifeworld hexagon overlayed with a lifeworld constellation(right), and lifeworld constellation (left).

So, in this chapter, I not only demonstrate visually how each story from the 'Lifeworlds' chapter speaks back to each research subquestion, I additionally provide a constellation showing how each particular story is placed more specifically among all six lifeworlds, thus creating a unique lifeworld constellation to go alongside each story. Through the presentation of these constellations, my aim is to share with you the most promising path I found from the webs of experience, 'knots in the webs of experience' in hand.

5.3 Speaking back to Subquestion 1: Stories, insights and themes

5.3.1 Summary of outcomes.

Expeditioners understood and experienced changes in their WO and PC through experiences of the pace of Nicaragua, through learning to value family differently, and through playing games with language.

ICHs understood and experienced changes in their WO and PC through caring for visitors, through teaching others (in particular visitors to Costa Rica) *to* value family, safety, and luxury.

These outcomes were realised through the six lifeworlds that emerged when analysing the data. Figure 10 demonstrates visually the above summary of outcomes. In the centre circle is subquestion 1. The smaller coloured circles contain the stories that were shared in the lifeworlds chapter, which express and demonstrate the above outcomes through story form. They act as concrete examples of their lived experiences of undgergoing changes in their WO and PC. The small hexagons next to each small circle demonstrate how those stories came through the six lifeworlds, thus representing the tangled web of experience. They demonstrate the relationship that each story (or set of stories) has as it is suspended between the lifeworlds. Please note that I have presented each subquestion in this exact same format.

Figure 10 addresses subquestion one visually, which asked 'How are worldview orientations and perspective consciousness understood and experienced (through experiences on overseas youth expeditions)?'

Figure 10. Subquestion 1

5.4 Speaking back to Subquestion 2: Stories, insights, and themes
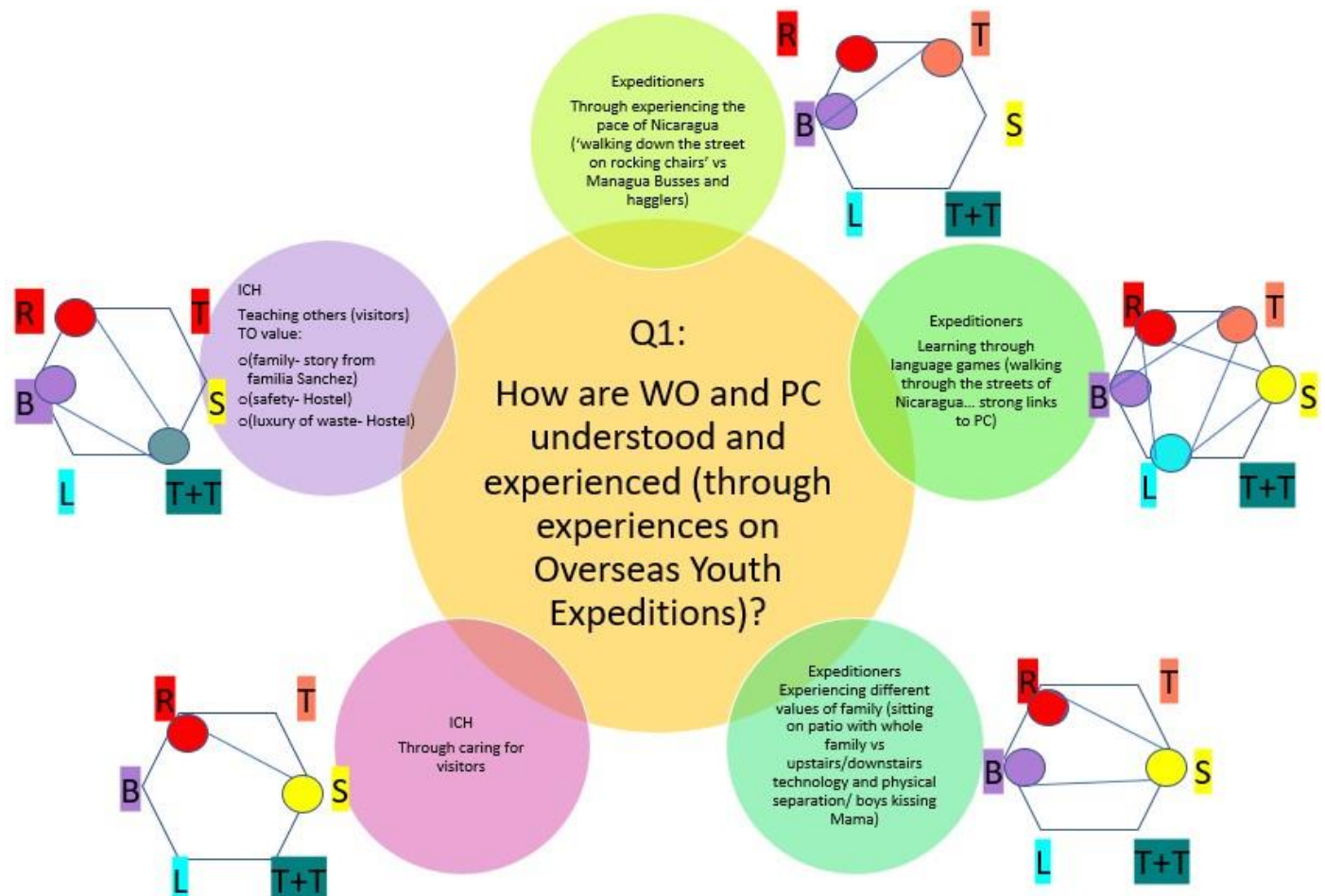
5.4.1 Summary of outcomes.

Through the lived, face-to-face, intercultural experiences on OYE, participants experienced changes in their worldviews, and developed their senses of perspective consciousness; facilitated by a deep sense of time with cultural others—where they developed an intercultural con*tact*. Specifically, the pedagogues involved in OYE further developed their pedagogical tact, as well as their intercultural tact and sensitivity. Student expeditioners also experienced significant changes in their intercultural con*tact.* These changes in WO and PC were attained through people knowledge (relational knowledge), through the opening up of minds and worldviews, and particularly through situations that relied on participants' senses of empathy. This was all developed through spending (mostly unplanned and unstructured) time with cultural Others in their respective cultural settings.

OYE participants came to understand the concept of 'pura vida' through the face-to-face time spent with Douglas and guides, and learned about and experienced Latino love through time spent with Mama Celeste. They learned to challenge their previously held values by seeing how Costa Ricans and Nicaraguans experienced what they felt was needed to be happy, and they experienced contradiction and confusion when experiencing sexism in new cultural contexts.

ICHs face-to-face intercultural experiences with Australians demonstrated through the stories of saving the dog, of giving away the bus tickets, and the Church with no willing helpers named *in the shadows*, influenced the development and shifting ICH felt when experiencing changes in their WVO and PC.

 Figure 11 addresses subquestion 2, which asked how the lived, face-to-face, intercultural experiences on OYE influence the development/shifting of WO and PC.

Q2: How do the lived, face-to-face, intercultural experiences on OYE influence the development/shifting of WVO and PC?

ICH- MISMATCH
The Church with no willing helpers
new-age imperialism (Alonzo's story, in the shadows)

Expeditioners
The personification of Pura Vida
(Douglas and Horse guy)
my tattoo, Douglas, local guides, local people

Expeditioners
Spending slow time
Learning from Ticos and Nicas on what it takes to be happy

Expeditioners
Through unplanned contact with cultural others:
Adventures on a public bus, Learning with, from local children and guides

ICH
Jose- learns about another WO –The doggo story and the ticket story

Expeditioners
Sexism (in the shadows)

Expeditioners
Learning about Latino Love from Mama Celeste, Hayley's story (use of family names rather than friends)

Figure 1. Subquestion 2

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5.5   Speaking back to Subquestion 3: Stories, insights, and themes

5.5.1   Summary of outcomes

The lived experience of shifting WO and developing a sense of PC is complex, intertwined, and web-like. It feels like practice as tact and practice as pathic knowledge. It feels like a fusion (or overlapping, or weaving) of horizons on multiple, interconnected levels. It is lived through stories as experienced and relived through the practices of story-telling and story-sharing.

OYE participants' feelings around developing cultural empathy and intercultural sensitivity towards cultural others was demonstrated in the stories revolving around the group's new attitudes towards world events, through the feelings of connection, as they began to feel a 'part of the world' community. The story of Elli's parents coming from China to Australia, the story of Lotti, her mum and the burqa, and Anni's story of the palms and the gumtrees and how she now chooses to see the world differently, and Jesse's block party just before he moves houses all act as concrete examples of their lived experiences of shifting WO and developing deeper senses of PC.

The ICH demonstrated their shifting and developing WO and senses of PC through sharing stories about learning what young people are 'actually capable of' and their experiences of seeing the expeditioners 'taking charge'. Experiential-type education is understood and experienced by ICHs as an element of Australian culture. They also shift and develop their own WO and PC through role modelling their own Catholicism. ICH share similarities with the values and responsibilities often associated with pedagogues, and experience changes in their WO and PC through their roles as both leaders and educators.

Figure 12 features subquestion 3, which asked 'what is the lived experience of shifting worldview orientations and developing a sense of perspective consciousness?'
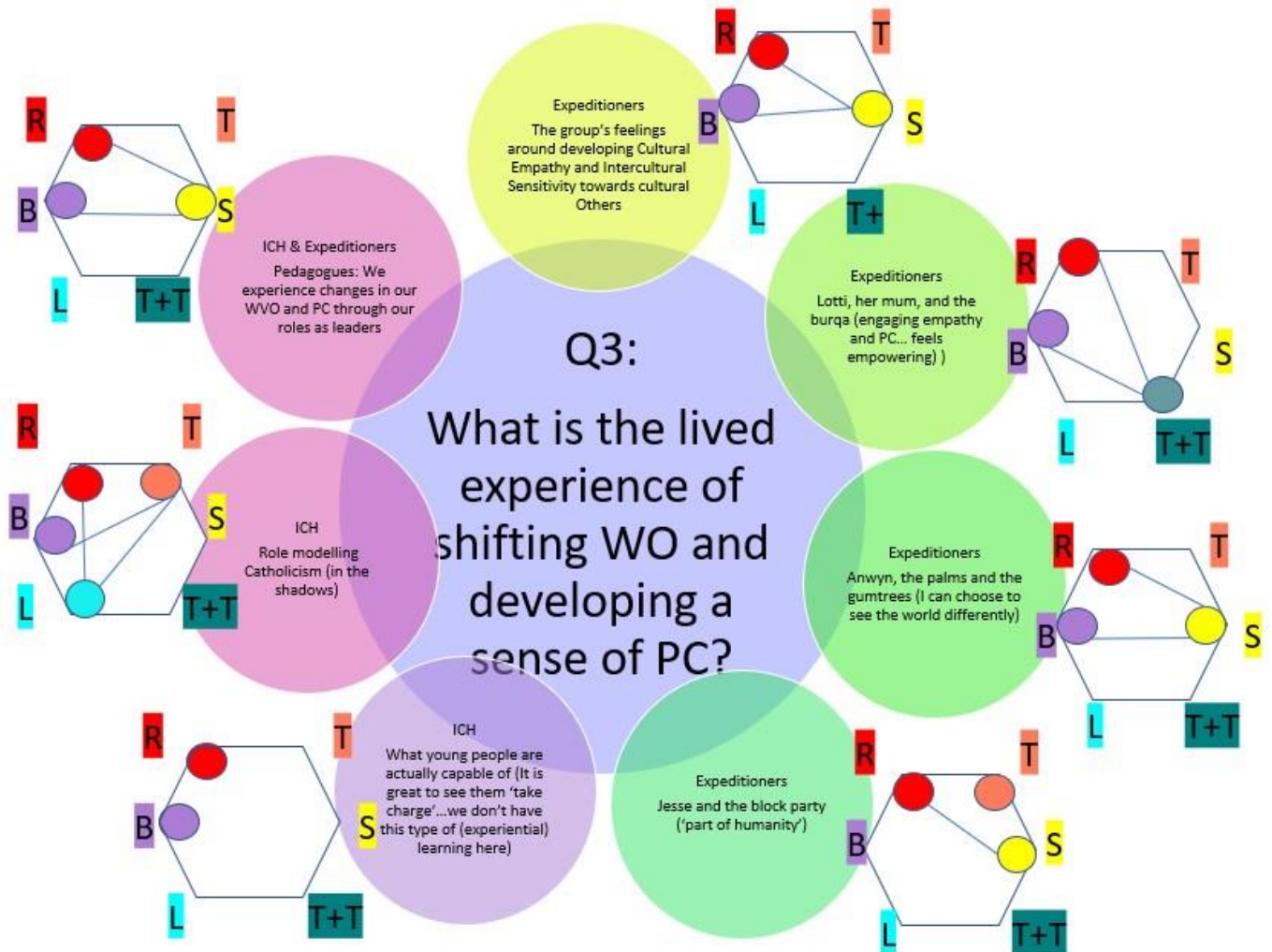
Figure 11. Subquestion 3

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5.5.2 Further discussions and reflections on the themes responding

5.5.3 to the three subquestions

In the coming sections, I interpret and discuss the key insights in relation to the thesis and wider discipline of intercultural communication, and with regard to phenomenology more broadly. At the start of this chapter, and in the previous 'Lifeworlds' chapter, I presented stories of intercultural understanding and experience as internally lived through by those involved in the study. Upon completion of Chapter 4, I began to think a little more critically about why the participants in this project, from both the OYE group and the ICH group, overwhelmingly had such positive and optimistic intercultural experiences. After all, along with many passionate and positive accounts of OYEs I had heard prior to undertaking this study, I had still heard one too many horror stories about cultural insensitivity on OYEs. I had also wondered what the ICHs were getting out of OYEs. Among the colourful and heartwarming stories in the OYE literature, a sentence written by Allison and Higgins (2002) still haunted me. With regard to OYEs, they asked, 'Are we guilty of cultural (in)sensitivity in the countries visited?' (p. 23).

In Chapter 4, I searched in part for an answer to this question, albeit from a more neutral standpoint. Instead of asking if those involved were acting in culturally (in)sensitive ways, I had asked how intercultural sensitivity (and therefore insensitivity) and changes in cultural sensitivity were personally experienced in relation to OYEs. In presenting stories of how intercultural sensitivity (and the lack of) was experienced through OYEs, I aimed to gather glimpses into OYE participants' and ICHs' experiences of WOs and PC, with stories coming together to reveal new possibilities and novel ways of thinking and acting (Crowther et al., 2017).

5.6 Two major insights of the study

Two major insights came through most strongly when asking the three subquestions. This was part of my reflective methods in action (which might also be described as my data analysis process), called research question reflection. Following Findlay & Eatough (2012), the two major insights emerged by working in a fluid and dynamic way, where I treated my understandings as emergent. As with the other outcomes of the study, I carried out the research question reflection in addition to the other reflective methods. These included thematic reflection (wholistic and selective or highlighting approach), guided existential reflection, member checks and collaborative reflective discussion, the double hermeneutic and

the hermeneutic circle of interpretation, and phenomenology *as* writing (experiential draft writing, thematic draft writing, vocative draft writing). Sense-making in this phenomenological study (particularly as it is one that covers pedagogical themes) is 'not really a matter of "naming" themes, or about how many times a certain theme occurs or is mentioned in a text or in an experiential account. Sometimes a little noticed, overlooked theme. . . may be more critical for understanding. . . more than a more commonly occurring theme. . . every theme of the phenomenon. . . can be seen as a phenomenon in itself, challenging us to reflect on its meaning' (Pols, 2019).

Through extensive engagement in these widely-practiced phenomenological processes (for example, see Miles, 2017, Wattchow (2006); van Manen, 1990; Brymer (2009); Brymer and Gray (2009), two major, overarching themes as insights stood out most clearly. These showed that participants experiences and understandings of intercultural phenomena on OYE all revolved around the notions of 1) values, and 2) belonging. These were experienced through living through the lifeworlds, therefore no lifeworld was 'dominant' or more important in the analysis. They each helped to share participants experiences through story.

5.6.1 First Major Insight: Values—How and What to Value

Valuing family was the strongest theme that came through in terms of what the OYE group learned from spending time with ICHs. This was also one of the most important areas that ICHs expressed they were attempting to teach and demonstrate to expeditioners, and they did so through role modelling their close and physically affectionate familial relationships to the participants.

Sebastian told stories about the way he (and other Latinos) display physical affection to one another and spoke about how physical affection is typically carried out by people from all different cultures. He said that he could tell, almost 100% of the time, where a guest was from just by looking at

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their physical interactions with other people. He spoke about his business partner, his aunt, and his guests; however, in sharing his stories, he stopped short of describing his relationships as friendships.

When thinking back to the OYE group's experiences, the only discussions about friendships were either directly focused on how close their own group became during the OYE or with regard to their friendships with others on Australian soil. Interestingly, the people who the OYE group and ICHs grew fond of, such as the teacher in the project community, were sometimes given familial names as terms of endearment. I imagine if a similar bond occurred in the Australian context, it would be highly unusual for a group to call someone, let alone a teacher, their mum or mother. The OYE group also shared countless stories of this familial Latino love, and these stories act as examples of their experiences of Costa Rican and Nicaraguan worldviews in action.

The teaching of how *to* value was experienced by ICHs as part of their role as pedagogues and intercultural facilitators. They role modelled their values to OYE groups. In a previous study (Warner, 2014) that investigated the lived intercultural experiences of OYE leader, OYE 'leaders use[d] role modelling to various extents to help develop culturally sensitive behaviours in their students' (p. 38). Upon reflection, ICHs Carmen and José (hiking guides and homestay hosts) and Sebastian (hostel owner) appeared to attempt to do the same in role modelling their own cultural behaviours, outwardly and openly role modelling their physical affection and close familial bonds to OYE participants. These open practices of physical affection towards family and of family love (and, in turn, ICHs' role modelling of these aspects of their cultures) are concrete examples of both expeditioners and ICHs being engaged in a simultaneous looking: On the one hand, they were looking back at the reflection of their own (home) cultures as they began to realise what they were, and on the other, they were looking forward through their new (Other) cultural perspectives.

5.6.2 Second Major Insight: Belonging—Feeling Connected to and a Valuable Part of the Wider World Community

Experiences with cultural Others, and being in another cultural environment (and facilitated by pedagogues), led participants to reflect on their own culture/s and place/s in the world, resulting in broadened horizons. Making intercultural connections and understandings with cultural Others through the OYE led to participants engaging in intercultural fusions of horizons.

The community service aspect of the expedition provided opportunities for participants to gain insight into the everyday lives of local people—spending time in their houses and working on the

community project. Here, the participants learned a lot about other ways of life and compared this to their own lives and worldviews. This led many expeditioners to generalise and empathise with other small communities in developing or overseas nations. This helped them to develop a care for distant others.

Experiences on the OYE gave participants a direct connection to the world, and travel was the link that allowed them to feel like they were a part of the world community, which helped them to develop a cultural empathy, a sense of care for close others, and a newfound care for distant others globally.

5.7   Behind the scenes: What are the conditions of these experiences?

I now consider some of the overarching external factors on OYEs (outside the individual or group) that appeared to further facilitate the arguably near-ideal conditions for increased intercultural sensitivity. To do this, I go back to the analogy introduced earlier that put forth the lifeworld suncatcher which had six points representing the six lifeworlds utilised in this study. I now ask three further questions about the conditions surrounding this suncatcher.

1.   Who is putting participants in the best position to live and view life through the suncatchers?

2.   How are the suncatchers being held?

3.   In what conditions are the suncatchers being looked through?

I now speak to each question and share my elaborations, which include some thoughts and reflections as well as further questions. These conditions, realised through phenomenological methods (as outlined in Chapter 3), emerged in response to these questions.

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5.7.1 Who is putting participants in the best position to live and view life through the suncatchers?

5.7.1.1 *Educational phenomena*

Everyone who is a part of an OYE is, to an extent, involved in orienting themselves and each other towards their suncatchers so they best capture the light of the experience, but in the case of the adults involved in experiences (including ICHs, other local people, teachers, and leaders), their personal intercultural experiences extend further to the investment of the intercultural development of the student expeditioners in their care. This reflects the insights revealed through my previous study (Warner, 2014) that investigated the lived experiences of OYE guides. Like the 2014 study, not all adults involved in OYE explicitly identify as educators, teachers, or pedagogues, yet all take on pedagogical and leadership roles when working with the young expeditioners. These pedagogues strongly influence how participants are placed in terms of their educational and intercultural experiences. In my 2014 study, I captured and presented this idea, but I did not name it. When this same phenomenon revealed itself in this study, I again turned to lived experience examples from the pedagogues. Van Manen (1986) explained that a pedagogue can be any person who cares for and is responsible for children, who understands young people, has a special interest and commitment to a child's wellbeing, and is invested in their growth into adulthood. In the 'Lifeworlds' chapter, tact and tactfulness was demonstrated through the many stories presented. Tact is listed in the MerriamWebster (n.d.) dictionary as 'a keen sense of what to do or say in order to maintain good relations with others or avoid offense' and a 'sensitive mental or aesthetic perception'. On multitudinous occasions, the pedagogues demonstrated what van Manen called 'pedagogical tact'. In this study, in particular teacher Jesse, community teacher Mama Celeste, and hiking guide Douglas, stood out for their warmth, each possessing seemingly endless amounts of pedagogical tact. Through pedagogical tact, the pedagogues were effectively setting up the student expeditioners, or getting them in the best seat (so to speak), to view and experience life through the OYE.

> Someone who carries out pedagogical tact and, for that matter, andragogical tact might be understood as having a good sense of others. Van Manen (1986) also coined the terms 'people-sense' and 'child-sense'. He chose the term people-sense as it is 'more succinct and to the point than an awkward phrase such as "being a good judge of character" or "having insight into human nature"' (p. 77).

> He extended this discussion to explain 'child-sense':

The notion of people-sense may support the proposition that the term child-sense similarly implies the ability to understand children or young people in a pedagogical manner. Thus, I coin the term child-sense to refer to the pedagogical sense (sensibility) of perceptive insights into the child's world, being, experiences, and emotions. The practice of pedagogy relies on childsense. Child-sense means sensing or knowing how young people experience things, what they think about, how they think, how they look at the world, how they act, and, most importantly, how each child is a unique person. A teacher who does not understand the inner life of a child does not know who the child is that he or she is teaching. Moreover, the concept of pedagogy not only implies this special child-sense but also includes an animating ethos. (pp. 77–78) He elaborated pedagogical tact, explaining that

teaching as pedagogical interaction with children requires not only child-sense but also a complex knowledge base, an improvisational ability, a virtue-like normativity, and an active pedagogical thoughtfulness that differs from the reflective wisdom (phronesis) of other practitioners: this is pedagogical tact. (p. 78)

Van Manen also reminded us that 'pedagogy is not found in philosophy, but like love or friendship, it is found in the experience of its presence—that is, in concrete, real life situations' (1991, p. 31).

To bring this back to the suncatcher analogy, we might begin to think of each participant as holding up their own suncatcher to the light and helping those around them to catch the best of the sunlight also. But in the case of the pedagogues, they go further in that they help everyone (especially the students and young people around them) to get into the right places so that they are positioned to catch the sun's rays within the suncatchers, enabling the brightest rainbows to come from their suncatchers, while ensuring they cast only the smallest shadows.

The 'Lifeworlds' chapter also revealed many examples of what I call 'pathic intercultural tact'. This is where participants were able to act tactfully with cultural others in intercultural situations, despite often lacking a common spoken language and specific cultural knowledges (of Others' culture/s). It is

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where individuals and groups could connect in intercultural spaces. Often, it seemed to be reached through a mixture of body language, past intercultural experiences, and intuition; this is how participants appeared to use people-sense to connect across and between (and, at times, even within) cultures.

The pedagogues involved in the OYE had a large and lasting impact on the group, particularly as they facilitated the intercultural learning of others. Yet interestingly, they also formed *part* of the expedition group, as peers. This was also a great site for learning from each of the pedagogue's perspectives, opening up opportunities for them to learn from other pedagogues and, on many occasions, from their expedition team members, as well.

5.7.2 How are the suncatchers being held?

5.7.2.1 *Experiential phenomena*

Experiential education is perhaps best understood in terms of styles, with the central tenet being that students are placed into

> different, more direct relationship with the material. Students are actively engaged—exploring things for themselves—rather than being told answers to questions. Although practitioners often cite their particular favourite outcomes . . . experiential approaches are not restricted to a specific set of goals or domains. (Chapman, McPhee, & Proudman, 2008, pp. 4–5)

Experiential education is also student centred, and the teacher or guide provides only minimal structure (Chapman, McPhee, & Proudman, 1992; Chapman et al., 2008). Experiential learning differs from experiential education, with sequential learning models, sequences, and theories being put forth to explain the phenomenon (Kraft, 1999; Wurdinger & Priest, 1999). To be clear, I am not claiming that all aspects of experiential learning or experiential education are being carried out on OYEs; rather, aspects of both were uncovered in participants' stories as experiential phenomena.

Interestingly, many of the most striking stories of participants' development and experiences of undergoing changes in their own intercultural sensitivity occurred in unstructured situations, where participants (including the educators involved) appeared to have almost stumbled upon rich learning opportunities rather than situations where learning was explicitly planned. For example, participants learned a lot through their experiences on last-minute journeys in hot, sticky, crowded public buses, where they were forced to rely on local people and sharpen their own skills to read situations and people in intercultural situations. Another example of the unplanned and unplannable moments that helped participants with their intercultural sensitivity occurred when the OYE group bonded with a special teacher, Mama Celeste, and her students in the host community. Anwyn and Mama Celeste bonded by

chance when Anwyn was overheard by Mama Celeste as she read silly pick-up lines in Spanish out loud from a phrasebook. Connections were formed through a shared sense of humour that transcended their respective cultures. These unstructured and unplanned moments on OYEs have time and time again provided quality contexts and rich opportunities for intercultural sensitivity and learning to flourish in both expeditioners and ICHs.

The experiential context of OYEs seemed to lead participants to a multitude of intercultural learning opportunities, where they were forced to use different and novel ways of knowing, understanding, and feeling. At times, this was heightened due to a lack of mutual spoken language and understanding of the different cultural norms and expectations of the Other group's culture/s.

Pathic knowledge: Situated, relational, embodied, and enactive modalities of knowing. As mentioned in relation to the educational phenomena, gut instinct, pathic knowledge, and intercultural, pedagogical, and andragogical tact were developed and relied upon by ICHs and expeditioners on many occasions to guide them safely and respectfully through intercultural situations. Although some OYE participants had learned a few basic words and phrases to communicate in Costa Rica and Nicaragua, all lacked Spanish fluency. This differs from other forms of international educational programs where participants become very familiar (if not fluent) with the language and culture of their host destination before arriving. Having very few language skills and only a small insight into the cultures and countries they would be visiting prior to arriving at their destination added to the experiential nature of the OYE and encouraged, if not forced, their hands to rely on other ways of knowing and experiencing. I summarise van Manen's (2011a) conceptions below and then discuss how they were used by participants as they experienced changes in their world orientation and PC. Van Manen (2011a) divided pathic knowing into four modalities: situated, relational, embodied, and enactive.

