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Impacts of an American Anthropology Field School on the Host Communities in Barbados

Although a significant amount of research has been done recently on the effects studying abroad has on students, very little research has examined the effects students and terms abroad programs have on host families and communities. To help address this gap in the literature, this thesis examines the impact American students in an anthropology field school in Barbados have on the families and communities they live among. This field school in question has been running since 1983 and has enrolled 68 students. Every other year approximately ten students participate. During their eleven week stay, students live with families in the northern part of the island, each student in a different village. The students spend the majority of their time interacting with their host families and members of the community while learning about the specific village they live in and Barbadian culture in general.

The Effects of Studying Abroad on Students

Before discussing the field program in detail and my own research, it is useful to review the literature on the effects of studying abroad on students. Most research has found that study abroad fosters intellectual growth and broadens students' views of education. The Study Abroad Evaluation Project, started in 1982 to examine the contributions study abroad makes to students' educational experience (Carlson et al., 1990), found that students' educational goals often change after studying abroad. After a study abroad experience students are more likely to place importance on "systematic thinking, familiarity with different schools of thought, developing one's own point of view, obtaining knowledge from different disciplines, and independent work" (Carlson et al. 1990:68). Much less importance is placed on learning facts and trying to get good grades (1990:68). A student from the Barbados term agrees remarking that her term in Barbados "made me subjects and techniques of learning broadens students' view of education. An art student studying in China, for example, was initially very critical of the Chinese method of teaching art and found it extremely stifling: "For example, when you do a bird you take step one, you do the head first and then you end with the legs" (Kauffman et al. 1992:43). The student eventually gained appreciation for their system once he accepted that Chinese artists view the creative process differently. "It made me angry that the artists were so controlled in the creative aspect," he noted. "But then I started to realize that it's a whole different perspective. I had to leave behind the concept of art to be able to understand theirs" (1992:43).

One important benefit of studying abroad is the increased international perspective students acquire. By living in another culture, they gain a better understanding and appreciation of differences between cultures. Developing personal contacts with people from
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different cultures allows students to directly experience the values and customs of these cultures while realizing the cultural specificity and limitations of the values of their own society. This acknowledgment and acceptance of cultural differences is what Norman Kauffinan, Judith Martin and Henry Weaver refer to as "world-mindedness." "Implicit in world-mindedness is the understanding that the values of one's own society are not universal and that values of other societies are just as valid. An understanding of cultural relativity is one of the most important aspects of world-mindedness" (1992:82). An expanded international perspective results in a greater appreciation and acceptance of people's differences. George Gmelch, a co-founder and director of the anthropology field school in Barbados, conducted research on the experiences of his students while they were on the program and found that "[t]hey became more respectful of other cultures, having learned that their own culture doesn't have all the answers and that other values and perspectives are equally worthy and in fact sometimes make more sense" (1992:250).

Research in psychology and education have found that study abroad also stimulates personal growth. Personal growth occurs most often when people encounter new situations and are challenged. Studying abroad places students in situations where they question values and way of life that are familiar to them. They are challenged both to adapt to the new situation and to understand their personal values. According to Kauffman et al., "confrontation with the values of other cultures helps students to reexamine their own values, fostering a reshaping of the principles that guide behavior" (1992: 110). Many students who have studied on terms abroad return with a better understanding of themselves and their native culture. Craig Storti, in his book The Art of Crossing Cultures, explains this process:

"When we notice the unusual behavior of a foreigner, we are at that moment noticing our own behavior as well. We only notice a difference (something unusual) in reference to a norm or standard (the usual) and that norm we refer to is invariably our own behavior. Thus it is that through daily contact with the customs and habits of people from a foreign culture, our attention is repeatedly focused on our own customs and habits; that is encountering another culture, we simultaneously and for the first time encounter our own.(1990:94)"

Another area of research has examined culture shock, a term originally coined by anthropologist Kalvero Oberg who defined it as the set of feelings "precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse" (cited in Ladd 1989: 17). Further research on culture shock revealed that there are distinct phases. The first phase, according to James Preston, occurs in the very beginning of the journey and includes the sojourner's initial reactions to the new culture. "Generally the first stage of culture shock is characterized by positive feelings, as the individual anticipates, often with great excitement, a series of happy future encounters with the new culture" (Preston, 19-:29). Many people travel to new cultures with preconceived notions about what they will find. It is during this first stage that people encounter conflicts between the stereotypes they came with and how the culture actually is.

During the second phase the sojourner is likely to experience depression due to being in an unfamiliar environment.

"The exhilaration of stage one typically gives way to unpleasant, even painful feelings of frustration due to the awkwardness associated with language deficiencies, unfamiliar social roles, different time sequences, and a sense of confused identity. All the customary reinforcements derived from friends, colleagues, and family members are gone. (preston 19-:29)"

At this point people often attribute their feelings of depression to homesickness. Craig Storti writes that:

"Homesickness is not so much a longing to see certain old friends and family members again as it is a longing to experience once again the support and comfort of friendship itself. It is not so much a desire to be back home as a desire to feel at home in the new surroundings. (1990:70)"

People deal with their depression in different ways. Some may withdraw from the culture and long to return home, while others become frustrated with the cultural differences and consequently lash out at the host culture. A foreigner's frustration, for example, with understanding a foreign language can quickly turn to anger - he may feel that his trouble understanding is the fault of the speaker not speaking clearly or slowly rather than a deficiency in his own skills.

"Because of the steady diet of embarrassing, frustrating, or otherwise unpleasant situations that are part of the experiences of living overseas, what begins innocently enough as a reflex action toward self-protection quickly hardens into a pattern of systematic evasion and withdrawal. (Storti, 1990:32)."

The more people withdraw from the host culture, the more they begin to blame the host culture for the problems they are having.

The more intense our disappointment in ourselves (for withdrawing from the culture we are supposed to be adapting to), the more desperate the effort to blame and, in time, to