Embodied knowledge: From a phenomenological stance, the entire body can be understood as felt, or pathic. Embodied knowing occurs when the body automatically knows how to act in certain situations,

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without consciously thinking about a task. Some examples of embodied knowing include engaging in routines and habits. Intellectualising this might stop or slow our ability to do these things, so I took care with what I chose to draw participants' awareness to. Some aspects of intercultural sensitivity are more embodied than others, so from a data collection perspective, it was helpful to not solely rely on interviews. Watching participants interact with cultural others was of great assistance when it came to looking for examples of embodied knowledge. An example of this was when the OYE group muddled up their bus tickets, and I could watch them engaging with local people at the bus stop. OYE participants also spoke about the way they had unconsciously started to use simple greetings in Spanish language (such as *hola* and *gracias*; 'hello' and 'thank you') not only with Costa Ricans and Nicaraguans, but also with other travellers and within the expedition group.

Relational knowledge: This type of pathic knowledge is found in our relations with others. This is of particular interest in this project as intercultural experiences, by their very nature, rely on relations with cultural Others. An example of relational pathic knowledge comes from the OYE group's relationship with Mama Celeste, her community, and her students. Through developing relationships with the project host community, the expeditioners gained insights into the lives of Nicaraguan village life. Specifically, they saw how and what they valued in their lives, with the value placed on family life at the forefront of community members' lives.

Situational knowledge: Situational knowledge helps individuals to realise what they know from their interactions with the world. This extends beyond our own bodies to knowledge residing in the world around us. An example of when situational knowledge (which also intercepted with relational knowledge) was experienced on the OYE was when teacher Jesse realised that his taxi driver did not understand the notion of his map application on his phone. The knowledge was inaccessible to the taxi driver, residing in the outside world rather than within him or between the participants.

Actional knowledge: Actional knowledge can be silent, indirect, and unspoken; we uncover what we know by the things we do and how we act. An example of actional knowledge occurred when the OYE group were arriving in Costa Rica from Nicaragua. At this time, the OYE group did not understand the Costa Rican concept of *pura vida*. I caught up with them again after having experienced the essence of *pura vida* on their hike, through spending time with Douglas, the local hiking guide. After experiencing Douglas's embodiment of the concept, they understood and experienced the essence of *pura vida* in their everyday expeditionary actions and attitudes. Participants (and I, when asked by them) found it difficult to express the meaning of *pura vida* verbally, yet we were both able to understand it and

demonstrate it through our actions. This example also interacts with relational and embodied knowledges, through their interactions with Douglas and the other hiking guides.

5.7.2.2 *Deep time and expeditionary relationships*

OYEs encourage leaders and other pedagogues to 'lead from the back' and challenge students to think, plan, and look after themselves and others within their group, in contrast to a more traditional approach to education, which places the pedagogue at the front of the group to 'deliver' knowledge. This aspect of OYEs was understood by ICHs as being part of Australian educational culture. It was understood more fully only by ICHs spending extended (or what I refer to as 'deep') time with Australian expeditioners. By deep time, I mean both the extended length of time and the quality of time, where participants' learning is not overly planned, giving them more time to simply be in a place and establish more meaningful relationships with other people. ICHs interpreted the experiential nature of the Australian OYE as students 'taking charge' of their education and experience, something they did not think Costa Rican students of the same age would be capable of. The accuracy of this claim has not been investigated; however, it would be interesting to see how Costa Rican students of the same age as expeditioners and their teachers would respond to experiential programs. Unfortunately, the scope of this study did not stretch to this, but it is perhaps food for thought for future studies.

5.7.2.3 *Slow pedagogy*

Payne and Wattchow (2008, 2009) outlined slow pedagogy as an alternative approach to outdoor education that counters the more common, fast-paced approach. They described slow pedagogy as 'quite simply, taking time to pause, explore [and] discover . . . [which] can potentially offer . . . emerging discussions of place' (Payne & Wattchow, 2008, p. 28). Although developed in relation to place and to encourage place-based relationships in outdoor education, I argue that it can also be applied to culture (and for developing connections to the place of that culture on an OYE). Payne and Wattchow (2008) drew attention to some of the troubles involved in the faster paced, 'take away' culture of outdoor and

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experiential learning programs that often do not question common practices in outdoor education such as participant debriefing:

> The somewhat formulaic experiential learning cycle spins faster and faster with, we believe, a take-away learning speed that, we sense, may dismay its original author . . . The immediacy of this take-away type of learning experience jeopardizes the meaning-making of the experiencing body and undermines the slow time required for its 'storing,' and memorisation in who and what we are, and our positioning not only in relation to the spatiality of the active, perceiving and sensing body but also towards our future 'becoming' (Grosz, 2004). (Payne & Wattchow, 2008, p. 30)

They argued that slow pedagogy (also referred to as 'ecopedagogy'), on the other hand, 'allows us to pause or dwell in spaces for more than a fleeting moment and, therefore, encourages us to attach and receive meaning from that place' (Payne & Wattchow, 2009, p. 16).

Participants enacted aspects of slow pedagogy at times throughout the OYE, and this came through most powerfully in the lifeworlds of Time and Body. Through this pausing and dwelling in Central American spaces, participants learned about their new surroundings and felt the host places and cultures. This again facilitated a sense of deep time on expedition, through which they became acquainted with local customs, cultures, people, and places. There is ample room to further investigate the connection of participants to place on OYEs, and this is indeed an area of OYEs that has been underresearched to date (along with many other forms of international and intercultural forms of education and experience).

5.7.3 In what conditions are the suncatchers being looked through? Expeditionary phenomena

The expeditionary nature of the OYE provided participants with both deep time and extended time with cultural Others. Stories from the most expeditionary aspects of the OYE shared by participants highlighted the in-group bonds and relationships that participants experienced. Through these connections within the expedition team, participants often helped one another to articulate or make sense of their experiences. This was captured within the lifeworlds, uncovering themselves as they spoke together with one another, often making more sense in group and paired interviews than when they were apart in their individual interviews.

Predominantly through the lifeworld of Time, it became clearer through participants' stories that the extended time spent hiking and exploring (especially with cultural Others) allowed for much deeper connections to be formed between the OYE group and ICHs. Payne and Wattchow (2008) explained,

Despite worthwhile notions of journey and expedition, the ways in which time (and its natures) is experienced in 'short' and 'long' trips is rarely examined for the potentially rich ways it shapes the 'experience' of the outdoors, wilderness or nature. (p. 26)

Through the lifeworld stories, I further explored the relationships with cultural Others (rather than placing a greater emphasis on places or nature on OYEs, as Payne and Wattchow did) that were experienced through a deepened and stretched sense of time. Through this time, participants forged strong bonds and powerful intercultural connections with others that helped them become more interculturally sensitive and build on or gain a greater sense of PC.

Furman and Sibthorp (2011) cited the National Outdoor Leadership School NOLS founder Paul Petzoldt to add to their definition of expeditionary behaviour, stating,

Petzoldt, the founder of NOLS, explains 'Good expedition behaviour is an awareness of the relationships . . . which exist in the out-of-doors plus the motivation and character to be as concerned for others as one is for oneself (Petzoldt, 1984, p. 168). [We define expeditionary behaviour as] . . . behaviour that is performed for the primary benefit of another person during a wilderness expedition. (p. 78)

From this definition, we can assume that good intercultural expedition behaviour requires OYE group expeditioners to have as much, if not more, concern for both other expeditioners and the cultural Others with whom they interact. With this in mind, we can look back to a plethora of examples of good expeditionary behaviour displayed by both the expeditioners and the ICHs.

Expeditioners displayed this through learning which behaviours appeared to make ICHs feel happy, respected, and valued. One example of this is when the OYE group gifted a ring to Mama Celeste, and another occurred when they learned to speak some words in Spanish to express their gratitude to local people; when they realised they had taken this too far by Latino cultural standards, they stepped back and tried not to say 'gracias' so much and attempted to tactfully give thanks to their hosts in other ways, such as gestures and body language. ICHs displayed good expeditionary behaviour on many occasions, including when Douglas and Horse Guy put the wellbeing and safety of Hope and Jody above their own

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needs, effectively achieving two mountain rescues from their volcano hike. This is also another clear example of pedagogical tact in action.

5.8 Unexpected and Unanticipated Insights

5.8.1 Australian culture as experienced by ICHs

Australian culture was in part experienced by ICHs as showing a loving care towards animals (exemplified in José's story of Kirra the injured dog, and the expeditioners) as a kindness and generosity towards strangers (which was articulated by José again through the story of the OYE group giving away bus tickets at the bus station). The ICHs' experience of Australian expeditioners showing love and care towards animals on expedition reminds me of questions raised by Cousquer and Allison (2012) about an OYE leader's ethical roles and responsibilities towards the welfare of animals on expedition. This project did involve a rescue horse, but it did not answer the research questions directly; yet some of the participant stories involved animals and their welfare, and these did raise questions about cultural attitudes towards animals involved in OYEs and OYE participants' and leaders' responsibilities towards them. It was heartwarming to learn how ICHs learned about the compassion and loving care expressed towards animals by Australian groups, which added to their intercultural understanding of cultural Others. The ICHs also experienced Australian culture as expressed through a kindness and generosity towards strangers, highlighted in the story about the OYE group giving away their bus tickets to passengers travelling from the city to the coffee-growing village.

5.8.2 Intertwined understandings in the OYE's and ICH familial settings

Through the ICH and expeditioner paired and group interviews, all participants demonstrated the interrelated and entangled nature of their respective groups' understandings and shared lived experiences. This interdependence was exemplified through the ways that each group conversed and assisted one another with discussion as they talked through their ideas and articulated and expressed their prereflective accounts of experience. In all cases of paired or group interviews, participants helped one another to speak through their ideas, to ask questions, and to springboard stories off one another.

5.8.3 Lack of shared language often experienced as a positive

Overall, a lack of strong local (Spanish) language comprehension was experienced as a positive for expedition members, as well as for ICHs. OYE group members enjoyed developing other ways of understanding their hosts and relished the challenge of thinking in and learning Spanish language on their feet. Although this may not be the case for most second-language speakers around the world, they are often in a different situation in which their education, livelihood, and lifestyle are often reliant on a good comprehension, if not proficiency of a local language. For example, in the case of international students studying at New Zealand universities, proficiency of English language has been found to be one of the biggest barriers (Campbell & Li, 2008; Li, Baker, & Marshall, 2002; Ward & Masgoret, 2004). Approximately one third of international students in Ward and Masgoret's (2004) study felt that their language skills hindered them when trying to make local friends. This draws our attention to the different underlying foundations of the OYE, which sits in a different but nearby place to many other forms of international experience.

5.8.4 The 'escape' from digital technology

The notion of digital technology (and more importantly, their expeditionary experience that allowed a lack of involvement with it) featured heavily in OYE participant interviews and discussions. In particular, participants described the OYE as providing them with an 'escape' from the entrapment of social media in Australia. Although they were not truly disconnected from it, many chose not to bring phones, and only one expeditioner kept a blog on behalf of the group using a school iPad. This was necessary to keep the students' Australian families connected, and it also provided the group with an added layer of safety and security and enabled them to make online accommodation and restaurant bookings and reviews. All OYE participants spoke at some stage about their relief at being away from the constant social media updates, and many spoke of the tranquillity they felt in being away from the news cycle.

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On many occasions, OYE group members turned to local ways of physically being in space, particularly noticing the ways that family homes were set up, the activities local people took part in, and their almost complete lack of reliance on, or engagement with, digital technology and social media. This helped participants to take a 'step back' from their perspectives of their home cultures and to see these technologies and physical and technological spaces differently, where they realised the pressures they had been under. This is one example of expeditioners beginning to look at different aspects of a different cultural worldview.

5.8.5 The power of my own stories

In the early days of this research, I was unaware of the impact of sharing my own stories with participants. I did not expect these stories would be taken in by them, nor the influence they would have on their experiences. The major contribution of stories in this research is the ways they helped participants to more easily give concrete examples of lived experiences of what are otherwise so often indescribable and intangible intercultural phenomena. Story, story-sharing, and story-telling (shared both within and outside of designated interview times) became integral to the project through the natural course of getting to know the expeditioners and ICHs. By including my personal experiences, interactions, and reflections with participants through story-telling and story-sharing, I extended the thesis to include stories that would 'usually [be] left un-told from interview transcripts, research notes, and research reflections' (Wright et al., 2012, p. 41), and this allowed me to share with the reader additional layers of the participant experiences of the intercultural phenomena.

5.8.6 Conclusion to the unexpected and unanticipated insights

Although phenomenology often opens up more questions than it answers, in the preceding sections, I shared some of these questions with you and began to address them. In conversing with these questions, I attempted to clarify some of the conditions that seemed to facilitate participants' intercultural sensitivity in relation to the OYE. I realise that even this process is not immune to the opening of even further questions, but I have engaged in this process regardless, with the aim of satisfying some of the requirements of the thesis itself and to reassure the reader that I have indeed thought about some of the further questions my work has thrown out.

Facilitated by the rich educational, experiential, and expeditionary conditions and supports outlined to this point, I now move to discuss the two main themes that were revealed in the study, as participants experienced changes in their WOs and PC.

The first theme boiled down to the concept of values, where participants learned more about what and how to value through intercultural experiences on their OYE. The second theme emerged as a sense of connectedness, where participants felt connected to and a valuable part of the wider world community as a whole.

5.9 My Own Stories: Reflecting on What I Chose to Share and What I Pushed Into the Shadows

If I am completely honest with myself, and with the reader, I subconsciously and consciously curated the stories I shared with OYE students prior to and during the OYE. I must also warn the reader that this section may make for unpleasant and confronting reading. But I do think it is essential for me to share if I am to maintain authenticity in both my writing and in sharing my experiences. In my days and nights spent living and travelling in Costa Rica (and later in Nicaragua), I certainly experienced many nights and days dwelling in the shadowlands, not in terms of my mindset but rather with regard to some of the darker and more dangerous experiences I encountered in Central America . When asked by the OYE students on one of our first meetings in Australia if I thought it was a dangerous place for young Australians with little to no Spanish to travel to, I was torn. On the one hand, I did not want to scare them, yet I did not want to mislead them. I did not want these young people to fall victim to anything dangerous or overly negative that I had experienced in those same places. As a pedagogue, I cared deeply for the expeditioners. I am also incredibly fond of, and have a deep-seated respect for, the beautiful people who are the Ticos and Nicas. But as we learned from the stories of Sebastian, the Costa Rican hostel owner, Costa Rica is not a place where one can trust people easily, and safety in Costa Rica is different to our home countries and cities. I chose not to reveal everything to the young and wide-eyed OYE group prior to or during expedition. I did, however, pull teacher Jesse aside one day as the trip was nearing and mention that I had been through a lot in San José when I was 17: an attempted kidnapping, four attempted rapes, many sexual assaults, many muggings (including one when after the thief had

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stolen my bag, he pushed me in front of a bus that was hurtling straight towards me, which, thank goodness, narrowly missed me), and countless unwanted sexual advances by those who shared unbalanced power relationships with me (one example being my classroom teacher at my secondary school). As a fellow teacher whom I respected, I did not want Jesse to go in to this experience blind, yet I still held back on the dark details of these shadows.

Between my experiences with Jesse, and with the reader of these pages, I have tried to shine the brightest of lights into the dark corners of my experience, and in doing so, I am reminded to appreciate that stories, and the truth, are never fully revealed (Crowther et al., 2017) no matter the intent. Crowther et al. (2017) explained,

> As hermeneutic researchers, we enter the interview space assuming that the story shared by a participant is an account of their understanding of their experience yet acknowledging that the whole story will never be told or heard; truth is never fully revealed. Cases of exaggerating or minimizing therefore speak to what is felt as important and understood by the teller to emphasize in any given moment; how they choose to 'appear' is integral to the story. The researcher can thus never know the thinking of the participant and capture the past exactly as it happened (Koch, 1998). Nor, for that matter, can the person themselves. (p. 828)

5.10 Exploring the Shadowlands

In this part of the chapter, I take a moment to pause and think about what was not openly revealed by participants, what was left unsaid, what remains, or what was perhaps 'pushed into the shadows'. I use the terms 'into the shadows' and 'shadowlands' to describe the ways that participants, both ICHs and expeditioners, tended to brush over or suppress certain negative experiences or stories involving cultural Others or the Other's culture, rather than choosing to focus or dwell on them. There was only one time when a participant was explicit with me about what lay in the shadows, and this is the account given by Alonzo, where he told the story about the Church with no willing helpers. I begin this section with Alonzo's story and then discuss some of the more hidden terrain of the shadowlands.

The Church with no willing helpers: A story of new-age imperialism (Alonzo's story)

Religion was the area with the least overlap between the expedition team's and ICHs' understandings. ICHs constantly referred to their Catholicism, but OYE group members almost never mentioned this as an important aspect of the ICHs worldviews.

Alonzo's story exemplifies his experiences of this contemporary guise of imperialism that many OYE groups from Australia, New Zealand, and the United Kingdom had displayed through their attitudes and actions on the OYEs he had been a part of. When listening to Alonzo's story, we can appreciate that

through countless OYE groups' decisions not to partake in any activities or projects involved with the Catholic Church, many expeditioners demonstrated cultural insensitivity towards their ICHs and host communities.

Despite this certainly lying in the shadows, Spence (2017, citing her earlier work from 2001) conceded that there is still a

> potential for understandings to develop through contact with difference . . . If emphasis is placed on understanding the relationship between agreement and conflict when interpreting meaning, there is an increased possibility that future understandings will surpass those of the present. (p. 838)

In response to Spence's (2017) wisdom, I continue to investigate with efforts to uncover how and where the agreements and conflicts lurk in the shadowlands below the suncatchers.

Contradictory and confusing: Experiencing sexism in new cultural contexts

Uncomfortable cultural experiences (namely, sexism and misogyny) experienced by some of the female OYE members were skipped over by a number of expeditioners, but then quickly brushed away out of sight. When I tried to tease these stories out further, participants found it difficult or simply did not wish to further discuss their interpretations of these experiences. Because there are different cultural norms in different countries, it is not to say that these norms are acceptable for anyone involved, and this makes it a tricky space to navigate for both participants and researchers, especially when focused on intercultural sensitivity. Jesse, the male teacher of the OYE, spoke briefly with me about his students' experiences of these darker aspects of living and travelling through foreign cultures. Even as an experienced teacher and OYE group member, he felt unequipped to challenge the host culture's norms from within that cultural context. Reflecting on his students' lives in Australia, he explained that most of his students had been raised with strong feminist values. Yet he felt he could not do anything but empathise with the girls and reiterate the point that within the context of the visited culture, things were

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different there. He suggested that OYE group members might wish to put their energies into fighting against gender (and related) issues in their home culture, rather than impose their own ideals upon the host culture they were visiting, expecting the Other culture to change under their (foreign) values. Tarc (2018) provided further insight when discussing similar issues faced in the related fields of international mindedness in international school environments. It is easy to see how his ideas also apply to intercultural sensitivity in the case of OYEs:

> The capacity to see modes of exclusion in action or to hear them as disclosure is also linked with one's [international mindedness], in terms of one's experientially built-up interpretive register and positionality with relations to power . . . I am suggesting that these experientially felt cultural dynamics, conflicts, and relations might be pedagogically engaged—that international school actors might learn international mindedness *from* their participation and positionality with and against the hidden curriculum. (p. 495, emphasis in original)

Therefore, we must listen carefully not only to the young expeditioners' experiences, but also to the pedagogically engaged actors involved in OYEs. We also need to investigate the hidden curriculum of OYEs and uncover how this is enacted and experienced by those involved in OYEs. Although detailed work in these areas is beyond the scope of this study, I have begun to consider elements of the messaging from within OYEs that might be considered as hidden curriculum.

Conclusion to Part 1

Where Chapter 4 'showed' what was found in the study in the form of stories, this chapter begins to 'tell' the reader more explicitly what was found. First, it did this by visually linking the lifeworld stories to the research subquestions. It then took the key themes, insights, and ideas that came through the stories and teased them apart. Continuing to rely upon hermeneutic phenomenology to investigate lived experiences of undergoing changes in WOs and PC then helped reveal the key themes of values and connectedness.

I hope that in reading this chapter so far, it is now clearer to see the much greater complexities involved in experiences of intercultural sensitivity than contemporary intercultural theory has yet accounted for or explored. I hope that I have shown that in embracing an alternative methodological stance (to that which is usually adopted with regard to intercultural theory), I have been able to investigate aspects of intercultural theory more fully because different methodological stances have the ability to ask different types of questions. My selected methodological stance has allowed the process of grasping deeper to uncover more about the pathic and experiential aspects of interculturality, and stretches even further to reveal what is coming in the following sections. With this in mind, I now move

to Part 2 of this chapter, in which I investigate the lived experiences of intercultural phenomena of interest in novel and unveiling ways.

5.11 Part 2: Conversing Directly With the Guiding Research Question

In the second half of this chapter, visual representations are again used to represent insights and to investigate the ways they revealed themselves. This leads into more theoretical discussions that aim to converse with and address the guiding research question. I invite you to take out both of your lifeworld suncatchers for this chapter and place them in your hands.

In moving from the responses to the three subquestions in Part 1 of this chapter towards responding to the guiding research question, we understand the questions in relation to one another, thus once more enacting the whole to the parts and the parts to the whole. The Gadamerian concept of the hermeneutic circle of interpretation continues.

5.12 Conversing with the guiding research question

Hans-Georg Gadamer was the first to write about the philosophical concept of the fusion of horizons. Misgeld, Nicholson, Schmidt, and Reuss (1992) described Gadamer's concept as the way we gain understandings of the things that are remote to our home culture. Spence (2017) added to the discussion when describing the fusion of horizons as a 'metaphor for understanding' (p. 838), citing Gadamer directly and explaining that the phrase refers to the

> coming together of differing vantage points . . . What eventuates is a broader and more complex, multifaceted, understanding. Moreover, because horizons are essentially open, the fusion is ongoing. When one enters into a dialogue with another person and is then carried further by the dialogue, it is not only the will of the individual person . . . that is determinative. Rather, the law of

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the subject matter is at issue in the dialogue and elicits statements and counter-statements, and in the end plays them into each other (Gadamer, 1996, p. 347) and thus, those who understand a text . . . not only project themselves in an effort of understanding toward a significance, but acquire through understanding a new liberty of the mind. (Gadamer, 1979, as cited in Spence, 2017, p. 838)

When thinking about the context of this project in regard to this enlightenment from Gadamer, we might truly begin to think of language not in terms of 'Spanish' or 'English' but in terms of communication across cultures. Please keep this notion of the fusion of horizons in mind when reading the remainder of this chapter.

Remaining open to further questions, and following a felt sense of what needed to occur next in this chapter, I refined my attention to thinking about and listening to how the text spoke (Crowther et al., 2017; Smythe et al., 2008, p. 1389). The text did speak, and I listened as carefully as I could. Through this process, it became clear to me that the reply to the guiding research question required a creative and pathic response rather than a purely academic one. After all, going into a hermeneutic phenomenological project with a flexible approach towards methods is necessary, so that the 'possibilities of how meaning and understanding evolve as stories are heard, read and re-read, shared, and explored' (Crowther et al., 2017, p. 829).

Next, I share with you a poetic response to the guiding research question that asked, 'What is the experience of developing worldview orientations and perspective consciousness through overseas youth expeditions?'

5.12.1.1 *Suncatchers: A poem*

Gaze into your suncatcher, hold it up to the light,

Now look through its facets, embracing your sight,

Notice light bending, reflecting back at you,

Distorting images, rearranging, it is true,

Twist it and turn it, and hold it to dangle,

Notice its beauty, each colour, each angle

A glimmer, a secret, for those who may listen,

Are found when one looks to, that which does glisten,

Through reading and drawing a story or rhyme,

I try to communicate all of the time,

Using images and words, summoning all of my senses,

If this suncatcher's one's worldview, then what are the consequences?

Now I look at the suncatcher, thinking 'if this is my view, then what now exactly, am I looking through it to?

How does one understand, Other ways of life?

And how is this done sensitively, without hitting strife? How do I begin see in this way? And with what such device?'

It strikes me, eureka! I need to look twice!

Take out both suncatchers, hold them both oh so tight,

And play with them, look through them, contemplate their light.

Now look through your first suncatcher, and hold out the other,

Follow me as I realise, I look through mine, to that of another,

And this poem is my personal way of conceptualising,

Its essence, its character, without jeopardising,

The experience of others, of this intercultural phenomenon,

PC, a new understanding, a new a metaphor to take on

I hope that it is now, even easier to agree,

That this experience, isn't really, just about you and me,

Those involved in this project, are invested and real,

Inviting us in to their lives openly, to share what they feel

The first steps were in realising, their suncatchers existed,

Next, they noticed the distortion, and how everything twisted,

And framed all they saw, all they knew and encountered,

Their changes in understandings, for this, they had not pre-accounted,

Then some struck the realisation, that Other suncatchers were around,

That their ways of looking at the world, were just one of many to be found Away from the rainbows, the rebounding of light,

Many began to appreciate, their culturally impacted sight,

Although it was often difficult, to completely expose,

The layers of their own cultures, and how of this all arose,

Importantly, they understood, that in taking a big step back,

From their own sun-caught views, from everything that was reflected back

They now saw how Other suncatchers, bend the light oh quite differently,

Turning white light into rainbows, beautifully, brilliantly,

Distracted by the colours, the new rainbows, the new suncatchers,

Not looking down to investigate, the shadows the floor catches,

Swept into the darkness, and out of plain sight,

Lay the shady and undesirable, the bats in the night

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The harmful, the dangerous, the subtle feeling of unease,

The scary, the oppressive, the distasteful realities,

The fact that both suncatchers, also produce dark shadows below,

Was not something anyone wanted to dwell on, 'Oh dear, oh no!'

The unseen, the unheard, the untouched, left unaddressed,

The uncomfortable vibes, when the felt was repressed

The shiny, the glistening, and novel, I insist,

Cannot be without shadows, unless it ceases to exist!

Where there is light, there is darkness, for that's what's occurred,

Pushing the undesirable into the shadows, here it seems, is preferred,

There are other things, that like to lurk, down below in those shadows,

Like those not so easily touched, or felt, or exposed

Including unconscious bias, and removing our suncatcher completely,

To see what's there before us, although not so discretely,

Learning what is hidden in the darkness, might really help us,

To see ourselves reflected in our suncatchers, to learn how that impacts us,

We need to acknowledge, that not all of this here was possible,

Yet participants' lived experiences, were still quite phenomenal.

Although I have chosen not to interpret this poem or discuss its meaning in an attempt to let this interpretation speak for itself, I will still outline how, when, and where I wrote it. To produce this poem, I

engaged in experiential draft writing, thematic draft writing, and vocative draft writing (as outlined in Chapter 3). I wrote it in the final stages of my project as a reflection of the stories shared in the 'Lifeworlds' chapter. All the ideas presented in the poem had been swirling around in my mind for months, but I could not put them into words because I was at home caring for my two preschoolaged children due to the effects of Covid-19. It was only upon my return to the quiet and solitary space of my office that I was able to engage in the draft writing to write the poem. This echoed a long pregnancy, with a difficult but fast labour, and helped me as the researcher to come closer to the experience of intercultural sensitivity itself.

5.13 A Visual Representation of the Lived Experience of Gaining a Deeper Sense of Perspective Consciousness and Reaching a Rich Worldview Orientation

I now move to address the guiding research question by presenting a series of visual representations to demonstrate the process of bringing to light participants' experiences of undergoing changes in their intercultural sensitivity through their lifeworld suncatchers and lifeworld constellations. Crucially, through the process of drawing, I have attempted to simplify rather than complicate my response.

In considering the novel ways that I present the 'answers' to the research questions in this chapter, I was both reminded and reassured by Crotty (1998), who stated,

> What counts at this point is not how well or how poorly researchers write but how faithfully they describe the phenomenon as they see it (and inevitably, interpret it). What is required at this point is not literary talent but fertile imagination—the ability to see things differently. (p. 208)

I now begin presenting my drawings (visual communications) and notes that help me to explain them.

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The first diagram (see Figure 13) is an example of what a perfect, direct, intercultural fusion of horizons, spanning between the respective lifeworlds of two individuals (who in this case are from different cultural backgrounds) would look like. Between these lifeworld points, fusions of horizons span directly between the two lifeworld suncatchers and their respective lifeworld points as mutual understandings form. Please note that I did not find intercultural understandings occurring in such a neat manner at any time in the project. Rather, I include this visual aid to demonstrate what very neat fusions of horizons might look like, before I attempt to represent what actually occurred in intercultural experiences as lived and shared between two different lifeworld suncatchers.
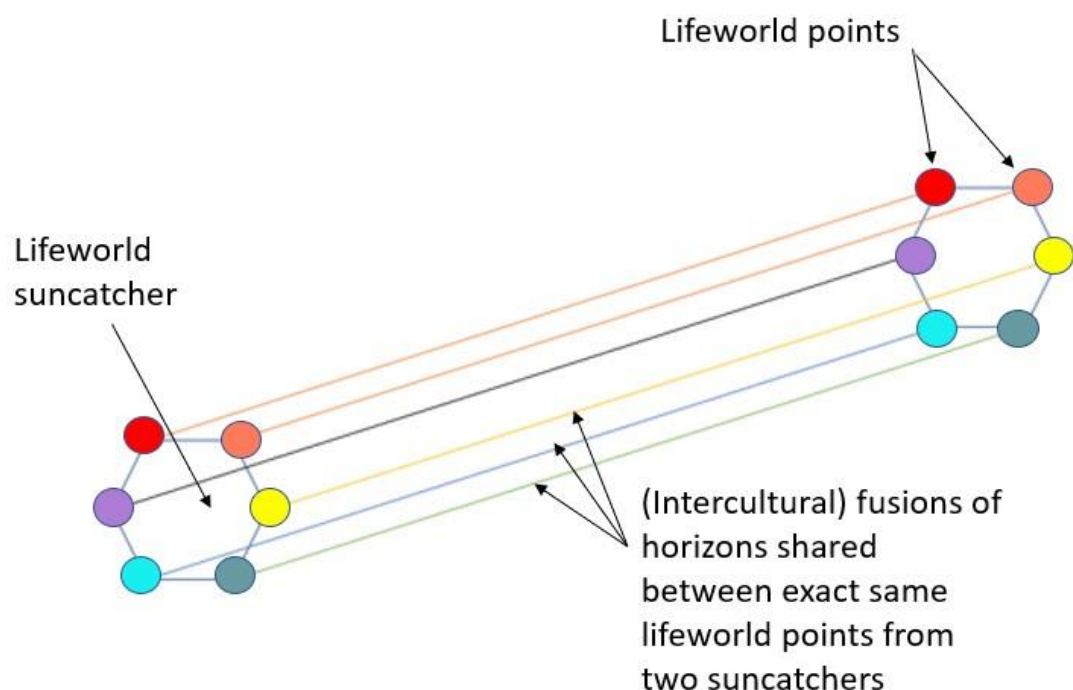
Figure 12. An example of a lifeworld-to-lifeworld fusion of horizons.

If we are still thinking about the ways one person begins to develop a sense of PC, but has not yet begun the attempt to look through another's worldview, the experience might look more like the next diagram (see Figure 14). Notice the lifeworld constellation is represented only on one side, as this example prioritises one person's intercultural experience over the Other's. Intercultural thinking is occurring as the participant has an awareness of the cultural Other's worldview suncatcher as they look to it, but they are not yet trying to step away from their own suncatcher and look through the Other's.
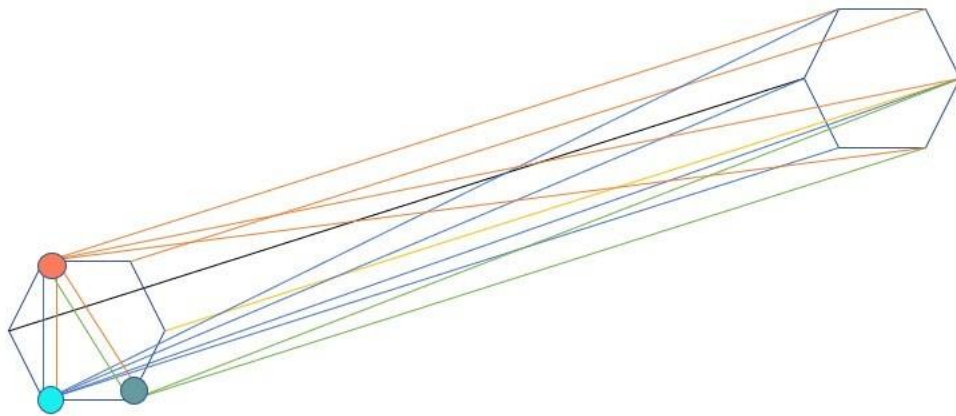
Figure 13. One-way intercultural understanding of another culture

As this project investigated the experiences of multiple people from multiple cultures, I now go back to consider how more than one worldview constellation lines up, misses, or overlaps and weaves to connect to another's worldview.

Figure 15 exemplifies an intercultural overlapping of horizons stemming from two sets of suncatchers and intercultural constellations. This represents the intercultural experiences from the perspectives of two different worldview suncatchers.

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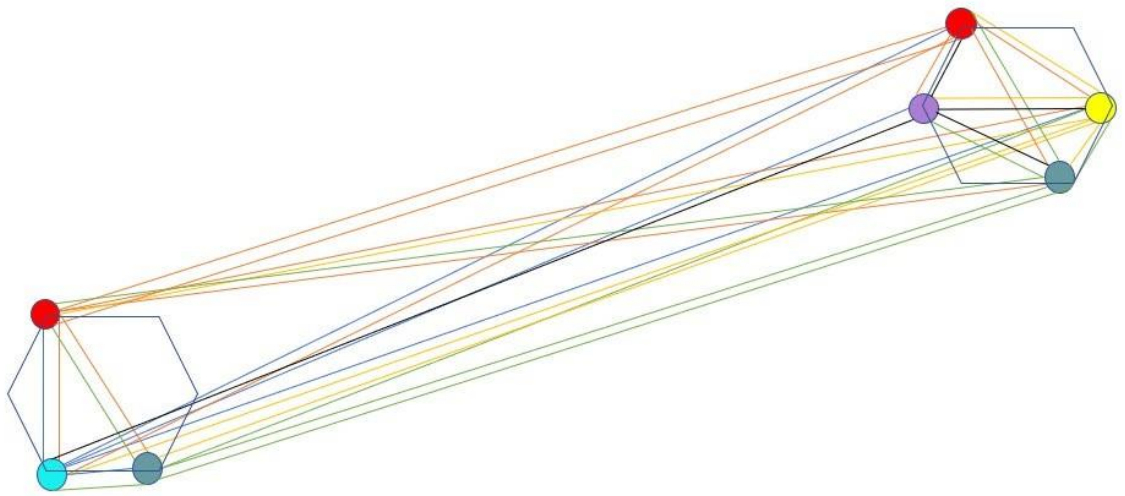
Figure 14. Intercultural overlapping of horizons: two sets of suncatchers and constellations

Figure 16 shows the same constellations but with their suncatchers rendered invisible. I also provide this image to show the constellations and the intercultural overlapping/braiding of horizons more clearly.
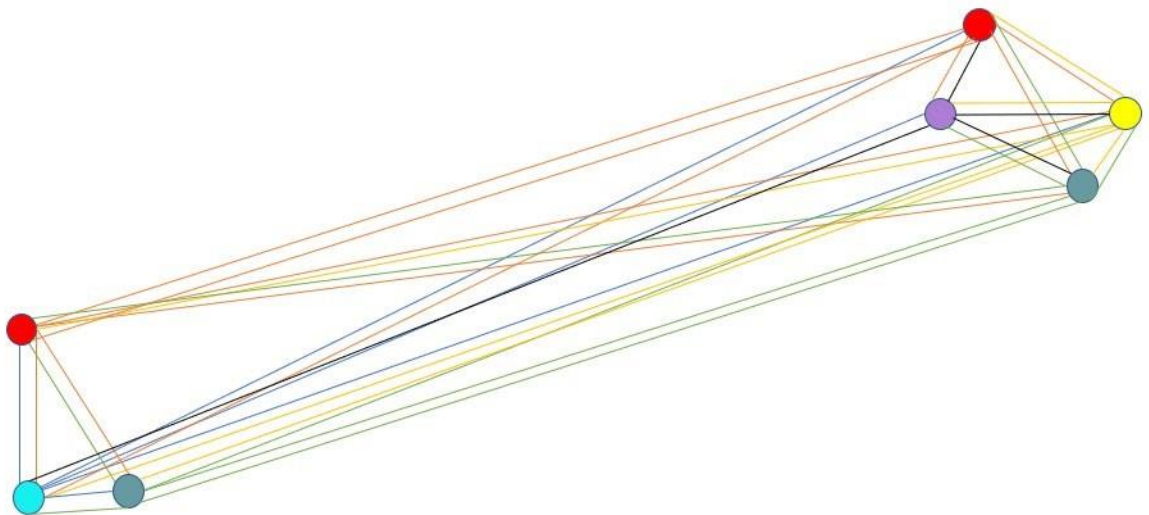
Figure 15. Constellations with suncatchers removed (to more clearly see the intercultural braiding of horizons).

When participants were experiencing changes in their PC, and reaching greater intercultural sensitivity through their WOs, they were not only realising that Other suncatchers exist, but they were trying to see through the Other's suncatcher. The participants with particularly profound experiences of intercultural sensitivity were stepping away from their own suncatchers to look through the Other's (see Figure 17).
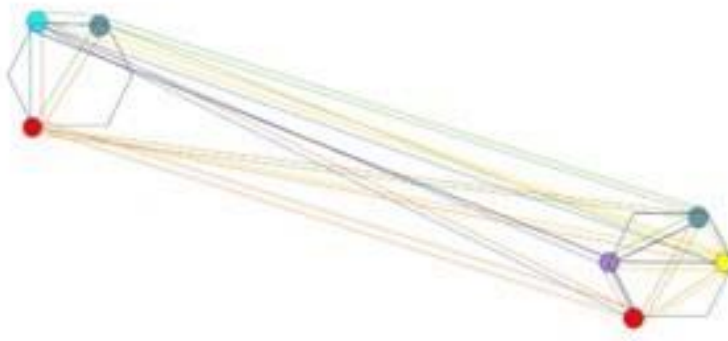
Figure 16. Looking from the other side of experience. Stepping away from one's own suncatcher to look through another's.

This is my attempt at visually representing the ways I tried to untangle the knots in the webs of experience through engaging in guided existential reflection. This series of images represents just one example of my understanding of how one intercultural moment may have been shared between two participants holding different cultural worldviews, as they became more culturally sensitive.

5.13.1 Discussing the Concepts in the Images in More Detail

Figure 18 shows two lifeworld suncatchers, overlayed with their web of experience which has been spun between their two respective lifeworld constellations.

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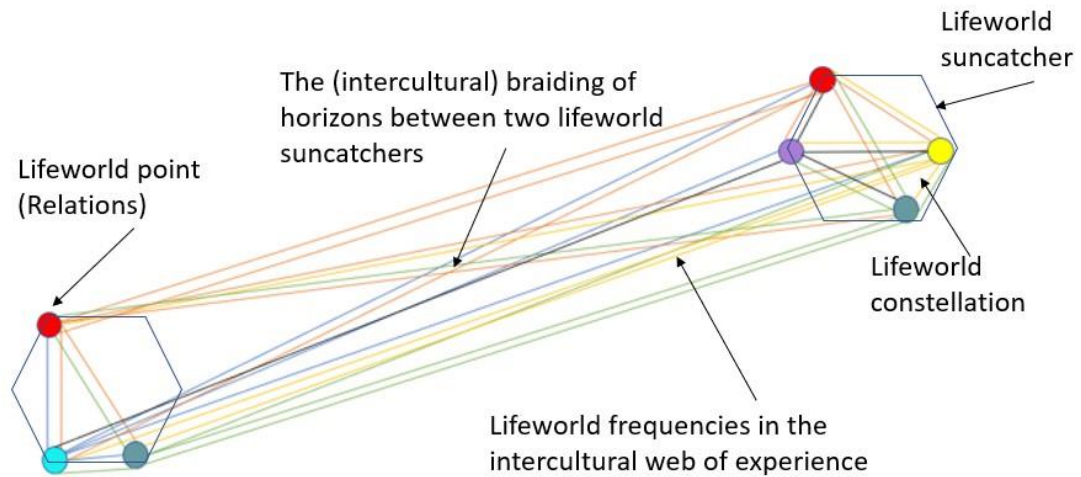
Figure 17. Two lifeworld constellations of two lived experience stories between two people: a moment in time.

Look to the next visual diagram (see Figure 19) and notice the two suncatchers. Now look at the lifeworld suncatchers and their constellations in relation to one another. The two suncatchers can be seen as belonging to 'person left' (looking through one cultural worldview) and 'person right' (looking through another cultural worldview). Person left's lifeworld constellation reveals that an insight (likely shared through story) occurred between person left's lifeworlds of Relations, Language, and Things and Technology. Next, if we look to the green lifeworld point (Things and Technology), we can see that two green lines are beaming out of it, connecting them to the other green lifeworld point within their own lifeworld suncatcher. There are three coloured dots in this constellation that are doing the same thing. This is the lifeworld constellation that makes up the main lifeworlds experienced in this insight.

If we hone in on the beams of colour coming from person left's Relations lifeworld point, we see two red beams connecting directly to participant right's lifeworld point of Relations also. This appears to be a direct fusion of horizons, where an intercultural fusion of horizons has been reached between two of the same lifeworlds.

If you hold one suncatcher on top of the other and look through it, there is minimum distortion. Now, gradually pull them away from each other, keeping them aligned as best you can. Turn one of your suncatchers ever so slightly. What do you see? Like a kaleidoscope, it creates beautiful patterns of light and colour; however, it is rather difficult to make sense of the information, let alone articulate one's lived experience of it.

Rather than focusing on these rarer, direct fusions of horizons between the same lifeworlds, within the examples shared in this thesis is the idea that fusions are forever crossing and overlapping, weaving together, rather than fusing in a permanent sense. This might be more of what van Manen (2011e, para 2) was touching on when describing themes as 'knots in the webs of our experiences'.

For example, the blue point of person left's Language lifeworld point, in addition to connecting within its own suncatcher constellation, goes on to connect to person right's lifeworld points of Relations, Body, and Space. So, although these are not fusions shared directly between participants right and left, they are still sharing understandings or experiences between their respective lifeworld constellations that reside within their suncatchers, and therefore represent the complexity of participants' intercultural experiences, stories, and understandings. I have visualised these 'overlappings' or crossings between participants left and right as revealing themselves in the forms of the beautiful rainbows and reflections that occur when we look through the suncatchers. These rainbows and reflections appear within the suncatchers and externally to their surroundings. Emerging from within the lifeworlds, every lived intercultural experience adds another thread or beam of colour to each lifeworld suncatcher. As it becomes more complex with added lifeworlds and colours, it, too, becomes ever more beautiful.

5.13.2 One-Way Beams and Limitations

What you cannot see here are the many insights into intercultural phenomena that came from one lifeworld constellation but which shot off into the distance, missing the Other's suncatcher and constellation completely. There are a variety of reasons as to why this may have occurred. First, I did not have the pleasure of meeting some of the important Nicaraguans and Costa Rican people the expeditioners spoke about, including Mama Celeste, Douglas, or Horse Guy. I did meet the sister expedition group before the OYE; however, I did not get to speak with them after they spent time hiking and living with José, Carmen, and their family. It would have been wonderful to chat to this OYE group and hear their experience of the stories of Kirra the dog, and José and his family. Perhaps if I had had the

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opportunity to spend more time in Costa Rica and Nicaragua speaking with the same people each group spent time with, I would have been able to visually represent even more direct, complex fusions of horizons between suncatchers. Further limitations include my Spanish language articulation and comprehension. After all, my Spanish language is only *de la calle* (of the street), according to my darling second host mother. Perhaps I would have been able to engage on a deeper level with the Spanish language speakers during interviews if my language was more eloquent, thus revealing more of their lived experiences. Then again, speaking *Espanol de la calle* may have helped reveal my status as part insider to the ICHs. As spoken about throughout this thesis, my interpretation of phenomena is just that. I cannot interpret everything that was touched upon in the interviews and encounters with participants, and this is why I outlined the creative, interpretive process I went through in order to select the stories and share my insights. Last, not all lived experiences revealed themselves in this study. For every story that participants shared in the project, and for every moment I took notice of, there were a thousand more bubbling under the surface. Crowther et al. (2017) directed our attention to this:

Hermeneutic phenomenologists thus find themselves amid the murky middle of existential experience where the best they can do is faithfully use data in a way that shows readers/listeners what has caught their attention and provoked further thinking. The intention in hermeneutic phenomenology is not to provide the definitive description of experience or the final interpretation of being at birth, or being challenged about an approach to research, or being taken from one's home. It points to the meaningful possibilities that surface from stories of those experiences. (p. 833)

Consequently, as researchers, we must realise that the task of capturing, interpreting, and representing all that exists in relation to our study is an impossible assignment. I do, however, equally give thanks to the fact that I was spoilt with the participants I worked with, all of whom were incredibly open and engaged in the project. The trust they gave allowed me to engage in the process of speaking back to the research questions, allowing me to participate in theoretical and nontheoretical reflections of the project much more easily.

This brings me back to the concept I began to raise: the misalignments coming from each lifeworld. These occurred when a lived experience of an intercultural phenomenon was either not experienced or simply not noted by the Other party. Although these insights and experiences did not align, they were not all cast into the shadowlands. Some simply did not align. Perhaps with further interviews, conversations, and observations, they may have revealed themselves, and more alignments could have been drawn.

However, the experiences that did dwell in the shadows were particularly interesting because they seemed to lurk there for many reasons. For example, almost all ICHs expressed more religiocentric

worldviews, or at least made multiple religious references during casual discussions with me or in interviews. Some spoke in depth about the ways they tried to role model Catholicism and family closeness to OYE group members. Group members spoke in depth about the ways they experienced and understood the different ways family relations worked in ICH communities. With regard to ICHs' other point of Catholicism being central to their Costa Rican identities, OYE group members made almost no reference to Nicaraguans or Costa Ricans in regard to religion or spirituality. Jesse the teacher once noted it briefly, but in other interviews, no one discussed or reflected on the religious aspects of ICH communities or lives they encountered.

Some ICHs spoke of this explicitly, expressing their dismay that OYE group members from countries including Australia typically did not engage in community service that included involvement from the Catholic Church because they felt uncomfortable doing so. In some expeditioners' eyes, the act of ignoring or sweeping away of parts of Central American culture was experienced as a contemporary incarnation of cultural imperialism on the part of expeditioners and other international visitors.

Examples like the above play out inside and outside the suncatchers and their constellations. They come out of one suncatcher but miss the Other's suncatcher completely. They appear as a reflection back to themselves, not getting through to the Other, or if they get there, they are deflected and swept into the shadows below the suncatchers where they do not need to be thought about, seen, or heard (see Figure 19).

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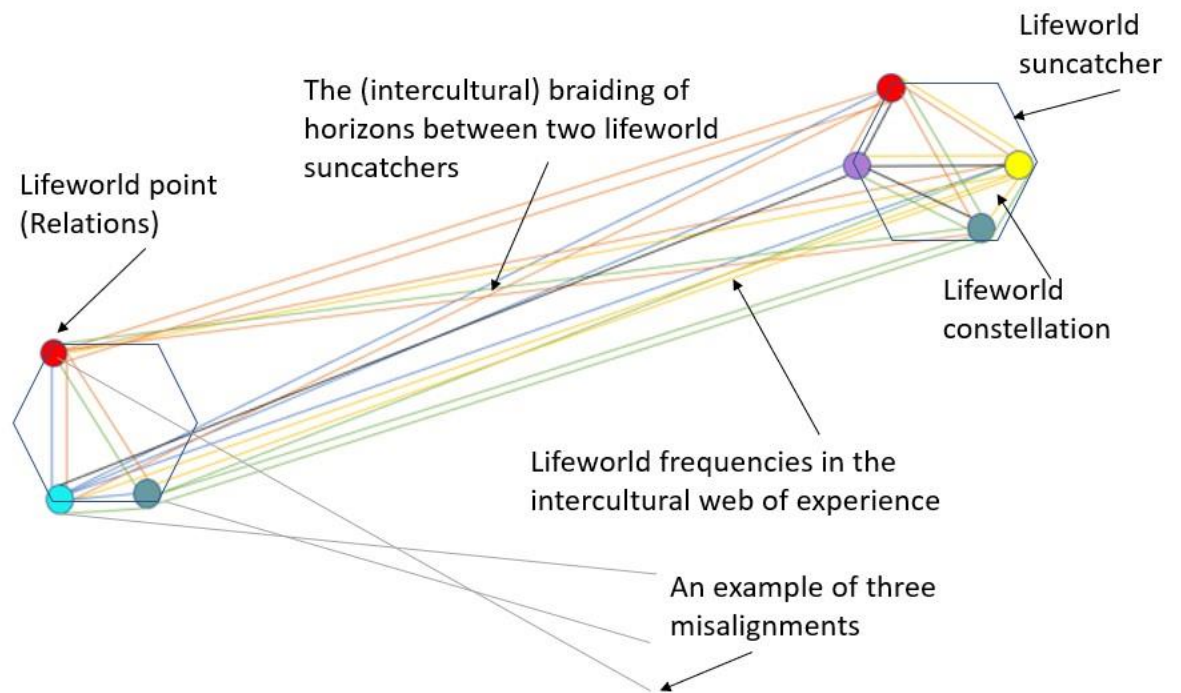
Figure 18. A misalignment included in the two lifeworld constellations.

The insights reside within the shared intercultural web of experience in the forms of reflections, rainbows, and light (participants' lived experiences, as shared through stories). Outside the suncatchers' webs are the rainbows (the insights from the study) that exist in the forms of rainbows, light, and shadows (see Figure 20).
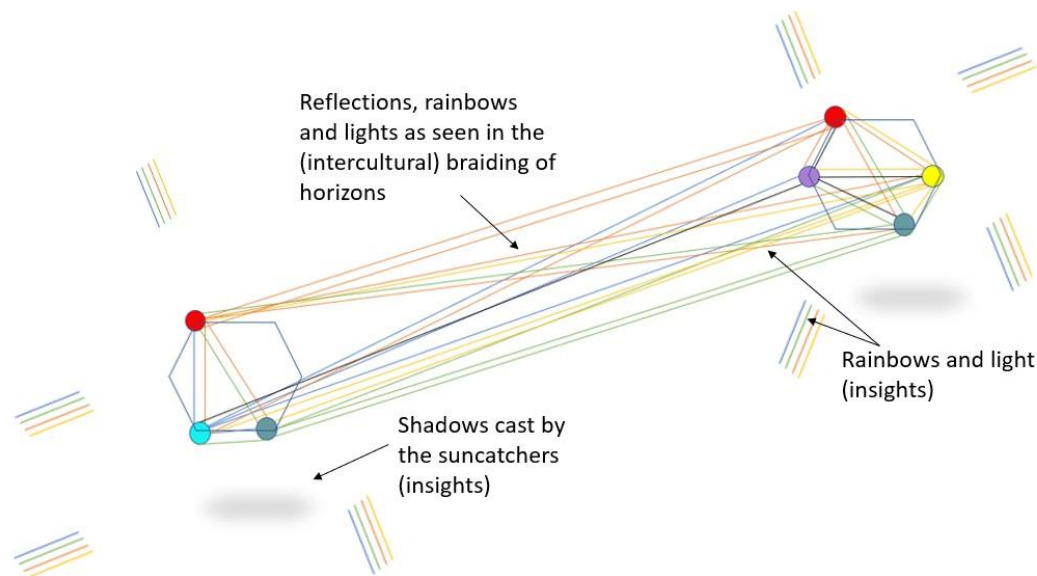
Figure 19. A visual representation of the experience of PC in this project, adding the insights (rainbows and shadows).

It is important to remain cognisant that in sharing these visual examples of the intercultural lifeworld suncatchers sharing fusions of horizons, I am only considering one lived experience story from two participants. I have only provided examples thus far of one lived experience at a time, as I am attempting to remain clear. What is crucial to understand, however, is that the intercultural experiences that occurred through the OYE happened frequently and emerged as much more complex than this singular episode I have represented here. To demonstrate the entanglement of intercultural experience as it actually appears, I now include an example of two stories that occurred between two people of different worldviews. Keep in mind this becomes more and more knotted and tangled as lived experiences are added.

5.13.3 Spinning, Swaying suncatchers

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The images I have presented of the suncatchers (and constellations) to this point have appeared seemingly at a stagnant moment in time, with relationships between them also frozen. Yet this is not how I intend them to be understood. We must instead imagine them as hanging freely from two fishing lines or strings, moving, swinging, and turning as they are blown around by the winds of lived experience. We might think about these crossings of experience and understanding in relation to the residing place of the 'knots' or themes in the webs of intercultural and expeditionary experience. We can reimagine them as constantly lapping and weaving or braiding into one another's paths and continually changing, only momentarily experiencing direct fusions between, rather than of, horizons.

Although fleeting and constantly evolving, these moments taught participants about their own and Other's values, including how and what they should or can value, and they had doors open up for them, inviting them to connect to the world community and identify as valuable parts of humanity and the wider world community as a whole.

Figure 21 shows what often happens if you hold both suncatchers up by their fishing wires; they spin and sway. This movement represents the experiential, and uncontrollable elements of intercultural experience.
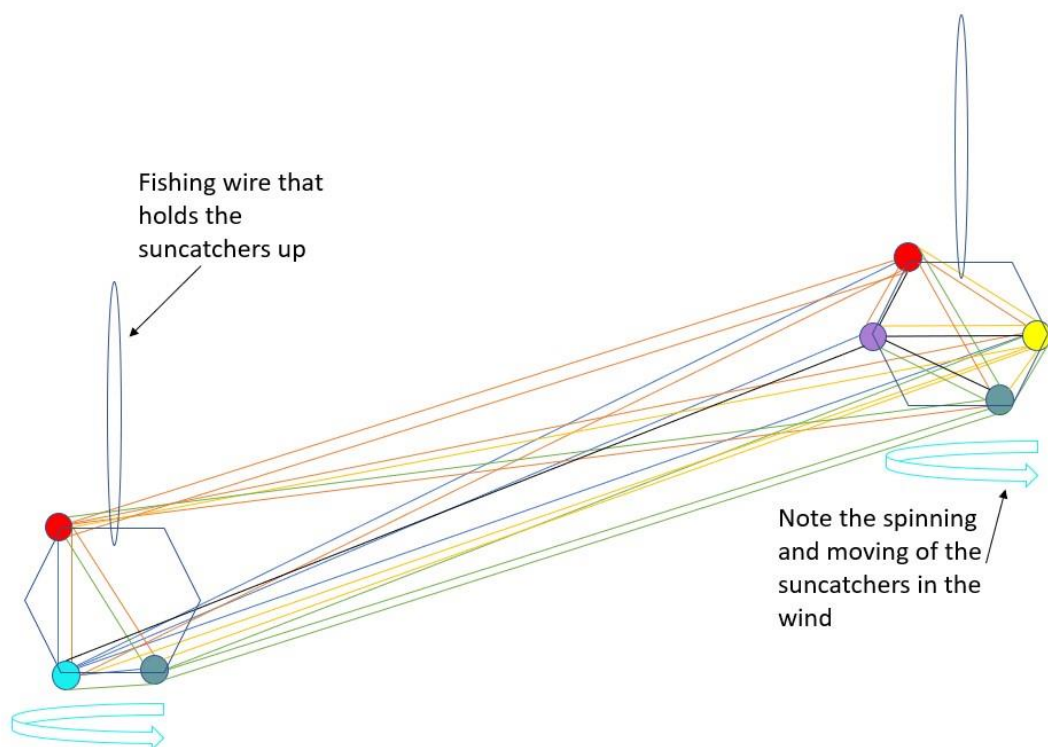
Figure 20. Fishing wire holding up the suncatchers, and the spinning of suncatchers in the winds of experience.

With the image of gently spinning suncatchers in mind, I close the chapter with some notes and a story about my experience of touching and reaching the gaze.

5.14 My Experience of Writing the Thesis: Soaring to Great Heights to Experience Untouchable Rainbows

In coming to the end of my doctoral studies, things began to fall into place. The meaning of the project, the stories, the people, the themes that had emerged and continued to flow. Things became clearer. Yet each attempt to express these meanings in academic language somehow fell short of the phenomena. Then one night, as I drove my kids around the long, empty, winding roads that hug the coastline of my home town, I found myself reliving the experience of the rainbow at sunset in the coffee-growing village south of the city in Costa Rica. I remembered the old man laughing at my partner because he did not understand a word of Spanish. I found myself in a daze, where my memories and imagination intertwined. Instead of walking along the hilly path that led us up and down, up and down, before eventually returning us to our homestay, I found myself walking towards the rainbow. I was so high up in the sky that I was able to look down upon the rainbow, which appeared as a perfect circle. 'How did I not see this before?' I thought. In that moment, it became so clear to me as all the participants' stories joined together to tell the tale of intercultural sensitivity. A rainbow, of course, is a perfect circle, but from the land where we usually reside, we are only able to see the arc because the rest of the shape is below our eye level. Soaring from great heights, however, it was possible to see the gaze, to appreciate the whole rainbow in all of its beauty. Yet in trying to touch the rainbow, I found that there was 'no-thing' to touch (van Manen, 2011h):

> The researcher/writer is someone who studies and practices writing in the hope to make something clear. Of course, a reluctant writer may need encouragement. And pedagogical encouragement by a teacher sometimes has to make false promises. Promises of a clear view, a sharp hearing. Indeed, there is a strange contradiction at work in helping others write. Every now

and then he or she may find an updraft and suddenly soar, reaching the perspective of the gaze. Phenomenologically this could be described as really 'seeing' something. Really being in touch with something. One experiences a sensation of something intuited. Further encouragement is no longer needed. In fact, external encouragement may now be brushed off, dismissed. Something strange now animates the writing: desire.

To write is to be driven by desire. So, perhaps, in a moment of desire one has become a writer, propelled to traverse the space of the text in search for another updraft—the perspective of the gaze. But it is then, and only then, that the true nature of writing may reveal itself: this is not a perspective at all. There is no-thing to see. (paras. 1–2)

As I made my way closer to the rainbow, it disappeared. Each time I tried to articulate this whole, this circular rainbow in writing, it slipped away, escaping my pen and my fingertips as I attempted to write about it. Van Manen (2011h) continued,

What happens [next] is that one realizes that there was no soaring height to reach from which things could be seen in Heideggerian brightness. One aimed for the light of insight, but one ends up facing the darkness of the night. The intimation of the gaze only yielded something unintimatable, ineffable. Perhaps, in a sensation of being surrounded by transcendence one was caught confusedly in a downward movement plunging into the Orphean depths of desire. So the original motivation to write was based on a false promise. But it was a promise that needed to be believed in, for the sake of being brought to the edge, where one may take off, on an unfulfillable (perhaps) but fine flight to finally write. One becomes a true seeker of meaning. (paras. 1–2)

In this downward spiral, I find myself plummeting towards the earth. I crash hard into the earth, alongside the once perfectly infinite and circular rainbow, smashing down onto my worldly memories of the rolling hills. I look up, and the rainbow has gone, and the sun has sunk even further behind the hills of coffee. I look around; the rainbow has smashed into millions of pieces. Beautiful, glittering refractions of rainbow light cover the hills. All that remains, all that has survived our worldly form, are our experiences. I realise that this is the closest we can get to touching our experiences, to experiencing the gaze, the rainbow and refractions again playing out the endless cycle of the whole and the parts in the context of the hermeneutic circle. We are fortunate to learn that our suncatchers project little rainbows, and our experience and understanding are deepened even further as we also face the shadows. This shattering of colourful light represents lived experiences, our stories, and they are still as beautiful as a circular rainbow, albeit appearing in different ways. Through sharing our stories with one another, we can see, feel, and imagine what it is like to experience changes in the way one sees and understands the world, and when shared with Others in positive ways, our rainbows only become bigger and brighter.

5.15 Chapter Conclusion

Looking at worldview orientations and perspective consciousness through a strong hermeneutic phenomenological lens in this chapter revealed aspects of intercultural phenomena that have not been the focus of past studies or extensive discussions in the field of intercultural communication, and also add new knowledge to existing literature on OYEs and intercultural experiences more generally. This chapter confirmed that this project is perhaps most novel in its use of hermeneutic phenomenology, including drawings, poetry, and personal experiences from the researcher to consider how changes in intercultural sensitivity are actually felt, lived through, and experienced by key actors involved in OYEs.

In this chapter, I tried to reach the end of phenomenological reflection, which aims to build a personal and formative knowledge of phenomena as experienced (van Manen, 2011b, para 3).

Nielsen (2000) touched on a similar notion of lived experience, finding that

> since the essences of . . . social phenomena often reside in experiential, abstract and immaterial spheres of 'knowing', the way we present such research findings to the outsider might be deepened by using creative writing that reverberates the phenomenon, rather than, or in addition to, simply using traditional reporting, residing largely in conceptualisation and 'facts'. (p. 9)

6 Conclusions

In this concluding chapter, I fully and clearly show the outcomes and implications of this research. In true form, this chapter makes full use of the openness that hermeneutic phenomenology encourages, so that I can conclude by working with data in progressive ways (Crowther, Smythe, & Spence, 2014). In doing so, I open with the guiding research question and the three subsidiary questions.

The aim of the research was quite simple. I wanted to understand what it felt like for participants to live through changes in their intercultural sensitivity, with a particular focus on their experiences of WOs and senses of PC.

In this chapter I will explain how it was through the educational, experiential and expeditionary aspects of OYE that participants lived through changes in their WO and PC. Through the six lifeworlds of Time, Space, Things and Technology, Language, Body and Relations, I will discuss how participants shared stories of theirs lived experiences of undergoing changes in the ways they saw the world.

I will then explain how the participants experienced changes in their WO and senses of PC through two major insights; 1) through the exploration of values, and 2) through developing a sense of belonging and feeling a sense of connection to the wider world community.

In this chapter, after restating the research questions, I will discuss the outcomes of the study, before outlining the significance of the study, and highlighting my contribution to knowledge. I shall also reflect upon how some of the key issues raised in the introduction and literature review chapters unfolded through the study, and consider some of the methodological implications and contributions to educational fields of study. I will also discuss the shortcomings of the project and, throughout the chapter, I suggest future directions for research, by including a range of additional visual communications that may be applicable, and are adaptable within education, intercultural studies, phenomenology, and wider fields of study.

I present the remainder of the chapter by means of both written discussion and visual communication, with the aim of giving key take-away messages from the project that are both explicit and concise.

6.1 Research Questions

Figure 22 shows the overarching research question in yellow, and the 3 subsidiary research questions in light red, pink and purple, that were created at the beginning of the project in order to help answer the guiding, or overarching research question in detail.
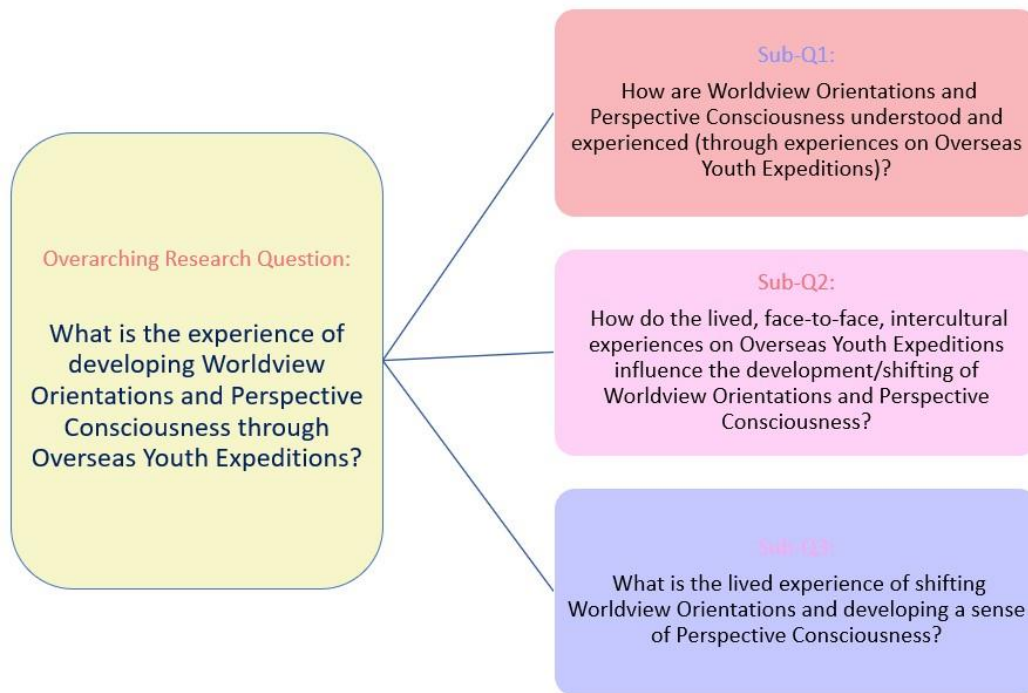

Figure 21. The research questions.

6.2 Outcomes of Study

I now wish to discuss some of the finer details on the outcomes of the study that could not be uncovered through the visuals thus far.

There were a number of factors around intercultural experience that played significant roles in the development of intercultural sensitivity and learning of those involved in this research. These included the time spent on the program and the quality and amount of contact with people from the host cultures (Dwyer, 2004; Medina-López-Portillo, 2004). One of the strongest outcomes of this study showed that when programs are facilitated with optimal conditions (with the educational, experiential, and expeditionary aspects all working together to encourage participants' development of intercultural sensitivity), they may offer individuals from different cultures genuine opportunities to live and work alongside each other, meaning that all those involved are allowed a unique vantage point from which to look through one another's perspectives and experiences (Crabtree, 1998).

Participants' experiences revealed the OYE as a valuable way to critically reflect upon and reconsider their own values, through glimpsing into Other ways of being and knowing (demonstrated metaphorically as looking through anOther's suncatcher).

As Allison and Von Wald (2010) noted, people involved in OYE often have opportunities to

consider what it might be like to live in a very different place from home . . . examining the behaviours, beliefs and values of local people. Participants and leaders can examine taken-forgranted assumptions about their own values and beliefs, which can, in turn, inform their own attitudes and behaviours. (p. 226)

Further, intercultural competence, which relates closely to intercultural sensitivity, can be challenged, facilitated, and developed both for and by those engaging pedagogically within the context of OYEs (Tozer, Fazey, & Fazey, 2007). OYE leaders (which I extend to include all pedagogical leaders, including teachers and ICHs) can also have a large impact on team morale, where they are in a unique position to motivate the team and set the tone of an expedition (Saunders, 2004). The educational and pedagogical aspects of programs would be an interesting direction in which to take future research.

Through carrying out this project, I have added to the conversation around how OYEs are placed to develop intercultural sensitivity. I tried to do this by providing examples of how the conditions for encouraging intercultural sensitivity might work through these three aspects of programs: the educational, expeditionary, and experiential.

6.2.1 Specifically relating to educational components of OYEs

I wish to discuss the implications for educators. In this project, the OYE provided participants with rich opportunities for intercultural encounters, and this in part appears to be due to the particularly well-equipped educational environments surrounding this program (articulated in Chapter 5, through the educational, experiential, and expeditionary conditions surrounding the OYE in this study). So for similar phenomena to flourish into new intercultural understandings, these ideas need further investigation into how the educational aspects of similar programs might support, frame, facilitate, and interpret intercultural experiences (through the guiding hands of official and unofficial educational supports involved in OYEs).

Formally in this project, the pedagogues involved in the program included the two Australian teachers and the English leader of the expedition. Informally, but I suggest crucially for the OYE group in this study at least, this also included ICHs, who experienced their roles in relation to OYE groups as pedagogues, guides, and ambassadors of local culture. ICHs also learned from all other parties involved in programs.

ICHs learned from, though, and about Australian (and other foreign) culture/s by spending time with OYE groups. The extended deep and quality time that OYE groups and ICHs (and indeed I) were able to spend with one another demonstrated a unique advantage of OYEs in their ability to facilitate intercultural understanding for many who are involved with their programs.

Last, investigating the hidden curricula of OYEs could be another insightful area to research.

Some of the points below (borrowed from related fields of education) might be a good starting point.

Also necessary for leaders is an epistemic commitment to develop and enhance understandings of the larger relations and to take these into account in navigating cultural politics and opening up the hidden curricula to reflection . . . Leaders especially ought to be vigilant in examining and working with and against the implicit and hidden curricula if they genuinely believe in the idealism found in their mission and strategic statements . . . and other progressive value orientations. School leaders and educators must strive to be internationally minded—institutionally and personally self-reflexive, critically minded (cognizant of power dynamics and micropolitics), interculturally aware, etc.—on how international and less-savory forms of mindedness manifest in their [domains]. (Tarc, 2018, pp. 495–496)

6.2.2 How my findings fit into the existing empirical work on OYE, and other related intercultural experiences

In this section of the conclusion, I use three previous studies (that enquired into OYE or related intercultural experiences) borrowed straight from the literature review section in chapter two, as examples of how the current study not only resonates with or against current research on OYE and intercultural topics, but also covers fundamental differences in what and how it explores intercultural phenomena. Examples of studies come from Allison et al. (2011), Green et al. (2011) and Takano (2010), and were selected from the fields of OYE, service-learning and expeditionary research.

In 2018, Allison et al. published a three-year study on the value of participating in expeditions run by the British Exploring Society, which highlighted that some expeditioners experienced reverse culture shock when returning to their pre-expedition lives, sometimes even experiencing depression and isolation. They drew attention to the lack of clarity around the best methodology in which to undertake empirical work on OYE, as well as how data might best be collected, and the timing of data collection. For example, Allison et al. (2011)'s study into the value of expeditions for young people, although concerned more broadly with similar themes as the present study (the personal development of young people involved in OYE), inquired into very different aspects of similar-length expeditionary experience (including mental toughness, leadership, coping, and passion/perseverance towards goals in the distant future, which were used to represent the notions of personal and social development).

Green et al.'s (2011) study enquired into the effects of a service learning program undertaken by U.S. medical and nursing students in Honduras, Central America. Comparing Green et al.'s (2011) study to the present study, acts as an example of how the present study covers new spaces, differing in its fundamental question type and content. Like many intercultural studies to date, Green et al. (2011) aimed to measure human experience. Comprised of a mix of cross-sectional analysis and surveys, it is focused on measuring outcomes via questionnaires (for example, it uses Northhouse's (2009) leadership skills questionnaire, Duckworth & Quinn's (2009) Grit Scale, and Clogh et al.'s (2002) MT-18

questionnaire), and in doing so, asks valid, but fundamentally different, types of questions of intercultural experience

In 2010, Takano researched the impact of expeditions on Japanese participants who had taken part in an overseas expedition 20 years in the past. 99% of respondents rated their expedition experience 20 years earlier as significant in their lives, and 96% added that their experiences had influenced their present selves. Findings also suggest that the vast majority of participants perceived their participation in the overseas experience to be an incredibly important event in their lives, and 20 years later the experience was still affecting the way they lived. These findings resonate with the essence of this studies findings, in that the expeditioners appeared to be significantly changed, although how this experience will have impacted their lives 20 years post-expedition is yet to be known.

Although some of the themed outcomes of the above studies do resonate with some of the outcomes of the present study, this study provides insights into the ways the participants actually experienced these themes, rather than simply listing them as themes, and gave examples by the way of stories, that gave insight into how these changes in understanding came about, and were actually felt by participants.

For example, developing a sense of PC was described as similar to participants picking up their own suncatcher (realising their own worldview), and trying to look through another's suncatcher (another's worldview) to see another way of seeing and understanding the world. Participants realised their ability to see another's worldview (suncatcher) was distorted by their own worldview (suncatcher). Some even tried to put their own worldview aside, or step back from their own worldview, to clearly see that of another's, which acted as a metaphor for participants developing their senses of PC.

WO were experienced as changed after taking part in the OYE. WO were expanded in complex and non-linear ways, challenging the status quo of popular intercultural measures that claim intercultural development as linear and progressive. These are just some examples of the ways that phenomenology

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allows for richer and more in-depth insights into lived experience, and contributes to knowledge around intercultural sensitivity on OYE.

However, as demonstrated when discussing other papers (eg. See discussion regarding Allison et al., 2011) which looked similar to this study on OYE on the surface, the types of questions asked were not similar to the questions this study asks, and therefore does not align as closely as may first seem. Green et al.'s (2011) study aimed to determine the effect of the service learning experience, and although it included aspects of a qualitative study (including interview discussions held with four participants), there was a strong focus on quantitative data, where participants completed an assessment questionnaire on cultural competence using an assessment instrument. One example of how and where the undertones of the study that contrast those of the present study is provided when discussing the researchers influence on the data. The fact that the interviewer held previously established relationships with the participants, was viewed as a major potential flaw to the study, with fears around the idea that the researcher may have influenced participant responses being reported. In its very essence, this consideration is in stark contrast to the foundation of the phenomenological approach I have embodied in this research. The interpretivist framework on which the present study is based, poses that so long as the researcher acknowledges significant relationships and preunderstandings, trying to make the researcher distant or objective in the research process is both impossible and undesirable (Hatch, 2002). This in-part, is why I have claimed that the present study is covering new ground in terms of what it uncovered; specifically investigating the lived experiences of individuals involved in OYE, as they underwent changes in the ways they oriented towards their worldviews, and began to develop, or further develop a sense that other people see and experience the world in ways very different to their own.

This study responds in part, to the methodological concerns raised by Allison et al. (2011), in offering an example of what might be found in implementing a phenomenological lens an alternative methodology to other methodologies that have been used within past studies on OYE.

With regard to some of the ethical concerns raised by Allison and Higgins (2002) who queried, 'are we guilty of cultural (in)sensitivity in the countries visited?' (p. 23), this study explored the lived experiences of cultural sensitivity through involvement with OYE from a variety of viewpoints (including student and teacher expedtioners, an OYE leader, and a variety of ICH). It sought not to answer the question of whether or not those involved were indeed 'guilty' of cultural insensitivity, rather it explored possible experiences of others with regard to their lived experiences of cultural sensitivity, as they may be the experience of others. Neubauer et al. (2019) put this much more eloquently than I do, stating that

Despite the fact that humans are one of few animals who can learn from the experiences of others, we are often loath to do so. Perhaps this is because we assume that similar circumstances could never befall us. Perhaps this is because we assume that, if placed in the same situation, we would make wiser decisions. Perhaps it is because we assume the subjective experience of an individual is not as reliably informative as objective data collected from external reality. Regardless of the assumptions grounding this apprehension, it is essential for scholars to learn from the experiences of others. In fact, it is a foundational premise of research. . . Such detailed study often requires understanding the experiences of others so that we can glean new insights about a particular phenomenon.

This study builds on works by prolific authors in the OYE space, including Allison, Stott, Beames, and others whose work relates to OYE and related concepts, in that it gives examples of what it feels like for individuals involved in OYE to live through (sometimes majorly significant, and sometimes small) changes in the ways they see and experience the world, impacting their worldviews and identities.

Through educational, experiential and expeditionary aspects of OYE, participants in this study experienced changes in their WO and senses of PC through themes revolving around the two major insights of 'values' and 'belonging'.

Firstly, participants learned about their own lifeworlds, and those of others, through the deep exploration of their own, and other's values. Additionally, through the notion of teaching and learning *what*, as well as *how* to value, the Australians in this study learned directly from the face-to-face conversations, and experiences spent in deep time and space with Costa Rican and Nicaraguan people. Though perhaps to a lesser extent, the Costa Ricans involved in this study learned with and from the Australians, benefiting from exploring their own and others' values deeply.

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The second major insight in this study revolved around the notion of belonging. I found that in the case of this study, the OYE provided ripe grounds to develop a sense of belonging and feeling a sense of connection to the wider world community. Participants gained newfound respect and empathy for second-language speakers, new arrivals and immigrants in Australia. Participants reported and demonstrated empathy and newfound connection with cultural others, and distant others, as well as connecting to and empathising with distant cultural others on the news, and felt a new sense of belonging to the wider world community.

These findings add to current literature on OYE, demonstrating participants are getting much more out of (both in positive and potentially negative terms) OYE than has previously been captured. Being an exploratory study, it has uncovered numerous themes (including feelings of belonging and the experience of starting to feel like part of the wider world community) that may have otherwise gone unnoticed or uncaptured in other studies. I hope this study provides inspiration for others to further explore these topics, and hope it gives additional attention to some of the more pathic dimensions of intercultural experience.

6.2.3   Reflection on specific outcomes of study: A focus on practice as pathic knowledge and practice as tact, and further implications for intercultural theory

As outlined in the introduction and literature review (Chapters 1 and 2), the majority of literature considering OYEs has followed the trend of focusing on participant outcomes. No large body of work has looked beyond this to consider others involved in OYEs, and nor has there been a significant focus on how participants engage in or experience the intercultural aspect of OYEs.

Guided by van Manen's (2011d) hermeneutic phenomenology, an alternative way of looking at OYEs was offered. Van Manen suggested that a 'phenomenological understanding is not primarily gnostic, cognitive, intellectual, technical but rather it is pathic, that means situated, relational, embodied, enactive' (para. 1).

Through engaging in a variety of phenomenological methods (as outlined in the methods, Chapter 3), the many aspects of intercultural sensitivity that are pathically (rather than cognitively) realised were revealed. For example, participants' lived experiences revealed a plethora of concrete examples of intercultural sensitivity that were felt through their bodies rather than experienced through academic

thought. Two such ways these were experienced were through 'gut feelings' (in forms of pathic knowing) and 'just knowing' what the cultural Other was feeling (practice as tactful intercultural relations).

Pathic knowing is sensed, felt, or embodied. In this sense, it differs to cognitive insights that may be articulated more easily. In the 'Lifeworlds' chapter (Chapter 4), there are multitudinous examples of participants struggling to express these experiences prereflectively. Yet through interpersonal communications (either being helped by their fellow expeditioners or through conversing with me as researcher) or by simply allowing participants time without pressure to express their experiences, participants were often eventually able to give words to many parts of their experiences.

Participants experienced tact as part of their development of intercultural sensitivity. Van Manen (2011e) described tact as 'a particular sensitivity and sensitiveness to situations, and how to behave in them, but for which we cannot find any knowledge from general principles' (para. 1). The crucial point of this statement is that it puts phenomenology in stark opposition to many popular contemporary intercultural theories and even challenges many of the assumptions on which they are based (such as the generally predictable patterns or linear stages that people are assumed to go through, as demonstrated, for example, by the DMIS). A large portion of intercultural theory also assumes that in learning particular skill sets (such as the behavioural and cognitive aspects of intercultural communication), one becomes increasingly able to navigate intercultural situations, thus gaining greater intercultural sensitivity. This project, on the other hand, used phenomenology to inquire into the more affective dimensions of intercultural communication, where tact emerged as a part of the experience of becoming more interculturally sensitive. Van Manen (2011i) presented tact as an alternative to this often-contended space between theory and practice, explaining,

Tact can neither be reduced to some kind of intellectual knowledge base nor to some set of skills that mediates between theory and practice. Rather, tact possesses its own epistemological structure that

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manifests itself first of all as a certain kind of acting: an active intentional consciousness of thoughtful human interaction. (para. 5)

As tactfulness can be understood as a 'sensitiveness' to situations, in the case of this project, an intercultural tact was experienced as participants underwent changes to their WOs, thus becoming more interculturally sensitive. With this in mind, it is interesting to note how the various dimensions of the DMIS (which are essentially rules) were unable to cover many of the qualities of participants' experiences of living through changes in their understandings.

Recommendations specific to the insights presented in this study are to further investigate the themes of values and belonging as related to intercultural sensitivity. The idea that participants were not just learning *what* to value but also that they were also learning *how* to value was an interesting point that could be inquired into in future research.

Teacher Jesse additionally proved rich with pedagogical tact for his students. Much more work could be done that investigates the influence of the teachers involved in OYEs, their pedagogical tact, and other related experiences.

Participant experiences of pathic knowing in the intercultural space should also be extended, particularly with regard to OYEs and contexts where second-language speakers navigate intercultural situations.

The idea of ICHs teaching expeditioners about local ways of knowing and being would be another interesting path to take. For example, in this study I showed how Douglas (and his colleagues) embodied the concept of *pura vida*, and Mama Celeste enacted Latino family love. This is something that could be explored across an array of different cultural contexts and for OYEs and related programs.

6.3 Significance of Study

First, this study is significant in its approach towards learning more about experiences of intercultural phenomena. Looking at worldview orientations and PC through a strong phenomenological lens revealed aspects of these phenomena that have not been the focus of past studies. This included looking deeply into participants' lived experiences of developing WO and building senses of PC. Traditional intercultural theory (eg. Bennett 1986; 1993; 2004; 2013; Hammer et al., 2003; Van der Zee & Van Oudenhoven, 2001) has not yet investigated experiences of such phenomena, and the literature and studies on OYEs and related expeditons (including Allison (2000); Allison & Beames, (2020); Allison et

al.(2012); Allison & Higgins, 2002; Allison et al., 2011; Allison & Von Wald, 2010; Beames (2004;2005), Campell-Price, 2013; Charleston (2008); Charleston, et al. (2018); Cosquer & Allison, 2012; Grey (1994); Kennedy (1992); Pike & Beames, 2007; Stott et al., 2013; Takano, 2010; Campbell-Price, 2013; Sheldon, 2009), although at times promisingly raises the need for intercultural sensitivity on OYE, has not yet deeply enquired into experiences of WO and PC in such programs.

ICHs and teachers involved in OYEs have not been the focus of studies to date, and OYE leaders and students have largely only been involved in research that has looked into participant outcomes. This is the first known study that begins to examine all these areas. It is also the first known study to investigate intercultural sensitivity as related to OYEs, and it is definitely the first to do so from both Australian (overseas youth expeditioner) and Costa Rican (ICH) perspectives.

6.4 Contributions to knowledge in intercultural theory

In chapter 5, I showed how Rutherford (2016) had revised Bennett's one dimensional DMIS from a linear scale to a two-dimensional, circular representation of becoming interculturally sensitive (according to the DMIS). I was inspired by Rutherford's work, in particular, related to the main issues she faced when working with the DMIS. She found it challenging to represent her participants experiences as they did not often fit into one place on the scale. She even mentioned that some participants moved wildly between multiple stages of the DMIS on one day. Reimagining the DMIS as a circle, with all six stages meeting in the centre allowed her to represent students experiences more accurately. I also appreciated the way that Rutherford clearly explained her ideas visually, and took inspiration from this.

This project directly contributes to knowledge by advancing both Bennett's (1986; 1993; 2004;

2013) DMIS and Rutherford's (2017) revision of becoming interculturally sensitive according to the DMIS, by taking the key ideas of intercultural sensitivity even further; this time, up to the three dimensional space.

6.5 Contributions to knowledge in phenomenology

The study was able to reach into participants experiences and understandings, not by academic means alone, but through storytelling, visual, tangible and poetic means. Through these representations, expressions of meaning, I was able to communicate aspects of experience that are often challenging to communicate through formal, structured interviews and academic and essay style writing, and for that matter, through the use of words alone.

In chapter 5, I introduced my original ideas of the lifeworld suncatchers and the lifeworld constellations. The lifeworld suncatcher was a visual representation of my experience of engaging in guided existential reflection, and was shared to visually demonstrate the relationships between the lifeworlds.

In chapter 4 I placed each participant story under the banner of the lifeworld it most strongly connected to. However, this did not represent the complexities of where exactly each story resided in relation to the other lifeworlds, as well as the most dominant one. To discuss how each story sat within the lifeworld suncatcher was a difficult task, and I found myself visually mapping the relationships between each main story and the lifeworlds it connected to. This activity helped me begin to untangle these webs of experience, so I decided to include them as lifeworld constellations, to cut back discussion, and to more clearly communicate how the specific locations of where each participant story resided between the lifeworlds. This was also an original idea, and can now be reused, updated and reimagined in future studies, to help represent and untangle complex interconnections.

With regard to visually presenting the outcomes of the study, in Chapter 5, I presented a set of visuals to help explain the ways I interpreted participants' experiences of living through changes in their intercultural sensitivity. I described the ways participants became more interculturally sensitive by realising that cultural Others had different suncatchers that influenced the ways they saw and experienced the world via visual and poetic means. I then progressed this idea by presenting a series of diagrams of two suncatchers. Building on Gadamer's phenomenological notion of the fusion of horizons, I described the relationship between the suncatchers as (more accurately represented in this case) as an intercultural braiding of horizons.

Next, to explain the educational, expeditionary and experiential aspects of the OYE in this project, I described the suncatchers as hanging from a fishing line, spinning and moving with the winds of experience. These visual analogies demonstrated the conditions in which participants experienced changes in their own intercultural sensitivity.

Through sharing these visual explanations, I contribute to intercultural theory and phenomenological knowledge in a specific sense, by building upon previous intercultural works by Bennett (1986, 1993, 2011) and Rutherford (2017), and more generally, to the broader fields of phenomenology and social science where these ideas may be engaged with in other projects.

6.6 Specific theoretical implications for future research

When thinking about how some of these ideas around the three-dimensional representations of experience and how they may be reapplied, or reworked in other contexts, I would like to offer some of my ideas.

Although the shape of the hexagonal suncatcher is true to this study, other phenomenological projects will undoubtedly touch upon other lifeworlds and require different amounts of them to interpret insights. For example, one may end up with four lifeworlds that would make a square shape, or with eight lifeworlds that would make an octagon. A project that only calls for three lifeworlds, for example, would create a triangular shape that, when looking at the relationship between two people or groups, would make a beautiful prism (see Figure 23). I encourage others to progress and explore these ideas further.
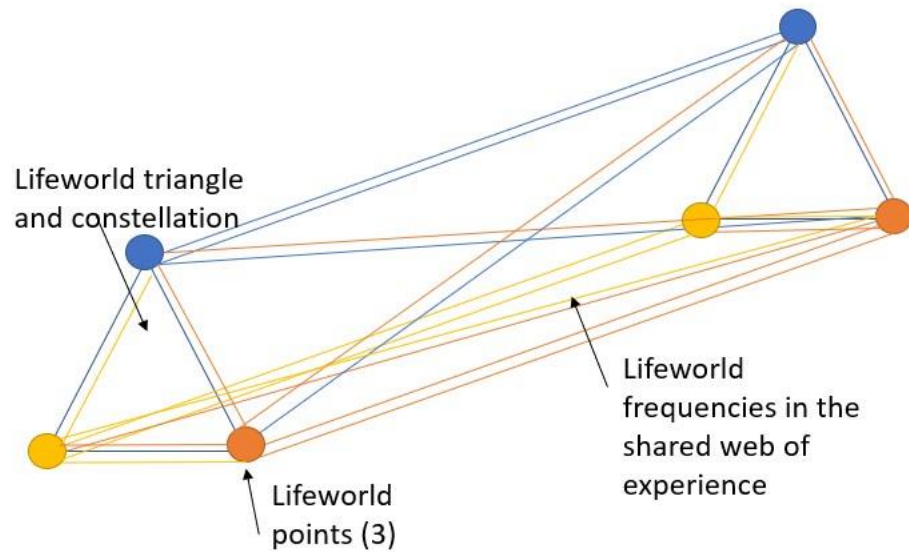
Figure 22. An example of what a different project might call for. This example represents two lifeworld triangles, each made up from three lifeworld points, producing a prism.

It is important to remain cognisant that in sharing these visual examples of the intercultural lifeworld suncatchers intercultural braiding of horizons, I only considered one lived experience story from two participants at a time. This was in my attempt to remain clear. What is crucial to understand, however, is that the intercultural experiences that occurred through the OYE happened frequently and emerged in much more complex ways than this singular episode shared between two people, as my visuals represented in chapter 5.

To demonstrate the entanglement of intercultural experience as it was perhaps more accurately experienced, I now include an example of one story that might have occurred, for example, between three people of different worldviews (see Figure 24).
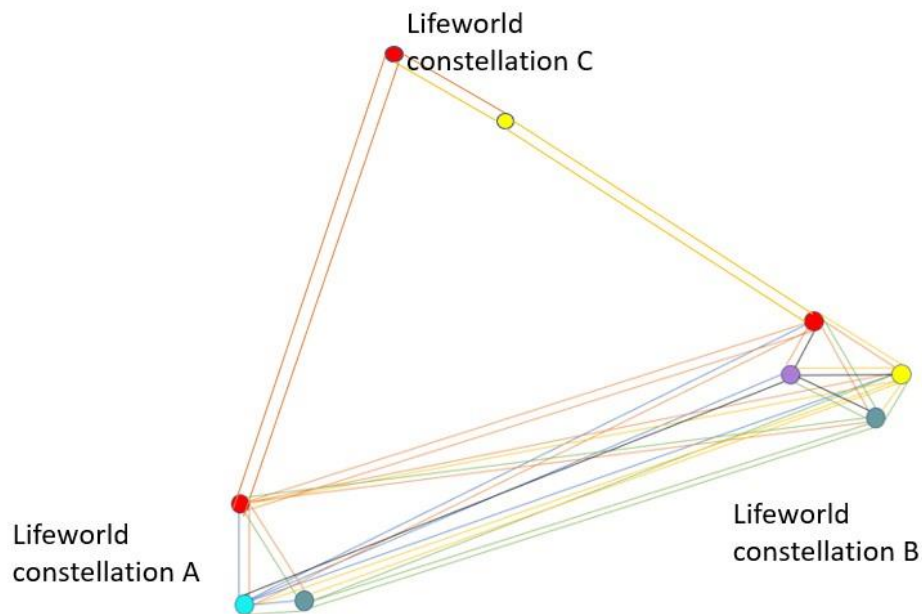
Figure 23. One intercultural encounter as experienced by three people from three different worldviews.

In many cases, there would also be differences within individuals' cultural worldviews, and of course, when applying this to the world as a whole where many intercultural (as well as other) forms of relationships exist, where there are billions of worldviews, one can see how these diagrams might become increasingly complex and intertwined.

I have thought about this a lot, imagining them all tessellating. Like tiles, forming a huge mosaic ball, the intercultural braiding of horizons would be weaving and overlapping through the centre, connecting many lifeworlds together in an immense braiding of horizons inside the ball; and of course, like as demonstrated through this research, many individual's experiences would completely miss the other lifeworld suncatchers, and shoot off in other directions. Essentially, these lifeworlds would (when put alongside one another) create large, multifaceted crystal balls, projecting light and rainbows all

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around and within them, and would also form huge shadows beneath themselves. This would be another future direction that someone may wish to investigate further.

6.7 Other potential future directions; relating back to the literature

I now discuss some potential future directions for research and the project's contribution to knowledge. In the opening chapters, I considered Ogden's (2008) plea: that people involved in teaching from an international educational perspective should not be satisfied with exposure to Other cultures, insisting that educational leaders should only be pleased when participants have engaged and want to have experiences that transform them in terms of personal growth. Mindful of this, I began to think of intercultural sensitivity as a form of personal growth and wondered how participants might (or might not) grow through their experiences on an OYE. These points were raised in the context of the learning that is often assumed takes place on OYEs. This assumption implies that international experiences somehow automatically lead to growth in intercultural competence and sensitivity, yet ongoing research has demonstrated that overseas and intercultural experiences for young people are highly variable; in fact, it shows that in some cases, young people engaged in overseas experiences have returned home even more ethnocentric than before they took part (Vande Berg, Connor-Linton & Paige, 2009; Jackson, 2015). With this in mind, and acknowledging that my first intercultural experiences did result in growth in my own intercultural sensitivity, I did not enter this research expecting participants to necessarily come out the other side of their OYE with greater intercultural sensitivity. I went into this research with a sense of openness and without expectation. I listened to participants' words, for 'in the words . . . or perhaps better, in spite of the words, we find 'memories' that . . . we never thought or felt before' (van Manen, 1990, p. 13).

I wanted to learn more about how participants experiences were felt so that I might learn more about the intercultural phenomena themselves.

As a researcher, I was acutely cognisant of potential moral issues involved in the research and took time to weigh up the potential impact of study participation on participants. I was also aware of the relationships (participants and I) may develop over the course of the study. In paying respect to the words of Smith, L. T. (1999) in my opening chapters, I realised there were power dynamics at play not only when working with minors (the youth expedition participants), but also when working alongside cultural Others (especially those who have historically been exploited and who come from minority backgrounds in their own cultures). I raised these concerns at the beginning of the project to bring my

awareness to them and to ensure that the mistakes and offences of the past were not repeated during the project. I wanted to ensure that the project was carried out in the most culturally appropriate and sensitive manner possible for all parties involved. At its core, it investigated intercultural sensitivity, so it was even more crucial that the research process itself was sensitive. I researched the histories of colonialism and imperialism in relation to the aims of Christian missionaries, specifically from a historical perspective. Smith, L. T. (1999) explained that these religious ideals worked well for colonialism in the 18th and 19th centuries for study and debate and for control of Indigenous populations by colonial powers. When the Spanish 'conquered' the Americas in the 18th and 19th centuries, Catholicism largely replaced Central America's Indigenous religions. Interestingly, ICH and in-country expert Alonzo raised his concerns about (in particular, Australian, New Zealander, and English) OYE participants' unwillingness to participate in community projects that were connected in any way to the Catholic Church. He felt that this was not considering the Costa Rican communities' wants and needs when it came to OYE participation in forms of service learning. He felt this showed that expeditioners only wanted to contribute to Others on their own terms. Perhaps this is the 'missionary ideologies eventually [beginning] to be replaced by the West's notion of their own 'superior . . . status'' (Connell, 2007), through new forms of colonialism and imperialism. On the other hand, maybe it is from within this knowledge of the devastating impacts the West has had on cultural Others (with particular regard to the enforced indoctrination of religion), that expeditioners fear repeating. Either way, these are topics that deserve investigation from future studies. In raising these issues, I echo Chang's (2015) calls in appealing to all involved in the community service aspects of OYEs to recognise that in the context of any form of volunteering with communities, there are often multiple potential issues. These include elitist, hierarchical, and patriarchal structures that place both teachers and students in positions of power and privilege.

While trying to maintain the epoché towards my theoretical notions of intercultural theory, and in remaining open in my hermeneutic phenomenological stance, I still wanted to keep a sense of awareness around the OYE; to see if I noticed elements of what Butin (2003, p. 1675) warned about when explaining

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that some critics of service learning programs felt that service learning was more an 'voyeuristic exploitation of the cultural other that masquerades as academically sanctioned servant leadership' (p. 1675). I also tried to keep in the back of my mind warnings against service learning that claimed to be reciprocal, and that their service was equally beneficial to all parties involved, with assertions of 'collaboration' and 'partnership' made (Underwood, Welsh, Guavin, & Duffy, 2004, as cited in Himley, 2004).

Aside from Alonzo's concerns as mentioned above, I did not come across any other concerns from ICHs regarding expeditioners. Although I only spoke to a small number of ICH involved in these aspects of OYE, they each gave me an overwhelming sense that they were heavily invested and engaged in OYEs, not only for the benefit of the expeditioners, but for themselves and their families and communities. For example, most of José and Carmen's income came directly from expeditioners. But in addition to this, they vicariously employed an additional 100 community members through OYEs. From the farmers whose land they camped on to the beekeepers who sold expeditioners their honey, they told me OYEs contributed to keeping their region financially stable. I did see and hear elements of what Himley (2004) and Chang (2015) had warned about in terms of claims of 'partnership' and 'collaboration' made, but these came from both expeditioners and ICHs. In fact, all ICHs expressed feelings of pride and a strong sense of intercultural connectedness, identifying as part of a global community. As I did not see participants engaging in community programs (I only spoke to ICHs and expeditioners separately about their experiences), I was unable to see what was actually happening in person. Although this was not to be the focus of this study, issues around the community aspects of OYEs, from all sides of programs, should be investigated in more depth in future studies.

In the literature review chapter, I investigated some of the aspects of Ogden's (2008) work that directly related the historical tradition of colonial families travelling to their 'country's dominions abroad' (p. 49) to the modern student exchange (which I then identified as closely aligning with many contemporary practices of OYEs). Ogden discussed the need for participants to brace themselves for new and exciting adventures in distant and exotic lands, which may be filled with new sights, tastes, and sounds. Just like the colonial families of the past, expeditioners were also taught to prepare for one of the biggest experiences of their lives, and they were excited to take part in the novel and wondrous. Ogden warned that although some exchange students yearned for exposure to and growth in intercultural skills, understanding, and attitudes, 'There are others who are simply enjoying a modern Grand Tour and are not necessarily striving to be the brave explorer and inquisitive seeker of new cultural experiences' (p. 48). For this second type of student, enjoyment was gained through sitting back from a position of comfort, safety, and privilege as their host culture passed them by on the streets below (Ogden, 2008).

Once again, I did not get the sense that the expeditioners involved in this project reflected the 'colonial student', but this project did not aim to generalise. I therefore cannot speak for other OYEs or other forms of intercultural programs. With this in mind, OYE (and related) organisations must make it difficult, if not impossible, for expeditioners to avoid meaningful intercultural contact with the ICH populations on OYEs so that they might 'learn with and from them, to explore new values, assumptions and beliefs' (Ogden, 2008, p. 50). These issues raised about the interaction between expeditioners and the people of their host cultures must be investigated through future studies.

Now, I visually represent the outcomes of the study, giving written explanations where appropriate.

6.8 Explaining the visual Representation of Outcomes of Study

Before visually representing the outcomes of the study as a whole, in figure 25, I will speak them through. This study found that it was through the educational, experiential, and expeditionary aspects of OYE, that participants lived through changes in aspects of their intercultural sensitivity (namely their WO and senses of PC).

I gathered and generated data in the form of empirical methods (including hermeneutic phenomenological interviews, storytelling and story-sharing, reflective note-taking, recording, listening to, transcribing and translating between English and Spanish, which meant I was beginning to engage in thematic reflection, and using exemplary guiding texts).

Then, I clarified and visually shared my thinking, by using the metaphor of the six points of a hexagonal, glass suncatcher, to represent the six lifeworlds that emerged through my engagement in reflective methods. Reflective methods (in place of 'data analysis') included the continuation of thematic reflection, guided existential reflection, macro and micro thematic reflection, member checking and

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collaborative reflective discussion (which were also engaged in part to help satisfy 'validation' and 'trustworthiness' of data), phenomenology *as* writing, and storytelling and story-sharing. Whilst undertaking these reflective methods, I also engaged with the hermeneutic and phenomenological notions of the fusion-of-horizons, the double hermeneutic, and the hermeneutic circle of interpretation.

Through sharing stories of their lived experiences of undergoing changes in their intercultural sensitivity, participants enacted the six lifeworlds of Time, Space, Body, Things and Technology, Language and Relations. Unique constellations represented the specific locations (lifeworlds) within suncatchers of where each story existed. For example, a particular story that was initially presented under the lifeworld of Space, was still experienced through Relations and the Body, hence, a unique 'constellation' spanning between the three lifeworlds (as shown in figure 25).

I then present to you three diagrams demonstrating how each individual story, as told in the chapter four, the lifeworld chapter, addressed each of the subsidiary research questions. This also shows how each story sits within the lifeworlds by highlighting the lifeworld constellation of each individual story.

From engaging with a number of phenomenological reflective methods (as outlined in the previous paragraphs), two major insights were reached as responses to the three subsidiary questions. The first major insight revolved around values, and made participants consider more carefully both how, and what to value. The second major insight that was revealed was in the form of a deeper sense of belonging: a feeling of being connected to and part of the world community. Put simply, undergoing changes (in this case, more developed intercultural sensitivity) in their WOs felt like them learning more about how and what to value, while also feeling more connected to, and an important part of the wider global community. These insights were represented in the forms of beautiful rainbows coming out of the suncatchers.

Participants realised that Others also had their own suncatchers, which shape the way they see and experience the world. Participants began to look through their own suncatchers trying to see what it was like to gain a glimpse through anOthers suncatcher. Some even consciously stepped back away from their own suncatcher, to see through the Other's more clearly. This demonstrated how participants built on their own senses of pc as they oriented towards more complex worldviews, thus becoming more interculturally sensitive.

Mapping from one's own constellation to anOther's showed the complex intercultural web of experience that existed between two people's lifeworld suncatchers. Participants' lived experiences

existed in the intercultural space as horizons of understanding that were braided, rather than 'fused'. Shadows are cast beneath the suncatchers in the final visual in figure 25 to show where negative experiences or ideals were left unsaid, brushed over, or suppressed. Rainbows represented the overwhelmingly positive insights that came from participants.

Through the · Educational, · Experiential, and · Expeditionary aspects of OYE
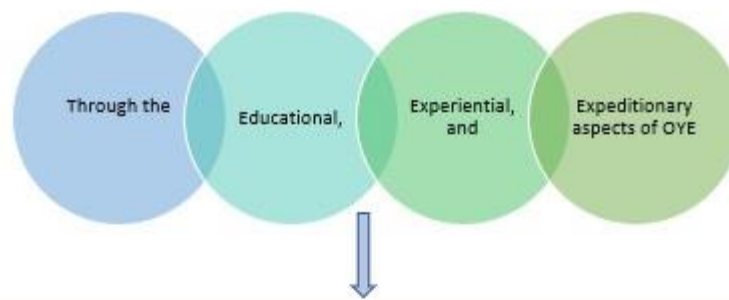
Participants lived through changes in their intercultural sensitivity.

Through the metaphor of a suncatcher as their lifeworlds (making up their worldviews), participants learned they had their own suncatchers
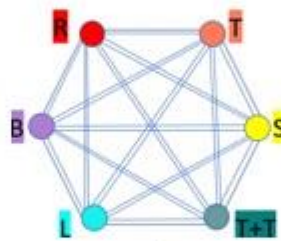
Through sharing stories of their lived experiences of undergoing changes in their intercultural sensitivity, participants enacted the six lifeworlds of Time, Space, Body, Things & Technology, Language and Relations.

Unique constellations represented the specific location of each story as experienced through the lifeworld suncatchers.
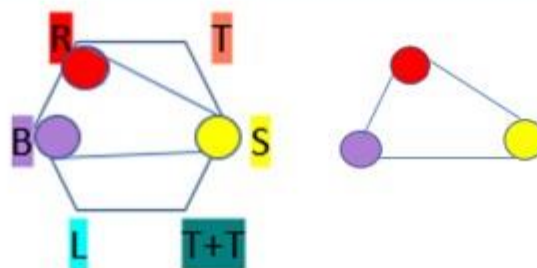
These three diagrams demonstrated how each individual story (as told in the Lifeworlds chapter) addressed each of the subsidiary research questions.

It also demonstrated how each story sat within the lifeworlds by showing the lifeworld constellation of each story.
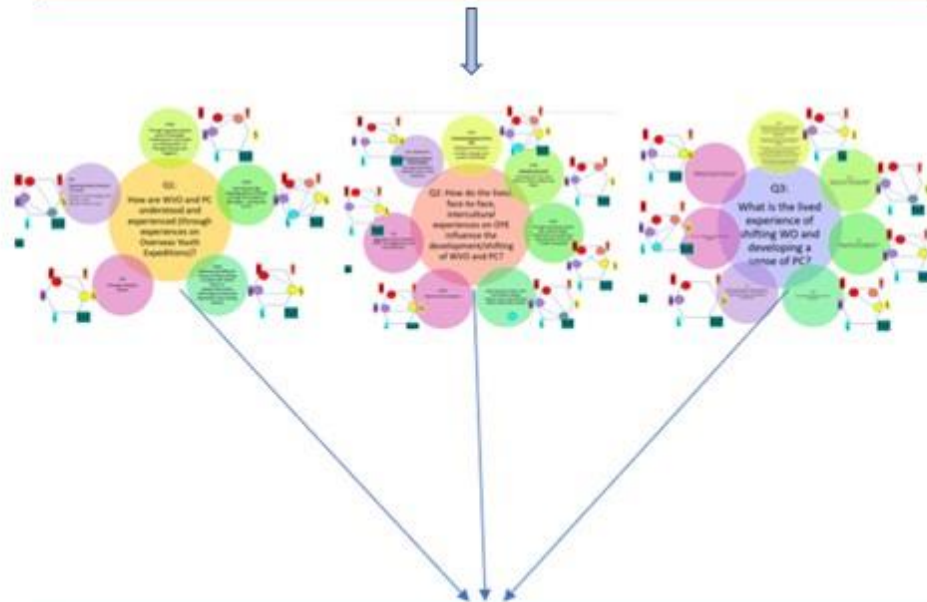
From engaging with a number of hermeneutic phenomenological methods (including the above visual diagrams), two major insights were reached in reply to the three subsidiary questions.

Through these two insights, participants experienced changes to the way they understood the world (with specific respect to the ways they experienced intercultural sensitivity).

First major insight:
Values; how and what to value

Second major insight:
Belonging; feeling connected to, and a valuable part of the wider world community

The insights were represented as beautiful rainbow refractions of light, which came through the suncatchers

Participants realised that Others also had their own suncatchers which shape the way they see and experience the world.

Participants began to look through their own suncatchers, trying to see what it was like to gain a glimpse through anOther's suncatcher. Some even consciously stepped away from their own suncatcher, to see through the Other's more clearly.

This demonstrated how participants built on their senses of perspective consciousness as they oriented towards more complex worldviews, thus becoming more interculturally sensitive.

Looking through one's own suncatcher, to that of anOther
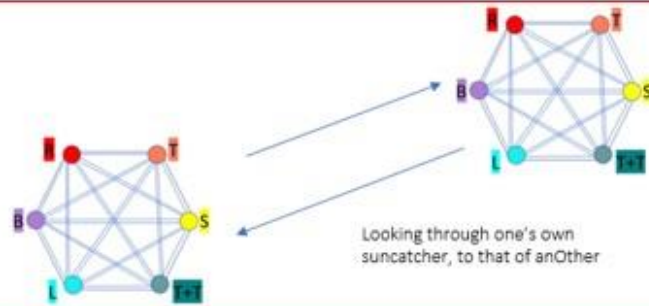
Mapping from one's own constellation in relation to anOther's showed the complex (intercultural) web of experience that exists between two people's lifeworld suncatchers.

The visual below represents how participants' lived experiences exist in the intercultural space as horizons of understanding that were 'braided' (rather than 'fused').

Shadows are cast beneath the suncatchers where negative experiences or ideas were left unsaid, brushed over, or suppressed. Rainbows represented the overwhelmingly positive insights that came from participants..

Reflections, rainbows and lights as seen in the (intercultural) braiding of horizons

Rainbows and light (insights)

Shadows cast by the suncatchers (insights)

Figure 24. Visual Representation of the Outcomes of Study

6.9 Shortcomings of Project and Methodological Complexities

The shortcomings of the project fell into three groups: language, time, and questions.

First, the bounds of my Spanish language and interpretation skills at times could have been more developed. There were a few points when I had to stop and ask for further clarity during Spanish language interviews and in some conversations with ICHs. Participants may have felt they needed to simplify things for me in terms of language also. I tried to make the most of the Spanish language I do have, and I recorded and made notes of everything I needed to follow up at later points. I do feel the long months of transcribing and translating the Spanish language interviews truly helped my language skills develop even further.

Second, as discussed in the methods (Chapter 3), I also faced difficulty when trying to implement an Australian sense of time on the Tico culture while carrying out the research in Costa Rica. This was realised through my failed attempts to satisfy both the Aus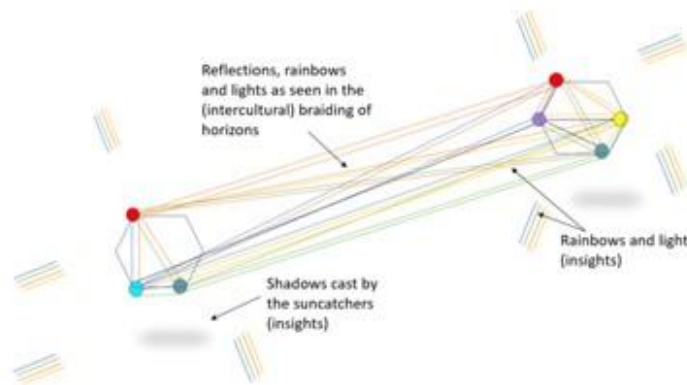tralian (university and insurance-bound time and logistical restraints) and Costa Rican sense of lived time (also known as *la hora Tica* or Tico Time. See Spencer, 2008). This resulted in a number of face-to-face interviews with Costa Rican ICHs in Costa Rica falling through. I tried my best to make up for this when I returned and was able to schedule almost all of the missed interviews via various online platforms.

Last, the type of question I asked at the beginning of the project meant that only a particular type of answers (or, more accurately, outcomes) could come of the study. When I started this project with a phenomenological question, I began with a sense of wonder. This wondering led me to undertake an exploratory study to find out more about WOs and PC. From this phenomenological perspective, the 'notion of "reality" [was] accounted for by acknowledging the lived experiences of research participants' (Yeong, 2012 p. 13). With this in mind, all outcomes from the research have come from within the bounds of this hermeneutic phenomenological perspective, meaning that there are no definitive 'answers' to my research questions. Adopting an interpretive framework for the project meant that all human action was given meaning, and because all sense-seeking occurred from within this framework, I acknowledge that it is also perspective bound and relative to that framework (Usher, 1996). In shining a light on this point, this aspect of interpretivism moves from a limitation of the research to a simple fact.

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Knowledge can then be seen as a matter of knowing differently (Usher, 1996) rather than knowing 'correctly'. I argue that the act of gaining greater intercultural sensitivity is, in essence, interpretivist.

This is an interesting point given the focus of PC within the project, as well as in relation to some key intercultural theories already having been largely placed aside within the project due to their own (more positivist) theoretical qualities that aimed to explain, measure, and test intercultural phenomena. Perhaps most significantly, this project tried to move beyond intercultural theory's own perspective-bound and sense-seeking frameworks in order to develop deeper understandings of the lived qualities of intercultural phenomena as they occurred prereflectively.

This understanding helped me to reflect upon the participants' lived experiences, as well as my own interpretations of their experiences, as only one of many truths from a choice of multiple realities. Gadamer (1975, as cited in Usher, 1996) argued that the process of separating the researcher from the context that defines their interpretive framework is an impossible one. This raised the question, 'Why would one want to separate the researcher from the research?' Afterall, all research begins from the worldview of the researcher and their life experiences (Grix, 2002), and it is neither possible nor desirable for me as the researcher to be distant or objective in the research process, as long as I consider my relationship and preunderstandings of the phenomena being investigated (Hatch, 2002).

I attempted to do this by temporarily suspending my preconceptions of WOs and PC, as well as my theoretical understandings of them, with particular regard for theoretical ideas such as the DMIS and a plethora of other intercultural theories I had come to know through engaging with the intercultural literature (Marshall & Rossman, 1995; Patton, 1990, Wattchow, 2004). To expose these preunderstandings, I shared a series of personal stories and wrote the literature review. This exposed my preunderstandings, putting them at risk of being tested, and then I was able to turn these preconceptions on themselves, revealing their true nature (Usher, 1996; van Manen, 1990).

6.10 Final Thoughts

Through the processes of listening, thinking, speaking, writing, drawing, and touching, I have both shown and told what it felt like for participants to undergo changes in their existing WOs, as well as provided deeper insights into what it was like to develop or build upon participants' sense of PC as they learned to see the world in new ways.

I think about all the wondering that began this quest to find out more about intercultural sensitivity, and in doing so, I am reminded that philosophy begins with, and surrenders to, a state

of wonder (van Manen, 1990). This phenomenological sense of wonder is what led me to be 'given-over to some quest, a true task, a deep questioning of something that restores and original sense of what it means to be a thinker, a researcher, a theorist' (van Manen, 1997, p. 31).

As I conclude with the final words of this thesis, I am reminded that it a good hermeneuticist does not, and should not, have the last word (Spence, 2017).

I began this thesis by contextualising the need for intercultural sensitivity in the present day. As global citizens, we face many interconnected global challenges. This year, 2020, has highlighted the need for everyone in the world to work towards a common good: to deal with, and hopefully overcome, COVID-19. UNICEF Executive Director Henrietta Fore (WHO, 2020) put this well, stating, 'This is an extraordinary emergency that demands an extraordinary response, and we need all-hands on deck— individuals, corporations, foundations, governments and other organizations around the world'(para 3), with Elizabeth Cousens, President and Chief Executive Officer of the UN Foundation adding, 'There has never been a more urgent need for global cooperation' (WHO, 2020, para. 10).

This study has not only highlighted the need for intercultural sensitivity, but has provided concrete experiences of it in practice. It has shown that an increasingly sensitive awareness to cultural Others is possible, despite the intercultural conflicts that exist around the world. It has shown that there is hope for the future. I now leave you with some wisdom on hope from Ayala Carabajo (2013):

> Hope is learned. It takes root and grows as one faces concrete momentous events of hope and reflects on them. These events shape our experience and character. [Hope] feeds on certain vitalizing pedagogical convictions such as the possibility of change and improvement of individuals, especially children and youth, or the belief in one's influence as an educator. Learn and give hope . . . If we approach hope's mystery with amazement, if we become familiar with its essence, if we get to understand its importance and the need for it, we are prepared to take the path of a pedagogy of hope. (p. 151)

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Appendices

Appendix 1: Personal story

Mi colegio (My secondary school)

Date: February 2003

I was about to begin my first day in school as the new exchange student in in San José, Costa Rica. My host brother Juan Luis had walked me to the school gates. Two short, black-haired guards stood by the gate. I thought the first guard was asking my brother for a copy of my passport, although I couldn't be completely sure, as I could not speak, nor understand a single word of Spanish at that stage. The first guard gave a brief smile to my brother and opened the gate to a small area, about 5 metres by 10 metres wide, which was enclosed with bars on all four sides, and lengths of wire enclosing the roof space. As we waited, caged in this area, I noticed a few other students who sat nearby, each with their heads down, staring at the ground. My brother stood up, and spoke to the second guard, who looked at me, and then at my photocopy again. He seemed satisfied, and ushered us both through the gates which he unlocked with a key. I looked up to get a sense of the vast aquapainted school, and noticed something shiny along the tops of the high fences that surrounded the school. Above the tops of palm fronds, I realised the shiny objects catching my eye were actually smashed up bottles. This didn't make sense to me. Then again, 90% of what went on in these first couple of weeks I'd been in Costa Rica had not made much sense to me either. Juan Luis, who had spent the previous 12 months as an exchange student in Australia, noticed me looking at the glass, and said something along the lines of 'don't worry, it's just to keep the school safe'. I turned back and glanced at the guards. I noticed baseball bats by the side of the

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gates to the outside footpath. It dawned on me that this was a different place to home. A very different place. But this is what I had asked for, and yearned for. Another way of life. Another way of seeing the world. I knew I had it good in Australia. I wanted this. But it still felt very strange.

It was incredibly humid, the type of climate that sticks your shirt directly to your skin. And boy, did I feel attractive? I was dressed in a pale blue shirt that looked like a Victorian Police officers shirt of the same era, tucked into some pleated, bulky, navy pants. When my host mother had taken me shopping to buy the uniform, I had been forced to purchase the boys version of the pants, because the women's clothes in Costa Rica only went to about an Australian size 8, and I was a size 12. Usually very confident, I felt nervous. Really nervous. My heart was pumping out of my chest. Not only did I not speak a word of Spanish, but I quickly realised I was the only person with blonde hair in a school with over 3,000 students.

As I passed by the other classrooms in the open air corridor lined by palm trees, everyone looked the same.

I felt tall.

I felt white.

As I walked past, people whispered to each other, and looked me up and down. Some smiled.

When my host brother Juan Luis found out I was going here, he laughed and then told his friends who lived in our street. Private school educated, they all laughed, and in English, informed me that I was going to 'the worst school in the country'. All of the boys in my road, my first friends in the country, had been taught bilingually throughout their education dating back to their kindergartens. My host mother was trilingual and had been university educated in Europe. Our house was on the other side of town to my school. I now appreciated what my friends had been saying to me; that we lived on *'the good side'* of town.

As we approached the back of the school, my hands started to sweat. We got to the class room, and the first thing I noticed was that it didn't have a door. Juan Luis spoke softly, but still managed to gain the attention of the class and teacher immediately. The teacher said something to me which I didn't understand. I looked at Juan Luis for direction, and the class cracked up into laughter. It was clear to everyone that I didn't speak a word of Spanish.

My brother said goodbye, and explained that he would meet me at the front gates of the school at the end of the day, and wished me all the best.

Alone, I looked at the room with a nervous smile. The class stared back at me. I noticed the whole back wall was covered in writing, but one piece of graffiti was written in large font in messy green spray paint, it screamed 'MARAJUANA'. Above the graffiti were open rectangular spaces where (I later found out), the windows had been stolen from. There was a chalkboard with a big hole in it.

I still hadn't stepped into the room itself. I could see that everyone was sitting in their own chair with small desk attached, and there appeared to be nowhere for me to sit. A moment of panic set in, and right before my nerves turned to despair, a smile of a beautiful girl appeared before me. The smile belonged to a girl who was to become my good friend. Her name was Pia. She was taller than most of the other Latina girls, and very petite. She had black skin, an inviting smile, peroxideblonde hair, and warm, honey coloured eyes. She stood up and made actions for me to sit in her chair. She came back moments later with another chair for herself which she had borrowed from another classroom. Firstly, she introduced me to all of her friends in the room. Then in the minutes that followed, the entire class, including the teacher, sat around me, and we sat together for the next hour as I they asked about my life. I communicated using my photo album and my phrase book. The bell rang. I found out that Pia's good friend Victoria spoke fluent English. Phew! I had a means of communication. I felt happy, safe and relieved.

A couple of months passed, and I settled in to my role as exchange student at my school. I had learned to walk the journey on my own. I became used to being hissed at and cat-called by men on the street each day. I learned to bring my own toilet paper to school, and to bring extra money to buy ice-creams for my friends who I later found out, lived in the slum areas of the city. I learned not to wear shoes at sport; I tried to fit in.

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Appendix 2: Personal story

La religión (Religion)

Date: circa April 2003

I had never thought it was not okay. . . until now. What had I said that was so shocking to my classmates? 'How was I going to come back from this one?' I asked myself.

I had finally started to settle in, and my novelty of being Australian was almost starting to wear off at my school, which felt nice. I had learned so much in the past few months of school. I soon realised how truly spoilt I had been with my regard to my education in Australia, and I had really begun to see things differently. For example, before my exchange, I had never appreciated the fact that my school classrooms had carpet, let alone computers. I had not previously considered access to toilet seats, toilet paper, and clean drinking-taps luxury items as a student. I now did. On my way home I would buy crunchy, green mango slices served with salt and chilli from vendors who would wait at the school gates for the after school rush of hungry teenagers. It was these little details of my new everyday life that enthralled me.

One particular day, I returned from the lunch-break with my friends to a class on religion.

Although not religious myself, I attended a Christian school in Australia, where I was top of the class in Bible Studies. I had always been interested in religion and philosophy. In fact, philosophy had been the only subject at my Costa Rican school that I could nearly understand. The long Latin-rooted words translated easily into English, and I could almost pretend to follow along with the teacher. I thought that being a state-run school, religion class would cover many world religions.

This was not the case. It was a Catholic class. I had begun to appreciate how Catholicism was intertwined with the state, but at that stage of my life, I had no idea as to what extent this ran true. It was still intriguing to me; for the parts I understood, at least. The teacher was young, and I could sense his kindness. We listened to him speak, and some classmates engaged in discussion I could not understand. There was a gentle humming of student chat, but students were engaged and seemed to be speaking to one and other on-topic, discussing religious matters. We sat in an arch shape, and we could all see one and other's faces. At the end of the class, the teacher turned to me, and approached me very closely. He leant down on one knee, and asked me '¿y cuál es su religión, Jade?' meaning, 'And what is your religion, Jade?' Feeling very proud that I had understood his question, and excited for the opportunity to show off my emerging Spanish, I stated clearly, 'Nada', meaning 'nothing'.

The gentle smiles fell off my classmates faces. The room fell silent. I felt thirty sets of eyes on me.

What had I said?' 'Had I mispronounced something, and said something terrible?' I asked myself.

I smiled nervously.

'¿Nada?', my teacher questioned me gently.

I thought carefully about my sentence. I tentatively stated, 'No tengo religion' ('I have no religion'.) Perhaps this would be clearer.

I heard a couple of classmates gasp. I turned to my new friends. They stared back to me with blank and unfamiliar eyes. 'Oh gosh' I thought. 'I have really put my foot in it now'. I panicked.

Could I backtrack?

No.

Could I pretend to be something I was not?

No. It would go against my morals.

I realised that I would have to live with these consequences my statement.

In the silence that persisted, my teacher bent down even further so that our bodies were directly opposite one and other as I remained in my small seat with desk attached. Our eyes locked. He kindly but firmly placed his hand on my shoulder, and in perfect English, said the words 'It's ooookaaaa-y'.

Maybe my friends and I were not as similar as I thought we were. This seemed to be a really big deal to them. In the weeks and months that followed, I came to know that not one of my friends had ever met anyone 'without religion'. They knew many relapsed or non-practicing Catholics and Christians, and

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even knew people from different religions. I feel like I could have said I was a part of any organised religion on earth, and this would have been tolerated, if not accepted quite easily. But the idea that some people do not have a religocentric worldview was completely new and foreign to them. And for me, to learn that others who appeared to be so similar to me on the surface, had vastly different understandings and worldviews to what I did, was equally revolutionary. Nevertheless, we remained close, and my classmates took care of me as I navigated my new world.

Appendix 3: Personal story

Amigas por siempre (Friends forever)

Date: July 2003

It was another warm evening in our city. The sun shone brightly down our little street. The volcanos surrounding San José kept the wind at bay. Tiny colourful houses, covered in black wrought iron bars, lined our road. Our house was the white one. You couldn't see any bars on the windows from here. Instead, our house was more of a fort, surrounded by tall, white walls. Inside lay a secret paradise, an oasis of luscious greenery. It seemed a smaller, tamer version of the lush jungles not ten minutes' drive from the grimy city centre. It was, and still is, a country of vast extremes; a place of both danger and beauty.

I loved living here. Alegra, (my first host mother), was an intelligent, well-educated scientist, working close to our home in 'downtown' San José, Costa Rica. Alegra had very proudly gained a European university education years before, and was trilingual. We got along well. We spoke English to each other in our home, which at times was helpful, and at other times, held me back from learning more about my host culture. Alegra and I shared a love of a good Costa Rican coffee and food. She was a very 'cool' host mother. In the first few months living under her roof, I also developed a close bond with my host brother Pablo, and enjoyed the company of my host father Chase. They never insisted I called them 'Don' or 'Dona', a common-place practice of addressing respected elders or seniors in Costa Rica.

My host parents were very progressive and interesting people. Alegra and Chase let me go out with Pablo and his friends to parties and clubs, even though I was not yet 18. They let me be free. They trusted me, and I loved them for it. This was until it became very dangerous for me to be out of the house. Being the only *macha* (blonde girl) in town, I was viewed by some as a walking dollar sign, or much worse, it

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became clearer as the months rolled by, there were people with far more sinister motives for hunting me down.

As I walked to and from school, or caught the bus to the city, I would be followed. Men would hiss at me and make sexually derogatory remarks as I walked by. In the beginning, ignorance was bliss. But as my Spanish language skills developed, so did my awareness of the seedy undertones of the city, and some of its characters.

The situation became markedly worse as the country faced some of the longest strikes and unemployment in living memory. Teachers hadn't been paid by the government in seven months, yet many still turned up daily to run our classes at school. Eventually the teachers stopped coming, and we waited nightly for the 7pm news. This is how we would find out if we would be required at school the following day. Our garbage collectors had stopped collecting our waste. Toilet paper went in the waste bin beside our toilet as the drains could not cope. Having no way to remove waste and rubbish would be horrific in any location, but here in the tropics, it was intensified. It was only a few days into this strike when the streets became filthy and reeked, as black garbage bags spilled cooking human waste which baked in the sun. My teenage dream of escaping my home for a year to live in a tropical paradise filled with surfing, music and care free days, was really proving to be a mirage after all.

With danger seemingly lurking around each corner and in every ally, I was fortunate to be living in the 'nice' part of the city. We had two guards who patrolled our road. They lived in a little tin shed and had weapons to protect us. Everyone in our street paid them privately, and these guards worked around the clock to maintain safety within our street and homes. The guards were from the neighbouring country of Nicaragua. It was a common practice for Nicaraguans to come and work for a fraction of the price of Costa Ricans as guards and nannies to wealthy families. At the time, a guard (working illegally) in Costa Rica would earn more than a fully qualified doctor in Nicaragua, so many Nicaraguans had made this move.

I was pleased to have them around. It was common for me to be followed all the way home, with the guards chasing my hunters away with their weapons, as they escorted me into the safety of our street and my lovely white home. It was a little safe haven to return to… Let's just say that I kept those guards busier and busier as the countries strike situation worsened. After months on end, my teachers had finally stopped working for free. It was about seven weeks into school being closed my friend Aroha, another *intercambista* (exchange student) pressed our doorbell. As I approached the intercom, I heard panic in her voice. I realised it was now getting dark. What was she doing here on the other side of the city to where she lived? She knew as well as I did, the dangers that lurked as sundown approached.

Aroha and I had recently found out the 'hard way', that the unemployment situation in our new home city was worsening. . We had become targets, now more than ever over the past two weeks. Aroha was strikingly attractive. Within moments of meeting her, it became clear that she was not only a pretty face. She was a fiercely proud young Maori New Zealander woman. Aroha had become more of a sister than a friend to me over our first six months in the city. We had been through so much together. Especially of late.

I unlocked the gate to her on the intercom. She stepped inside onto the tiled driveway.

'Jade, I am still getting flashbacks' she said. 'You know, from when we went to buy chewing gum near my place'. There was no need for her to explain. 'Me too' I replied. We embraced in a double-arm hug. 'I told you they were dodgy!' I added. 'I'm so sorry! I was too busy checking him out' she giggled as she wiped away a tear. 'I thought you were meant to be my bodyguard' I teased. 'And I ran off on you! I'm such a crap friend! And then you were yelling out 'wait! Wait! I have to take off my jandles!' 'Thongs!' I corrected her. 'And I can't believe those cops. After calling them for help after a vicious mugging, they take three hours and then laugh when we ask if they think they might catch them'. 'It's just so stink' she replied in her thick Kiwi accent 'stink' I try to imitate her, and we both laugh. 'It's a bit of karma though, don't you think?' she added. 'Yeah, all they got was lip gloss, tampons, and a few colones- shrapnel! They couldn't even buy their own pack of gum for that!' We both laugh at one and other. 'What is going on in this country at the moment? It's chaos!' I asked my friend. I was relieved to speak with someone who was not a local Costa Rican; it felt frank and honest, and I didn't have to worry about offending anyone. 'As well, I am scared to be on my driveway after my host brother was shot at. Things are getting pretty scary over my side of town' she confided. Not one week after we had been mugged, just after Aroha's home, things turned nasty. It was Sunday and the heavy afternoon rains had come. I was determined to get home before it became dark, especially as our last misadventure with the mugging had occurred on a street not far from Aroah's home. I decided to catch a taxi instead of an assortment of public busses back to my place. It was a rare occasion because my Kiwi friend didn't come to wave me off , or mark down

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the license number of the official red taxi that collected me. There was no real reason behind that decision, other than that we were both keen to get out of the rain, which had begun to pelt down in true San José fashion. In hindsight, we had made our first mistake. We always liked to send one and other off, by at least letting the taxi driver know that someone was looking out for us.

I ran out of Aroah's home as fast as I could, and quickly hailed down the first taxi that drove past the busy main road. Within 30 seconds, a cab pulled over. I jumped in the back seat, which was usual practice for Ticos. I looked to the drivers rear vision mirror to give him my address, but noticed he had already taken his seat belt off, and turned his body face mine more directly. My gut took over my entire body, and tied itself into a knot. This was bad.

The taxi driver looked me up and down. A young foreign girl all on her own.

I instantly felt unsafe.

I tried to look out of the cab window for passers-by, but the humidity and heavy rain had caused the entire cab to fog over. The windows were completely opaque. I could not see out. But even worse than that, was that no one on the outside could see in to the taxi.

The cab driver puckered his lips, making kissing and slurping sounds at me, and lunged at me in the back seat. He tried to grab my leg. I kicked him with all my might, and grabbing for my backpack (which had a photocopy of my passport in it), I scrambled for the door handle. It was an older style car, with no central locking, and that was my saving grace.

The taxi driver tried to lock the doors with his hands in order to trap me.

I was too quick and too strong for him. I tried to jam his hands in the door. I wanted to hurt him. I wanted there to be evidence of what he had tried to do to me. But I missed. It was of no consequence because I was out. . . I got out.

He zoomed off through the torrential rain and disappeared into the traffic, camouflaged by tens of near-identical red taxis. I immediately flagged over another red cab and jumped straight in, my heart still thumping out of my chest. I was afraid the first taxi driver might call his cab friends over the radio and that something even worse might happen if they got a radio call about the *macha* who got away. I was into the next taxi and I was out of Aroha's neighbourhood in no time. I listened with intent for a radio call coming over about me. There was nothing. The taxi driver was friendly, if a bit quiet. I decided to ask him to drop me at the top of my road. I was still rather paranoid. I returned to my home safely, and

remember the feeling of relief when I walked into my little white home filled with green. I remember thinking, 'that was too close.' It took me about four or five days to tell Aroha what had happened, because I knew she would feel guilty about not walking me out and taking down the number plate. She already felt terrible that she had fled from the mugging, and none of this was fair on her at all either.

My host brother had tried to keep it from his mother, but Alegra somehow found out about my incident a few days later. Along with the recent mugging, and a number of other near-misses, this spelled the end of my freedom, of going out alone in this exciting new place. I knew I didn't have a leg to stand on. I couldn't blame her one bit. 'I'd rather send you home safe and having no fun, then something bad happening to you. I cannot send you home to your parents Australia in pieces' she said to me.

I remember thinking that I could sit and watch TV at home in Australia. 'This is no way to live, this is no adventure', I thought. My wings had been clipped, and I felt trapped. The white walls of my haven had become a fortress, and I was the princess inside, locked away from the world. These extreme actions were soon revealed as much more justified than I had first appreciated, when not a week later, a sketch of my attempted attacker's face came up on the 7.00 news. He had raped two sisters, 12 and 24; and had done so whilst locking them in his cab.

And he was still out there.

All of these memories flashed through my mind as I unlocked the second security gate for Aroha. We looked at one and other knowingly. This was bad. Why was she here now so late in the day, and why had she not called me before she arrived? Something was wrong.

Alegra followed us closely.

Aroha told me how she had been kicked out of her school that day for reasons beyond her control, and her host family had abandoned her. The exchange office was closed and no one had attempted to

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help find her a safe place to be for the night. Aroha began to cry as she told me she'd been dropped by her family and had nowhere safe to go. Her eyes were both desperate and sad.

Her host family, like my mine, knew well the dangers of the city, especially for a foreign girl. Her 'foreignness' was less obvious than mine, with her dark skin and long black hair; yet her strong Maori figure, her *ojos claros* (clear eyes), and her gait, or more specifically, her swagger, were all dead giveaways that she was not from here.

Her family had dumped her. She had nowhere to go. It was unsafe.

As I approached the front door slowly, my host mother grabbed me by the shoulder. I turned to her. 'She cannot come in'. She looked at me with her kind, brown eyes; she was not angry. 'Jade, it is late. She cannot come in'. I tried to reason with her, reminding her that it was almost dark. 'It is dangerous for her in the street'. Perhaps she had been told that Aroha had been kicked out of school. Maybe her host family had phoned to ask her not to let her in. Regardless, this was out of character, I thought. Aroha often stayed over at our home. In fact, she was always at our home. But my host mother knew Aroha. She knew she was a good person. She knew she was my friend, she was my sister, and she was in danger. More than this, she was my mate, and mates don't leave each other behind.

I started to cry. 'I don't understand,' I wept. 'How can you not let her in?' I begged her.

I again reminded Alegra that it was dangerous for Aroha to be on her own. Aroha stood on the other side of the driveway, leaning against the white wall, equal parts hopeful and desperate. But it was clear that the decision had been made. But how was Alegra content and peaceful, knowing that Aroha would be on the streets tonight, all alone in a dangerous city?

I felt powerless, and decided that I would have to go with Aroha out into the city and wait out the night. Surely she would be safer with me than alone. We knew that the McDonald's in the city centre was open until 3am. We weren't sure where we could go after that, but it was at least the start of a plan. By this stage, Pablo and Chase (my host father) had made their way outside to us, and were watching the whole situation unfold. I explained to them that I couldn't just let a friend be in danger, no matter the circumstances. The boys said nothing. I asked Alegra if she would leave me in this same situation.

'No. You are my daughter.' She stated.

'But Aroha is someone's daughter,' I pleaded.

'She is not our family.', she shut me down.

It didn't seem to be working in English. 'Ella es mi amiga, ella es muy importante.'

 I couldn't express myself clearly enough. I was trying to explain in Spanish that she was like a sister; that she was my mate. But the words 'friend' and 'important' were all that would come out.

Alegra, who I loved and admired, looked at me. Her round brown eyes staring directly into mine. She looked sad, as if she had given up. *'Jade,* amigos, 'friends' no son muy importantes. Sólo familia. Ella no es familia. Lo siento*'.* '(Jade, friends. . .friends are not very important here. Only family.

She is not family. I am (deeply) sorry'.

I couldn't believe my host family were okay with letting us go out into the dangers of the night.

Alone. In spite of all that we had been through in recent weeks. But they did.

I moved out the little white house and in with an equally amazing, but entirely different family, on the other side of the city one week later. I was free again, but I missed my first family, my first home, and the friends I had made. Yet new adventures awaited.

Appendix 4: Personal story

Mis Ojos Ticos (My Costa Rican eyes)

Date: circa September 2003

Make-up. I had never been a 'make-up' type of girl. It wasn't a big part of my life, and I didn't care too much for it. There were more important things to get on with, like visiting my host sister's father in the North of Costa Rica. From what I understood, he lived at the base of an active volcano! I was so excited to see it in real life. I had always been quite intrigued by volcanos, and I had seen so many already in my first 9 months of living in Costa Rica. But none I saw spewed molten-hot lava which glowingly spluttered up into the sky. The prospect of this excited me to my core. Day dreaming of this volcanic family adventure, I found myself mindlessly getting ready for the day in my bedroom. Well, technically it was in my 21 year-old host sister, Raquel's bedroom.

Raquel had re-located to the lounge room when I had moved in with her and her family earlier that year. With Raquel moving rooms, she had selflessly given me her bed. I had been in my second host-families home for three months by this stage, and I would stay for another three before returning to Australia to finish my secondary schooling. Raquel had *insisted* she was happy on the couch. *'Esta es su casa Tambien, Jade!'* (*'This is your house, too Jade!'*). I had pressed the issue many times, but she was determined that this was to be my room until I returned to my 'other' family (as she called them) who were home on the other side of the world in the far-off land of Australia.

Raquel was a funny character, always making me laugh. She was on the short side, even for a Tica. She had silky straight black hair and a wide, white, toothy smile (which was even more noticeable when she whistled through her teeth as she spoke).

Sylvia, my second host sister, who was only 12 months older than me, came bursting into 'my' room frantically. She donned long, silky black hair, beautiful *Moreno* (warm brown) skin, and like her sister, was rarely caught without a sparkling smile across her face. She was bright as a button, and although she was trilingual in English, Spanish and Italian, she never muttered a word to me in my native tongue (this was purely out of respect for my learning). This was challenging at times, but I appreciated the *tough love* approach she took towards me. I knew she had my best interests at heart, and this really helped me learn to speak and understand Costa Rican Spanish.

Her face this Saturday morning was different. She appeared stressed and slightly on edge. This was unlike her. In Spanish she asked me 'Jade, what are you wearing to see Daddy today?' I looked at her and mumbled 'I was just going to wear this'. I looked down at my body to what I thought was a tidy, but casual outfit, appropriate for volcano-related activities. Her eyes grew wide, 'You can't wear *that* to see Daddy!', she gasped.

I was confused. This was a familiar state for me over the time I'd spent living in San José as an 'intercambista' (exchange student). Like so many times before, I understood the words Sylvia was saying, just not the cultural meaning behind them. 'Why should I change?', I asked. My clothes were clean and in good order. I thought I looked quite nice actually. 'Here, come with me. I'll dress you', she gruffly stated, as she dragged me by my arm, pulling me into her room next door. She frantically scanned her closet before asserting 'Okay… yellow! You will wear yellow'. I looked in her closet which was divided into colour themes. In this modest, traditional Costa Rican home was the most spectacularly arranged wardrobe I had ever seen in my life. It was a bit like being in a fancy clothing store where all the clothes were precisely arranged and stacked into perfect piles. Sylvia pulled out a pair of her 'good' dark denim jeans (she had every shade of blue orderly arranged by shades, like some type of denim rainbow) and to match, a yellow shirt, a yellow belt, yellow hair ties, a yellow hand bag and (of course), a pair of yellow shoes for me.

My feet were two sizes bigger than hers. Oh, the horror! 'Ra-queeee!' she sung out to her sister, 'Come here! We need your help right nooow!' A sense of urgency was in the air.

The sound of socked feet running over floorboards raced towards us, as Raquel neared Sylvia's bedroom.

I looked out to the lounge room to my host mother (Mami), who just rolled her eyes and tutted, 'Ay chicas! Que pasa?' ('Ah girls! What's going on?').

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Mami seemed to be in a constant state of rolling her eyes at me, if not, she was gasping and tutting! And 99% of the time I had no idea why. She never slowed down her speech for me to understand, or helped me to understand if I was confused. But she loved me and protected me as if I was her own daughter, and that counted for a lot.

This time, I thought she was getting annoyed at us spending so much time getting ready. I continued to be dressed and made up. This went on, and on- and on. Out came the hair straightener, then the make-up. I felt I was being pulled in every direction, like a makeover project in some kind of reality TV show I did not want to be on.

It was not my idea of fun. Volcanos were my idea of fun!

After about 30 minutes, and a few different costume changes, I worked out what the 'drama' was. I didn't have yellow shoes to match the remainder of my outfit. By this stage, I had really had enough!

'Why do we have to dress up so much? What are we doing? Why does it matter?', I asked. I walked into the kitchen to get some space. Mami (my host mother) was kicking back in her favourite sunny spot of the other side of the kitchen. Sat in her usual position (legs up on the table), she was enjoying a Bavaria beer. She sat like this, drinking her beer in this way, all the time. Today, at 10am, it was no different. I approached her and asked 'Mami, why are the girls making me dress up so much? We are only seeing their Dad, right'.' The girls' father did not live with us. In fact, he had many different families, and Mami had divorced him when the kids were young, but the children still loved and respected him dearly, despite Mami's constant protests.

My Dad, (my *real* Dad, my father in Australia), had always appreciated natural beauty, and was always telling me not to straighten my hair too much, and to leave it wild and crazy. He would complement me if I wasn't wearing makeup (which was most of the time in Australia), and looking back on it, he really never focused on looks. My Mum and brother were on the same page. In my experiences so far in life, it was really looked down upon to spend too much time indulging in one's appearance. In my family, friendship groups, and even at school, it was understood as time that could be better spent perhaps helping and caring for others. The 'made-up' look was never something I had aspired to in my Australian life, and to be completely honest, I thought it was vain and arrogant. In fact, makeup and hair colouring that didn't look natural was banned at my school in Australia, and I'd have ended up with a Saturday detention if I'd have gone to school covered in makeup. Yet here, my teachers would pressure me to get a makeover during class at least once a week (which as you might imagine, I would resist!) It was a common sight to see my school friends curling their eyelashes and applying mascara whilst asking

questions to the teacher about philosophy and physics in class. Makeup would be applied 4 to 5 times throughout a school day, because it would melt off in the severe tropical humidity.

Finally, Mami had also had enough of us messing about with makeup and hair straighteners. When I asked her to explain to me what was going on, she grabbed me by both shoulders and sat me down on the chair by her side in the lounge room near her sunny spot.

'Jade!' (pronounced *'Haa-thehy')*, she yelled to me in Spanish (as if my usual misunderstanding was due to a hearing problem), 'You dress up to show you respect the other person. You dress well to show you care about yourself. You *must* dress up for the girls' father. He will cut up their credit cards if you don't show respect! Ah ha ha ha ha!' she laughed. She got up from her seat, with her empty beer can, muttering under her breath and throwing her arms up in despair.'…Ay!'

…an epiphany.

Here, to dress up is to show respect to yourself and others. It is not vain. It is not arrogant. It is respectful.

Today was not about me visiting the volcano. Today was about seeing Papi. It was about showing respect to Papi.

The penny finally dropped.

I could now see the world a little more clearly through my new set of eyes; through *'mis ojos Ticos'* (my Costa Rican eyes).

I had a realisation and I finally understood.

This was just one more epiphany which opened up doors of understanding into my new culture, into my new worldview. Yet, I now had more questions than ever before.

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Appendix 5: Personal story

La Hora Tica (Tico Time)

Date: November 2016

After months of careful planning and preparation, I had finally made it back to Costa Rica. The land of extremes. Of active volcanos and luscious blue waterfalls; of hot springs and jungles. Of dangerous cities and of a dark underbellies.

Part of my was home.

This was the land of the Pura Vida people; of both danger and beauty. This is the place and the people I had missed so deeply.

In the months leading up to this research trip, I had arranged private transport to Caribbean town of Puerto Viejo, to interview two Tico white-water rafting guides. Usually my partner and I would have relished in the adventure of a number of local busses and taxis. The lack of timetabling of the public transport of Costa Rica had always rung true to the adventure-seeking side of me, and I had always enjoyed not quite knowing when or how I would be getting somewhere. This time, with our baby boy in mind, was a little different. We really needed something a bit safer and more reliable, perhaps with air conditioning, so we forked out for a private transfer (nothing too luxurious though, it was simply a shared mini-van that included a baby capsule for our son). It was sold to us as a 4 hour transfer from door to door. Wow! We thought. That does sound amazing after 48 hours of travel from Australia.

After having spent so much time in Central America, you might be forgiven for assuming I would have been able to anticipate what came next. Alas, the (very windy, and cramped) journey actually took our little van 8 hours! Over the mountainous cloud forests, and through virgin jungles, we finally we arrived under the darkness of the night. The wet, humid Caribbean coast awaited. As we unloaded our backpacks, and our baby boy down into the dark, the strangely beautiful and familiar sound of wet palm fronds slapping against each other wildly in the humid and night air welcomed us to our accommodation. This was the sound that I had romanticised about with friends who had also been intercambistas (exchange students) with me here, so many years before. Little did I know, that in few days, this place was about to remind me of its volatile nature.

I had spent the past months emailing the ICH, who were spread out over the whole country. I had had to plan very specifically, mainly because the university needed to know where I would be each day of

the trip (and rightly so! Afterall, they were insuring my research trip)! I knew from my past experiences in Costa Rica, that I needed to allow for (many) changes in my plans, so had put aside 7 days in the Caribbean town in the province of *Limon* to get this interview. I had attempted to lock in a date at least, with my first interviewees, but they had insisted that when I arrive, I just come down to the shop front, and together we could arrange an interview.

The town was a perfect melting pot for so many cultures. I felt this a good place to ease my way back into Spanish language, as most people spoke a variety of languages here, and I could reach for a word in English if I could not recall it in Spanish immediately, and my past experiences suggested I would be more easily forgiven for that here. The local people did as they had done on each of my visits over the years; they would when they perhaps thought nobody was listening to them, speak in their regional language. Known by many names, but most commonly referred to as *Limon-Creole*, *Limonese-Creole English*, or simply as '*Mekatelyu*' (literally meaning 'me can tell you'), it is an incredibly beautiful language which I understand as a mix of Jamaican-English, French and of course, Tico Spanish. Choosing Puerto Viejo to begin my interviews helped me feel more confident arriving in regaining my Spanish language. The relaxed vibe of the town was perfect to ease my way back into embracing aspects of a Costa Rican worldview as well as my language concerns. I really should not have worried though, as after breakfast the next morning, my Spanish (and even some Mekatelu!) had come flooding back to me, and I was feeling good about undertaking my first interview with the first two ICH.

The entire week it poured with rain. I had never seen such large drops of rain in my life. Even here! The raindrops were still as warm as I remembered. The streets were almost flooding every day. It rained every night, all night, and I spent that week trying to get on to my participants. I emailed. I phoned. I even visited the rafting shop-front in the crazy weather. I figured they were shut as the rivers were too full and imagined they had become hazardous. My chance to speak to the guides was slipping through my fingers.

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On the last day before we returned to the city, I received an email explaining that my participants had experienced a family tragedy, and had returned to the city to be with their extended family. I felt terrible! My participants welcomed me back, and said they would be back in town in a couple of days. How selfish I felt. I could not ask this of them at this time. Besides, our transfer was coming to get us the next day.

Our final evening in Puerto Viejo came, and the owner of our accommodation came rushing to us, banging on our door in panic. He was a Spanish expat, and explained in his thick accent that he had experienced only one *hurican* (hurricane) since he purchased the hostel five years ago. He started speaking about stocking up with water and food. I honestly had no idea why he had come to tell us this. I had always had a bit of difficulty understanding the Spanish accent, and found they spoke too fast. I was always asking them to slow down for me. Despite having very little Spanish, my partner worked it out. Instead of focusing on the words, he read his body language. He looked me in the eye, and said, 'Jade, a hurricane is coming! He is worried.' Our kind host offered for us to stay longer in our room until it was safe, and free of charge. What a kind man. He was worried that we would be going back to the city with a baby in a small van. He explained that it was set to be the most severe and dangerous hurricane in the country in the past 20 years, and that people had already died in other countries.

We woke the next day, and took to the streets to get some advice from long-term locals. We asked anyone who looked like they lived in the town. To our relief, none of them were concerned. It was the expats and tourists that were panicking. Locals told us to take at least 10 litres of water with us on the bus, in case of a landslide or flood trapping us, and insist that we make sure that no one take our spots. We had to arrive to the pickup point early. We were warned there was going to be a mass exodus from the Limon province, and that people would likely try to take our spots on the minivan. They said that they might even bribe the driver! The hurricane was coming from the Caribbean islands, and was headed straight for us. We were told that the city inland would be far safer. We bought our water, and enough food for a couple of days, and waited for our minivan.

Eventually we made it safely back to the city, and it was time to rest and recover before setting off on our next adventures to speak with Costa Ricans and to meet up with the Australian OYE.

After meeting up with the expeditioners a couple of times, the third, fourth and fifth interviews with ICH which were scheduled to take place in Costa Rica, did not happen (I was eventually able to reschedule interviews via online platforms from Australia). However, the interview with two Costa Ricans who were hiking guides and homestay hosts in a small coffee-growing village was successfully carried out in person and in the planned context. My family and I lived with these participants and their wider family

for 3 days. At the time, we were the only guests staying with them, so the interview was quite rich because of the relationship we had developed in the months leading up to our stay and from the days we spent with them in their village, and this allowed me to become truly immersed in their worlds! I realised that it all came back to time.

I found that the ICH could not comprehend my lack of flexibility with the schedule. For example, each participant tried to move the dates and times of our original interview at least three times, and most invited me to come back to their town or city after I had left. Even my interview with José and his daughter was moved a few times before actually happening.

Maybe the problem wasn't with them. Although I had really lovely, positive interactions with ICH, and felt they were still truly willing participants, I begun to think that the common denominator was with me. The fact that only one ICH interview out of the five scheduled in Costa Rica came to fruition provided me with food for thought.

On reflecting on this after returning to Australia, I could not initially work out why I had never had issues with time when living and travelling in Costa Rica on my previous travels there. Eventually, I realised that the only difference this time was that I was attempting to carry out research. I was trying to employ Western (university-imposed) timeframes in a culture that did not 'do' time in the same way. I had never had to go against the grain of the famously flexible and laid back 'Tico Time' (known locally as *la hora Tica*, meaning 'the Tico hour') before, and it was now perfectly clear that there were consequences of attempting to impose this conceptualisation of anOther sense of time on the people of this culture. In my preparation and planning, I had not accounted for the phenomenon of Tico Time. Funnily enough, I found that Tico Time asked for a lack of preparation and planning, and an open and flexible attitude to time when conducting the research. So, I had failed not because I had failed to plan, but because I had attempted to plan, rather than to respond to the sense of time that the culture invited me to be a part of.

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After all this time, and many travels, I am still reminded the bounds of my own worldviews. I appreciate now more than ever, that I am still stretching my perspective consciousness, and I am still learning; only time will tell where these understandings will take me.

Appendix 6: Personal story

The rainbow at sunset (El arco iris al atardecer)

Date: December 2016

We had spent a few days with José and his family in their homestay. We had been out on an excursion exploring the village, and the familiar smell of coffee roasting filled the air as we walked back home with our trusty guide and host. We were all giggling at the funny old man who owned the trout farm we had visited, recalling the way he laughed so much at my partner and his lack of Spanish language. He had run inside to where José and I were, just to tell us that my partner '¡no sabe *nada*! . . ¡Nada!' ('He knows nothing. . . ¡Nothing! (no Spanish at all)!'). José jumped around enthusiastically,

impersonating the old man.

The rugged, hilly, red-soiled road that we took back home from the farm was stunningly beautiful; providing the most spectacular views over the plantations as the sun set. We tried to savour the brilliant pink and orange natural light show, knowing our proximity to the equator made for a rapid viewing as the drowned behind the rolling green hills of seemingly endless hills of coffee plants. I took a big breath in, and stroked the foot of my little boy as he sat perched upon my back in the baby seat of my backpack. We joked that he spoke more Spanish than his Daddy.

As we approached the top of the next hill on the dirt road, the most inspiring natural phenomena appeared before our eyes.

A rainbow at sunset!

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Every colour of the rainbow appeared before our eyes, as José taught us the words for 'rainbow'. '*El arco ires*' ('the iris arch'), he said clearly. He then taught my partner the words for each of the colours. We spoke with José about having never seen a rainbow over a sunset, and smiled at the way Costa Rica's places and people seemed to endlessly surprise us with their natural beauty.

The image of the green rolling hills, the sunset, and the appearance of the rainbow was something that continued to dwell within me well into the future, and came back to me each time I sat down to transcribe or translate my interviews with José. Every time the image haunted me, I was left with the same sense of magic, in awe of Costa Rica, its environments, and its people.

Appendix 7: Personal story

Words fail me near the volcano (No tengo palabras cerca del volcán)

Date: December 2016

It was a hot and sticky late afternoon outside, as I waited by the front of the hotel in the town of *La Fortuna* ('the Fortunate'). It was lightly raining, and overcast. The sun would set shortly, and I was keen to get into a taxi while it was still daylight, and before it began pouring with rain again. I looked down the wet and shiny road to the end of the main street of town. I felt the presence of Volcan Arenal (Arenal volcano) staring down at me, as it imposed itself over the town square. It had almost been 13 years to the day since I felt the same grand presence of this place when I had gone (all dressed up) to visit my host father with my host sisters. I had a similar feeling of anticipation as I waited for the red taxi. Nervous butterflies made me feel queasy in the humidity. All these years later, I still wasn't looking forward to catching a taxi on my own. This time was slightly different though, as I had an iPad with me and I knew this meant that I could contact the police or at least alert my partner who was waiting at the hotel with our baby boy, if I was at all afraid. A maxi cab pulled over and a lovely driver, by the name of Bernal welcomed me into his van with a big smile. Not being able to shake the Aussie giveaway of jumping in the front seat, I tried to show him that I wasn't 'fresh off the boat'. I gave him the address of the hot springs I was making my way to, and used my best Tica accent. I was about to conduct my first interview for my project in Costa Rica. I could not wait to see the Australian OYE group again, and was hoping that they would be as excited as I was to reunite.

As the sun began to sink behind Arenal, we drove further and further out of town, towards the jungle at the base of the volcano. To pass the time, José and I chatted about the town, and he told me La Fortuna was named because of a terrible eruption that had occurred many years before. The town next door had been wiped out by the volcano, and his town somehow remained untouched, hence, they were

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'the fortunate' ones. Just as I began to relax with Bernal, he said '*estas aqui*' (we are here)! I asked if he could pick me up, and we arranged a time for his return. I was relieved to have a safe and familiar way to get back to town.

I jumped out at the gates of the fancy looking commercial hotsprings, and by the lush green lawns by the gates, I noticed a bunch of headlights twinkling in the warm and misty evening rain. I had tried to firmly braid down my hair so that I could look neat for the group, however it was in vain, as my hairstyle grew frizzier by the moment. I tentatively strolled towards the lights, making one last check to ensure my note paper and recording devices were with me.

I was okay.

I took a mouthful of water and a deep breath in, and approached the group.

'Jade's here!' 'She's here' 'Jade is that you?' A bunch of five excited students, now expeditioners, ran over to me, and I was welcomed into the group with double armed, full body hugs from the lot of them. 'Ahhh.' I thought. 'What an awesome greeting'. I giggled to myself about the groups broad Australian accents. The students warmed my heart. The teachers and leader approached, arms open, and more hugs were given and received. The group were dressed in wet thermals, hiking boots, lightweight vests and head torches. 'Typical expeditioners', I thought!

Immediately I sensed that the OYE group were one; with no clear distinction between students, teachers or leaders. They appeared as equals in this majestic setting. They were a team. Half of the group were cooking dinner on gas stoves and small cooking pots, and the other half were taking turns having cold showers to freshen up after a challenging multi-day volcano hike. And there I was, worried I wasn't going to look professional enough in my frizzy, braided hair. My worries dissipated immediately as I was welcomed into the hustle and bustle of the campsite. Stories of adventure and triumph began to flood out of the participants mouths, and in-house jokes were shared and were followed by flurries of laughter that filled the campsite.

This was a happy place.

A few of the girls moved over to make space for me to sit between them on the pine fence. They played with my jewellery and commented on my fresh looking clothes. One of the boys, with a big grin on his face, looked at my foot and innocently asked me what my tattoo meant.

I must tell you that I always find this a difficult question to answer. Everyone who has known me for a long time understands that the words 'Pura Vida' mean a lot to me. 'Pura Vida' translates as 'pure life' in English, however, giving only a direct translation doesn't give this saying any justice.

I can share with you now, and only after much contemplation, that 'Pura Vida' to me represents the 'Tica' (Costa Rican) part of myself. It does not just represent a time in my life when I lived in this magnificent country, or a catchphrase that Ticos use to say hello, goodbye, or to give congratulations with. It is the essence of the Costa Rican soul and a tribute to a Tico way of life. It is the resilient attitude that Costa Ricans embody to live a well-rounded and happy life.

How could I sum this up to this young expeditioner on the spot?

Words failed me.

I think I mumbled something about it being an important Costa Rican concept, but quickly explained that it was not like an Australian saying 'G'day'. It somehow felt much deeper. He looked at me blankly. By this time, I had a small audience. I tried to brush it off and hinted that it was something which they might encounter in the coming weeks as they began to become more familiar with the Tico people.

During the first interview, the students told me that after travelling through Nicaragua, where they had fallen in love with the Nicaraguan culture, the only thing they knew about Costa Rica and it's people thus far was taken from the limited time they had spent in the slightly 'dodgy' and 'culturally ambiguous' boarder town. They explained that this place was suffering from commercialisation and internationalisation. They told me that a McDonalds and Burger King seemed to be on every corner, and although they thought the hike was beautiful, they hadn't felt a strong connection to people or to place yet, since arriving days ago in Costa Rica.

My heart was saddened.

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They had not experienced the essence of Pura Vida.

I asked how many Ticos they had met so far, and they had barely met any local people yet.

They revealed that after one night in the less than welcoming border town, they had begun their multi-day hike around a line of volcanos, with only their leader and teachers to accompany them. They had not yet spent time with local guides.

I undertook the first group interview, and everyone had a blast. I began to get a strong sense of the OYE groups' powerful intercultural experiences. They had formed deep and significant relationships with local people in Nicaragua, which was heart-warming.

My new friend Bernal, the maxi taxi driver returned on time to collect me and drive me back to my hotel, and I happily said my goodbyes to the OYE group and wished them a safe and happy time until I next time when I would meet them on the other side of the country.

I jumped back into the front seat next to Bernal. My return trip was a very different experience, as I Bernal and I began to get to know one and other for a second time. As it turns out, Bernal wanted me to join his church. My trip home was spent in friendly banter as I (again) tried to defend my lack of religion in my attempt to strike a balance between respect for other ways of understanding the world whilst still standing up for the legitimacy of my personal worldview. He dropped me home to my hotel safely, where I wrote down my reflections of the evening. I enjoyed coming back to the familiar environment of the hotel, where my partner and baby boy were waiting for me.

A couple of weeks later I reunited with the group at their fancy hotel. My heart grew large as they told me stories of their encounters of Pura Vida, and of their experiences with the Pura Vida people of Costa Rica

Appendix 8: MHUREC approval

MONASH University
Monash University Human Research Ethics Committee (MUHREC)
Research Office

Human Ethics Certificate of Approval

This is to certify that the project below was considered by the Monash University Human Research Ethics Committee. The Committee was satisfied that the proposal meets the requirements of the *National Statement on Ethical Conduct in Human Research* and has granted approval.

Project Number:	CF16/1173 - 2016000633
Project Title:	Exploring Changes in Worldview Orientations and Perspective Consciousness: Lived Intercultural Experiences on Overseas Youth Expeditions
Chief Investigator:	Dr Ruth Jeanes
Approved:	From: 13 May 2016 To: 13 May 2021

Terms of approval - *Failure to comply with the terms below is in breach of your approval and the Australian Code for the Responsible Conduct of Research.*

1. The Chief investigator is responsible for ensuring that permission letters are obtained, <u>if relevant</u>, before any data collection can occur at the specified organisation.
2. Approval is only valid whilst you hold a position at Monash University.
3. It is the responsibility of the Chief Investigator to ensure that all investigators are aware of the terms of approval and to ensure the project is conducted as approved by MUHREC.
4. You should notify MUHREC immediately of any serious or unexpected adverse effects on participants or unforeseen events affecting the ethical acceptability of the project.
5. The Explanatory Statement must be on Monash University letterhead and the Monash University complaints clause must include your project number.
6. **Amendments to the approved project (including changes in personnel):** Require the submission of a Request for Amendment form to MUHREC and must not begin without written approval from MUHREC. Substantial variations may require a new application.
7. **Future correspondence:** Please quote the project number and project title above in any further correspondence.
8. **Annual reports:** Continued approval of this project is dependent on the submission of an Annual Report. This is determined by the date of your letter of approval.
9. **Final report:** A Final Report should be provided at the conclusion of the project. MUHREC should be notified if the project is discontinued before the expected date of completion.
10. **Monitoring:** Projects may be subject to an audit or any other form of monitoring by MUHREC at any time.
11. **Retention and storage of data:** The Chief Investigator is responsible for the storage and retention of original data pertaining to a project for a minimum period of five years.

Professor Nip Thomson
Chair, MUHREC

cc: Ms Jade Hailey Warner, Dr Brian Wattchow

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Appendix 9: Assent form (expeditioners)

MONASH University

ASSENT FORM

Overseas Youth Expedition Students

Project: Exploring Changes in Worldview Orientations and Perspective Consciousness: Lived Experiences on Overseas Youth Expeditions

Chief Investigator: Dr.Ruth Jeanes

I have been asked to join in this Monash University study. I have read the letter that explained everything about this study, or it has been read to me. I have had a chance to ask questions about it. I understand what this research project is about and would like to join in.

I understand that being in this study is my choice and that I can change my mind and choose to not be part of this study any time I like. No one will be angry with me if I change my mind. I know that if I have any questions I can ask my teacher, parents/guardians or the researcher at any time.

I agree to:	Yes	No
Join in with up to Two group discussions (up to an hour each) during the expedition	☐	☐
Join in with a group discussion when I get home from the expedition (in Australia)	☐	☐
If I agree at the time, take part in an individual interview when I get home (up to half an hour long)	☐	☐
Be observed by the researcher during the expedition (the researcher might take notes)	☐	☐

Name _____   Date _____

Appendix 10: Consent form ICH [English]

MONASH University

CONSENT FORM

In-Country Hosts (Costa Ricans)

Project: Exploring Changes in Worldview Orientations and Perspective Consciousness: Lived Experiences on Overseas Youth Expeditions

Chief Investigator: Dr.Ruth Jeanes

I have been asked to take part in the Monash University research project specified above. In addition to consenting to be a part of the research, I have read and understood the Explanatory Statement and I hereby consent to participate in this project.

I consent to the following:	Yes	No
Take part in a individual interview (a maximum of 30 minutes) during the expedition	☐	☐
Take part in a small- group interview (a maximum of 60 minutes) during the expedition	☐	☐
Have my interviews audio-recorded	☐	☐
The de-identified data generated from this project may be used by the research team in future research projects and publications	☐	☐

Name of Participant _____

Participant   Signature

_____Date_____

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Appendix 11: Explanatory statement expeditioners

MONASH University

EXPLANATORY STATEMENT

Parents/Guardians and Students

Project Title: Exploring Changes in Worldview Orientations and Perspective Consciousness: Lived Experiences on Overseas Youth Expeditions

Project Number:
CF16/1173 -
2016000633

Dr. Ruth Jeanes	**Ms. Jade Warner**
Faculty of Education	Faculty of Education
Phone: 03 9904 4216	email: jade.warner@monash.edu
email: ruth.jeanes@monash.edu	

You (the student) are invited to take part in this study. You and your parent/guardian, are encouraged to read this Explanatory Statement in full before deciding whether or not you both agree to you participating in this research. If you would like further information regarding any aspect of this project, you are encouraged to contact the researchers via the phone numbers or email addresses listed above.

What does the research involve?
This study will be carried out in the context of the Overseas Youth Expedition to Costa Rica, which you (the student) will be taking part.
The aim of this study is to investigate how worldviews change and develop as a result of the intercultural contact that occurs between the students and the local people, during the expedition.

Time involved
1x information/question and answer session (up to 30 minutes- non-compulsory)
2x group interviews in Costa Rica (up to 120 minutes total over the expedition period)
1x group interview in Australia (up to 60 minutes)
Some students may also be invited to participate in an extra one-on-one interview which will take place upon return from the expedition. This is optional and students can opt to take part in this or not (for a maximum of 30 minutes).
TOTAL=3-4 hours

To elaborate on this, the research team may firstly hold a short (30 minute), information session for students, their parents/guardians and school representatives, with time for questions and answers, prior to the expedition. This session will not be compulsory. There will be no negative consequences for those who do not wish to be part of the research, nor for those who choose not to attend the information session.
Students who wish to participate in the research will be invited to take part in up to two, informal, group interviews in Costa Rica, each lasting a maximum of one hour. These will be casual discussions held during the expedition, and students will not be pressured to contribute to discussions if they do not wish to.
They will also be invited to take part in one group interview (of up to one hour) a number of months after the expedition, upon their return to Australia. If the student agrees, they may be asked to undertake an additional individual interview of up to 30 minutes, to discuss further any of the topics covered in the group interviews in Costa Rica.

Why were you chosen for this research?

This research is specifically concerned with young Australians going to Costa Rica on Overseas Youth Expedition for a short period, where they have many opportunities to engage with local people. You have been selected for participation in this project because you will be doing this.

Consenting to participate in the project and withdrawing from the research
The consent process involves:
- (i)   You and your parent/guardian both reading this form/having this form read to you
- (ii)   Your parent/guardian understanding, signing and returning the consent form
- (iii)   You (the student) understanding, signing and returning the assent form
- (iv)   You have the right to withdraw from further participation at any stage with no negative implications of withdrawal

(iv) There will be alternatives available during the interview sessions on expedition for those who have chosen not to participate.

Possible benefits and risks to participants and benefits to society
As a society, we need to find ways to live and work alongside each other peacefully. This project aims to develop knowledge around working and living alongside people who live in very different ways and hold different values, with the hope of leading to a more just and peaceful future, which everyone may benefit from.

This project will also investigate programs from a local (Costa Rican) perspective. The findings of this research may assist in filling this gap in knowledge, and be of benefit to those concerned with intercultural/international programs and education more broadly.

Students have the opportunity to be part of the first study to ever look into the themes of intercultural learning and worldview development on Overseas Youth Expeditions.

The potential level of inconvenience and/or discomfort to the participant is nil to minor, as students will only be taking part in a small amount of casual, group or individual discussions with one researcher.

There are no reasonably foreseeable risk of harm or side-effects to the potential participants. All data will be de-identified, and others will not reasonably be able to identify the student's participation in the research. All students will be given copies of their transcripts, to check they are happy with what has been recorded. They will then be able to take out any parts of the transcript they do not wish to be used in the research. They will also be invited to undertake 'member checks', where they will be given a copy of the researcher's findings (as related to them) and asked to check that this is accurate to how they feel and what they said in the interviews. If they are not satisfied with the findings, they are encouraged to discuss their concerns with the research team, and those concerns will be taken seriously. Checking the transcripts and member checks will not be compulsory for the students, but will be offered if they wish to participate.

Confidentiality
All data made available to the public will be de-identified through the use of pseudonyms (the students names will be changed), and all other identifying information will be removed. The information in the publications will not be able to be traced back to individual students. The students school may be acknowledged if desired by the school. Students will also have the opportunity to withdraw any information they do not wish to be published before publication.

Storage of data
In the context of this project, data constitutes interview recordings (audio), interview transcripts and researcher observations. These will be stored in digital form. Digital data will be stored in the Monash-secured Google drive which is password-protected. Data will only be accessible to the Researchers involved in this study.

Any paper-based data will be securely stored in a locked filing cabinet in a locked office at Monash University. All data will be stored for five years after the submission of the thesis and publication, before being destroyed.

Use of data for other purposes
The data from this project may be used in the forms of a thesis, journal articles, book/book chapter, conference presentations and reports (to you and the students, to the Overseas Youth Expedition organisation involved, or to those involved in the project in Costa Rica). Only de-identified data may be used for other projects where ethics approval has been granted.

Results
The results will be made available to you and your parents/guardians upon completion of the data-collection phase of the project (in the months after the final interviews). You will be contacted when the results are ready and will be offered these in written form, and possibly invited to attend a presentation of the findings.

Complaints
Should you have any concerns or complaints about the conduct of the project, you and your parents/guardians are welcome to contact the Executive Officer, Monash University Human Research Ethics (MUHREC):

Executive Officer
Monash University Human Research Ethics Committee (MUHREC)
Room 111, Building 3e
Research Office
Monash University VIC 3800

Tel: +61 3 9905 2052   Email: muhrec@monash.edu   Fax: +61 3 9905 3831

Thank you,

Dr. Ruth Jeanes

Appendix 12: Explanatory statement

MONASH University

EXPLANATORY STATEMENT

In-country Hosts (Costa Ricans)

Project Title: Exploring Changes in Worldview Orientations and Perspective Consciousness: Lived Experiences on Overseas Youth Expeditions

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Project Number:
CF16/1173 -
2016000633

You are invited to take part in this study. Please read this Explanatory Statement in full before deciding whether or not to participate in this research. If you would like further information regarding any aspect of this project, you are encouraged to contact the researchers via the phone numbers or email addresses listed above.

What does the research involve?

This study will be carried out in the context of the Overseas Youth Expedition in Costa Rica, which you (as an 'in-country host']) will be involved.

The aim of this study is to investigate how your own (and your understanding of other people's) worldviews change and develop as a result of the intercultural contact that occurs between you (as local hosts) and the expedition students, during the expedition.

You are invited to participate in either an individual interview with the researcher (for a maximum of 30 minutes) or a small group interview with other local hosts (for a maximum of one hour). The interview will be conducted during the Overseas Youth Expedition, at a time convenient to both parties, and will consist of an informal discussion.

Email contact between yourself and the research team is encouraged prior to, and after the interviews being carried out in Costa Rica, as the research team will be based in Australia for the majority of the project. Email contact, along with a Facebook group, will be established so that you have the opportunity to read more about the project, and to ask the research team any questions about the research you may have.

Although participation in email contact/Facebook group is not compulsory, these lines of communication will be open to you before, during and after the research.

You will also be invited (but not required) to check the accuracy of the transcripts (in Spanish and English), as well as the findings from the research, and if you believe any errors have been made, or wish to have any part of the transcripts/findings removed, your concerns will be addressed by the research team.

In total, the minimum you will be required to do is to read, sign and return the consent form and participate in one interview during the expedition. All other elements of the project are non-compulsory. There will be no negative consequences for those who do not wish to be part of the research, nor for those who choose not to participate in email/Facebook contact or review the transcripts or findings. Not participating in any element of the project will not impact your employment on Overseas Youth Expeditions in the future.

Time involved

1 x individual interview (30 minutes) to be undertaken during the expedition

OR

1 x small group interview (60 minutes) to be undertaken during the expedition

Online opportunities before and after interviews (emails and Facebook group, member checks) (all non-compulsory)

TOTAL= between 30mins-1 hour (plus any additional time you wish you spend in contact with the research team before and after the expedition, via email and/or Facebook)

Why were you chosen for this research?
You have been selected for participation in this project because you work on Overseas Youth Expeditions with Australian students in Costa Rica. You were identified by the Overseas Youth Expedition organisation you work with as a suitable candidate for participation in this research.

Consenting to participate in the project and withdrawing from the research
The consent process involves:
Reading (or having read to you) this explanatory statement
Signing and returning the consent form (which includes understanding your right to withdraw from further participation at any stage, with no implications of withdrawal)

Possible benefits and risks to participants
As a society, we need to find ways to live and work alongside each other peacefully. This project aims to develop knowledge around working and living alongside people who live in very different ways and hold different values, with the hope of leading to more just and peaceful future, which everyone may benefit from.

A large part of this project is to hear from a Costa Rican perspective, where those involved in expeditions from the side of the host country, will be heard and considered for the first time in relation to research on Overseas Youth Expeditions.
Australian students will also be interviewed as part of this research, in order to look into the intercultural space that exists between you, as local people and the expedition students who are visiting your country.
The findings of this research may assist in filling a large gap in knowledge around the local people involved in expeditions, and could be of great benefit to those concerned with Overseas Youth Expeditions as well as intercultural/international programs and education more broadly.

The only foreseeable level of inconvenience and/or discomfort to you participating in this research, is the time (30minutes to one hour, maximum) it may take to participate in an interview.
There are no other foreseeable risks of harm or side-effects to the potential participants.

Confidentiality
All data made available to the public will be de-identified by the use of pseudonyms (all names will be changed), and all other identifying information will be removed. The information in the publications will not be able to be traced back to individuals. Participants will also have the opportunity to withdraw any information they do not wish to be published before publication.

Storage of data
In the context of this project, data constitutes interview recordings (audio), interview transcripts and researcher observations. These will be stored in digital form. Digital data will be stored in the Monash University-secured Google drive which is password-protected. Data will only be accessible to the Researchers involved in this study. Any paper-based data will be securely stored in a locked filing cabinet in a locked office at Monash University. All data will be stored for five years after the submission of the thesis and publication, before being destroyed.

Use of data for other purposes
The data from this project may be used in the forms of a thesis, journal articles, book/book chapter, conferences and reports (to you, to the students involved in the study, to the Overseas Youth Expedition organisation involved, or to others involved in the project in Costa Rica). Only de-identified data may be used for other projects where ethics approval has been granted

Results
The results will be made available to you upon completion of the data-collection phase of the project (in the months after the final interviews). You will be contacted when the results are ready and will be offered these in written form, and findings will be presented in email and on the Facebook group.

Complaints
Should you have any concerns or complaints about the conduct of the project, you are welcome to contact the Executive Officer, Monash University Human Research Ethics (MUHREC):

Executive Officer
Monash University Human Research Ethics Committee (MUHREC)
Room 111, Building 3e
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Tel: +61 3 9905 2052   Email: muhrec@monash.edu   Fax: +61 3 9905 3831

Thank you,

Dr. Ruth Jeanes

Appendix 13: ICH interview guide example (Spanish)

Mis investigaciónes ahora estan como las visions del mundo se desarrollan y experimentan a traves del contacto con personas de otras culturas.

Yo le hará algunas preguntas. Porfavor, responda como siempre le gusta, con mucho detalle si es possible.

No hay respuestas correctas. Solo quiero oir sobre sus experiencias.

¿Todo bien?

¿Como usted primero comenzo a trabajar con los grupos de [OYE]?

¿Siente que usted tiene mucho en común con estos grupos de extrangeras (especialamente los grupos de [OYE]?

¿En que formas?

Puede pensar una historia que demuenstra eso?

¿Hay un momento que usted puede pensar, donde su vision del mundo, y la vision del mundo de extrangeros han sido *muy* diferentes? (No importa si esto fue con los grupos del [OYE] o no).

¿Cree usted que su tiempo como ha influido en su entendamiento el modo que ver el mundo?

¿Por favour, puede dicirme más sobre sus experiencias con la gente de otras culturas?

¿Lo han aprendiendo del trabajo con enseñar los grupos de [OYE]?

¿Hay algo que pueda recodar con estudiantes Australianos?

¿Para terminar, por favour comparta cualquier historia a partir de su tiempo como un guia?

Gracias.

Appendix 14: ICH Interview example (Spanish)

Interview with José and Carmen

JOSÉ: La expresión. Es la expresión y que quiere en Español o cual que idioma es valido.

JADE: Bueno

JOSÉ: Es una expresión y que el no (inaudible)

JADE: Si

JOSÉ: El grupo final los, los 'marshmellows'

JADE: Uh huh, oh que rico

JOSÉ: con con

JADE: En el fuego

JOSÉ: Si. Con participamos con ellos , y hay chicos se requerdos los familia, (inaudible)   una madre (inaudible) es muy bonito

JADE: Si

JOSÉ: ¡Muy bonito! Muy, muy… Y hay otras actividades que estemos con (pañara?) una vaca

JADE: una vaca

JOSÉ: 'Milking, Milking'

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CARMEN: con direción.

JADE: Si

CARMEN: en las actividades de las fincas

JADE: Uh huh

JOSÉ: E los ponemos a (inaudible) sendero luego (inaudible) senderismo y tantas actividades en al programa

JADE: Si. Que Bueno. Je je. Okay, la proxima pregunta. ¿Que creer que los grupos de World Challenge estan aprendiendo cuando pasan tiempo con ustedes y su familia y su comunidad?

CARMEN: Okay, eso es muy importante. Principalmente que lo ve que ellos aprenden es el valolar. Valolar y lo que tienen, valolar sus familias, porque estan lejos familias, y algunas vezes llaman (?) ellos estan un tiempo (?) sus familias, y muchas pienso a llorar

JADE: Ohhh

2CARMEN: Feliz feliz (?) llorar familias pero tal vez en estas como se liders, liders de los expediciónes ellos valor(an?) mas porque yo pienso que en muchos paises tal vez estan mucho lujo y las familias tienen mucho dinero y ellos vienen aca y ven como nuestra familia vivir como no estan lujos pero em, pienso que todo esta ellos viven en el nuclear de la familia que estamos la familia

Parra, ellos como aprenden las, propio la familia, en cosas muy diferente para Inglaterra o Australia

JADE: Si

CARMEN: Entonses es …. Esta mensaje y pueden aprender importante reunion (?) a valolar, costumbres

JADE: Uh huh

CARMEN: Que es muy diferente el pais tam bien

Tiene un ejemplo

CARMEN: De costumbres

JADE: Si. Que son diferentes para los chicos.

CARMEN: De la comida

JADE: Si

CARMEN: Em, la formas de hablar, con las Costarricences como muy allegro

JADE: Si

CARMEN: las confidancias(?) son muy. Y las casa diferente. Um, me ha dicha los servicios como los buses, que se vejicular con ellos, las vientas las vientas como las frutas, las frutas

JADE: Ahhh

CARMEN: Si pienso que todos estas tradiciones y costumbres, las casas son muy diferentes, coloridas

JADE: Si jejejeje

CARMEN: Si. Y esto que es

JOSÉ: Si y… (inaudible) tal vez (inaudible) parajes (avion?) un grupo deste 2 años JADE: Si

JOSÉ: un chico mio, Christopher chico me saludo un abrazo y yo saludo un otra (?) y los chicos se van uno

JADE: Awww

JOSÉ: y tenemos en otra cultura mucho costumbre por ejemplo, mi hija en colegio o la esquela mi hijo

JADE: Si

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JOSÉ: muchas, algo a los chicos (nos bion??) por ejemplo esto, 'bueno Carmen, ah vaya bien, Dios, Dios a compañe, es asemos un costumbre

JADE: Si, si, si

JOSÉ: (inaudible) tradición, y entonses como, que, que hizo,

JADE: si, que es eso, es diferente

JOSÉ: entonses como alguno no hazo me imagino porque en sus paises y su cultura… y estoy orgulloso de mi cultura y de mi pais, y continuaremos haciendo somos familia, y fe Catholica CARMEN: Si Catholica

31.09 JADE: Si

JOSÉ: Y continuamos

JADE: Wow je je je

CARMEN: en esta momento yo creo ellos aprende muchos a valolar

JADE: uh huh, si

CARMEN: Valorlar sus cosas, valorlar sus familias (inaudible)

JOSÉ: (inaudible) unas viajes Jade que ha aprendio si no estan acostumbre (?) a su madre a su padre cuando Jade con mucho

JADE: Si con mi familia… mi familia siempre es como '¡abrazo! ¡abrazo! ¡Besos! ¡Besos!' je je.

Pero

JOSÉ: ¿Tantos besos o dos besos o?

JADE: Muchos je je

JOSÉ: ¿Otra aqui? ¿Otra aqui? ¿O dos aqui?

JADE: No importa. O aqui. O aqui.

JOSÉ: O aqui (labios)

JADE: Si

JOSÉ: Oh. Oh. Aqui (labios un otra vez)

JADE: Si

JOSÉ: ¡Ah!

JADE: Si. Pero es diferente en familias diferentes

JOSÉ: Ahhhh

JADE: Si, si… es interestante, me gusta los diferencias

JOSÉ: en cultura

JADE: Si culturales

CARMEN: Aqui se costumbre con mucho afecto

JADE: Awww. Me gusto esto con Ari aqui je je

JOSÉ: Si

JADE: Si. Aww.

JOSÉ: Si, Ari, camina cuando el es mas grande, en el futuro (inaudible)

JADE: Si, quiero

JOSÉ: (inaudible)

JADE: Si je je je

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JADE: y aprende ustedes a ellos

JOSÉ: Si, aprendemos. Si

JADE: ¿Si? ¿Tiene ejemplos, o historias?

CARMEN: ¿Buenos, de idioma? Idioma es muy importante porque dices la practica es muy importante. Practicamos mucho. Ah, comidas

JADE: Ah

CARMEN: a vezes hacemos en intercambio

JADE: Si

CARMEN: de… o tambien cuando no a conversando. Si la cuenta es que si hay cosas diferentes de sus paises como las animales tambien

JADE: Si

CARMEN: como compartamiento, como ustedes un Kanguru es,

JADE: Uh huh

CARMEN: Es algo normal, y para nosotros es como 'Que lindo'

JOSÉ: & CARMEN: (inaudible)

CARMEN: Un ilusion de todo la diferencia

JADE: Wow, so… entonses, las idiomas, y cosas culturales,

CARMEN: Si, de, de, animales,

JADE: Animales, y… y hay… ¿Los extranjeras, pensar diferente a ustedes o lo mismos? En su opinion y sus experiencias?... yo se que es dificil, una pregunta dificil.

JOSÉ: (inaudible) es que la cultura comunes como vida en una pais o (inaudible) mi imagino como la forma, si es, es Buena, positiva, positivo

JADE: Si

JOSÉ: Si pero, si, si, me imagino que para nosotros, ¿Como se dice?

CARMEN: Igual

JADE: Igual

JOSÉ: Como, una (?) normal

JADE: Uh huh

JOSÉ: Como angeles como (?) en todo el Proyecto como deste un, deste un niño, hasta un animal, el impacto positivo, algo muy lindo fé con el pero y un carro con un…(inaudible)

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Appendix 15: Expeditioners interview guide

Interview guide for Billy

How have you been since we last met?

Do you think about the OYE at all?

What are you thinking about?

Example?

What locals do you remember/who made an impression on you (good or bad)?

Can you elaborate?/Please tell me more about that.

Did you learn through OYE?

What?/How?/Why? (Please elaborate).

Following on from our previous discussions, can you please speak to me about your experiences of technology (or lack of) during OYE?

Who/what made you look at technology and things (possessions) during (and perhaps after) OYE?

In previous interviews, you spoke a lot about values, and what it takes to be happy. Can you tell me what experiences helped you to think about this and consider other ways of looking at happiness and values?

Is there anything else you want to say?

Can you please tell me your favourite/most memorable moment/story/anything else you'd like to end with?

Thank you so much for your time, and insights, Billy!

Appendix 16: Expeditioners interview example

Interview with Billy

A: Yeah, Douglas and so we waited, I don't know, it would've been two and a half hours for this horse to come up and we weren't actually sure when the horse was going to come up because they kind of, the horse is leaning, and if it takes as long as we did to get up, then we're in trouble. And it was kind of where occasionally spitting, and we thought, jeez, if it starts raining again, so then while we were on the, I don't know, but we were in this clearing next to the river, and Douglas went and gave us all different jobs, so some of us had to take our wet clothes and put talcum powder on our feet and stuff like that. So a few people were doing that and then a few of us went and boiled water because she had to keep drinking through the spoon, yeah, she had to drink through a spoon.

Q: Jeez, she was really sick, wasn't she?

A: Yeah, and then he was, he just kind of worked out the full jungle man and carved out the bamboo in to this little alcove thing, then we put all our bags around there and then he started making a fire and the whole time this was going on he was telling us all these experiences about he had that and we were kind of really interested, even though Hope was sick and we wanted to help her, it was really interesting to see-.

Q: So he was speaking English.

A: Yeah, he was speaking English, and he would always just yell out, pura vida, he'd just yell it out and we were all really, so when this initially happened, everyone's around camp and everyone's pretty down and this is going to suck and he was yelling out, pura vida, and we were thinking, what's going on. And Anwyn or Aesha, they were the ones, and Annie loved it, Annie would yell it out and everyone would say, shut up, Anwyn, and start laughing, it was just funny.

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Q: Wow.

A: Yeah, so that was really just we didn't really learn anything off them, it was just interesting that interaction where we were all really interested in what he had to say kind of thing and then on the way home, or on the way down, we had to run after the horse that Hope was on. So I'm not even joking, we were running, so it took us, it took us twelve hours to get up and took us three hours to get down, the five of us.

Q: Are you serious?

A: Yeah, so this pretty, I think she was an older, I didn't really see her, this elderly lady had walked the horse up or ridden it up and then we eventually get Hope on and Hope was swaying, I can't really do this, and then she takes off, and we thought, okay, she won't be too bad, and then we thought she was just getting speed up and then she didn't slow down, she just kept going.

Q: That would've been really scary for Hope.

A: Yeah, Hope was, and then there were parts where she had to full on lean right back on the horse, and hold on for dear life pretty much because the horse would, the horse's back legs would buckle and then slide down. So we're trying to get on the side of her in case she falls down, but we're also slipping, and then we get to-.

Q: God, that would've been so wet.

A: It was wet, it wasn't raining, luckily, then we got to, I think it was almost the halfway point or something, this our lunch spot, so we kind of stripped off all our stuff because it was actually quite hot now, it's quite funny that we'd got down and we were sweating. So then for the rest of it, though, it was, it just would've been so funny to watch because this horse with Hope on the back and then we were all running, we were literally running down after her, stretched out for sixty, seventy metres, just sliding, so if there was a sharp turn, one of us would definitely miss it. And we were kind of worried about Hope and then when we got to the end, we kind of almost burst out laughing with Douglas, we were all just laughing because it was just so funny, and we'd made it and we, then there was the truck that took us back for a while back to the town and in that, we were just all laughing so much, it was just so funny because we'd actually done it kind of thing.

Q: Yeah, and you knew Hope was going to be all right, so it was probably a bit of a relief.

A: Yeah, definitely, so it was just, I don't know, you definitely can't replicate it, we were actually talking about it before and I just thought, that's something you can't do if you just go overseas, you can never get that again.

Q: No way, there is no way, you just painted the best picture, by the way, that description was so good.

A: Yeah, it's so, I can remember everything.

Q: I feel like I was there, the way you just told that story. My God.

A: Yeah it's so funny.

Q: I'm aware that it's already five twenty five, so I'll just ask you maybe two more things and then I'll release you.

A: Yeah, that's fine, [0:22:24] at four thirty.

Q: Were you? Okay, sweet, yep, I'll make sure that we're finished in a few minutes. Okay so one of the other things that I'm starting to look in to is in those situations when you're around local people and you don't have completely fluent Spanish, and you're working in this kind of space where you're trying to work out what each other knows and what you're trying to communicate with people who don't speak very much English and vice versa, I'm looking at how your felt response comes in to that. So you might not intellectually understand what they're talking about, you might not understand the words, but you can kind of feel like you know what's going on, you kind of get what's happening. So you might rely on things like intuition or just gut feeling, that that person's dodgy or that person's awesome or they want me to do this. I'm just wondering if there are any stories that you might be able to reflect on there.

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A: I don't know whether you've heard about the time we were on the buses, so we were going from, I can't remember, I think we were in Costa Rica, and we were on the school bus, we were going from somewhere, we were going, it was a three hour journey or something like this, and we had to walk from our hotel. No we were in Nicaragua, and we had to find the bus depot, and that was a hike, so that should've been the hike itself, as it was just a maze, I felt like it was on the other side of the city and it was so hot, and everyone cracked it because we weren't sure that we actually knew where we were going and then whoever was on transport was, guys, it's just up here, it's on my phone. And we were literally in a rural community, and we'd gone past the paved roads and stuff and we were walking on cobbles and we thought, this is not going well. So we got to the depot and then we weren't actually sure it was that, because it was just shops, I don't know, it was just kind of like a square of shops and we walked through them, then on the other side, there were a few school buses, so the American school buses and there was a ticket system. We didn't know that there was no ticket system, so we were kind of standing there, so the whole group of us, yeah, and then someone from one of the buses yells out, [Nicaraguan city 1], really loudly, and we thought, are we supposed to get on there, and then we kind of, someone went up to talk to him, I can't remember who it was, I think it was one of the girls, and then he pulled her on the bus, [Nicaraguan city 1]. And she said, yeah, and then he pulled her on the bus, and then we thought, then someone else went up and then we kind of all just had to go on in case we were left behind kind of thing, and then when we got on there, someone was getting on last and [Nicaraguan city 1] obviously knew we didn't speak any English so we couldn't ask him anything else. But we kind of just sat down on this bus and we thought, what the hell just happened? This all happened in a minute, and Jody almost missed the bus, I'm pretty sure. So it was kind of moving and she had to kind of jump on, and then we weren't a hundred percent sure it was going to [Nicaraguan city 1], we couldn't be, so we were kind of just on it, having a bit of a laugh because it's just so weird. And then all the locals are looking at us, some of them are laughing because they're tourists, so yeah, we kind of had to almost just trust the bus drivers and stuff like that. So that was quite interesting, that journey and that was really fun, I remember, because they had al the windows down because there was no ventilation and just stuff was flying everywhere, it was just so funny, then we got to [Nicaraguan city 1], but we got dropped outside the city, and we were like, what? We didn't really, we asked the bus driver, [Nicaraguan city 1]? He pulled over, we paid, got off, then we were standing there and we thought, this is not the middle of the city, we were standing on the side of a freeway, thinking, okay, this is not going to end well, and then we were kind of just looking there and someone pulled over. It was a minibus almost but they were running it as a bus service and we told them where we had to go and we can't even remember where we had to go, so then he said, si, and then we thought, all right, I think we think, he looks pretty reliable, we saw-.

Q: Was it big enough for everyone?

A: Yeah, just, it was just, so it was big enough, but it wasn't very big, it was about twenty seats, twenty five seats, so we saw some old lady and a child there, so we thought, okay, obviously, they're not going to kidnap us, hopefully. So we kind of got on the bus and filled up as we went, and then when we got, we actually got to our destination, where were we going?

Q: Wow.

A: [Nicaraguan city 2], yeah, we were going to [Nicaraguan city 2], no, we were going from [Nicaraguan city 1] to [Nicaraguan city 2], I think that's where we were going, we were going to [Nicaraguan city 2]. I remember because I remember going to [Nicaraguan city 2] and we kind of just got there and we literally really didn't have a clue about anything from pretty much when we left off. We had a vague idea of where the bus depot was, but pretty much we had to put our trust in these other people.

Q: Yeah, so when you saw, so you said there were a few clues that it was going to be all right, so the fact that there was a lady, an old lady and a little kid on the bus, but did you try and read the body language of the driver and stuff like that or how-?

A: Yeah, more the dude who pulled us on.

Q: Okay, yep, so they had-.

A: I don't know, he kind of collected the money as, so we kind of just looked down and he wasn't, he didn't seem too dodgy, it wasn't kind of get on or that kind of thing, he was just asking us whether we were going to [Nicaraguan city 2], and said [Nicaraguan city 2] and yeah, okay, so I think he's legit.

Q: Yeah, it's funny, those things in travel, isn't it, how you've just kind of got to rely-?

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A: Yeah, it was hectic.

Q: I wonder what he would've done if they hadn't have come past.

A: Yeah, I think we would've just been stuck there, as we didn't have any way of getting anywhere, but I think it must've been another depot, but it wasn't actually the one we meant to go to and I think it was one or two before we'd meant to get off.

Q: Whoa, that's crazy. So this is the last interview and this is the last few minutes of the actual interview, is there anything that has stuck with you or anything that you want to say about the trip or how you felt or any lasting memories, so something cool to end your tour?

A: Yeah, well, that thing about the horse is probably the most vivid memory I have, just because I love telling that story.

Q: Down the side of a volcano.

A: Yeah, pretty much, it doesn't really happen that often.

Q: No.

A: Any other interesting stories? We need to go for a while because there are a lot, what did we do? There was, so, yeah, okay, I've got the one after that, so I don't know, okay, yeah, I know what we're doing, so Aria, Hayley, Archer and I went to get some photos or something, someone - Aria and Hailey needed passport photos, because they didn't have any spares, and Josie said, you guys need spares. So we had to go, where were we? I can't remember, if I remember, I'll let you know, so we caught a cab to, a ten minute cab ride to this photo shop because we asked the guy at the hotel where was the place where we could get? So we waited there for ages, we were waiting there past curfew, so we had to be back, we had to be back at maybe five thirty and it was six thirty and the dude taking the photos was really ancient and he was just moving so slowly and I said, we have to go, and then we eventually got the photos and it was dark, and I kind of knew where we were. I knew that we were a street away from the main street kind of ran all the way down and we were a k or so that way, but we thought, we're going to get in so much trouble because we're so late. So we pretty much ran, so full on sprinted down the street in the dusk and people were looking at us, what the hell's going on? There were four of us absolutely sprinting and yelling out to each other where we were, then we thought, I'm pretty sure the school is near where we were going, yeah, I recognise it, I think we're going the right way, and then Hayley said, no, hang on, are we on the right street, and then we thought, we're pretty sure we are, and we ran and I ran past our

place and then Archer's oh Billy, we're back here, and we ran in and thought, my God, we're going to be in so much trouble, we're so sorry. So we built it up and they said, that's all right, we knew you were going to come back, and we said, we actually thought you'd think we were dead or something ridiculous.

Q: Yeah, it was freaking out and it was all okay in the end.

A: Yeah, it was ridiculous, and we thought, my God.

Q: I can just picture you all just staring at you.

A: Yeah, we were panting when we walked in, we were going in, the locals were looking at walk in to the hotel, what is going on here, it was just bizarre.

Q: It was all alright.

A: Yeah, and we thought, okay, well, nice to know you really worry about us.

Q: What a relief.

A: Yeah, exactly.

Q: Thank you so much for the interview, I so appreciate it.

A: That's okay.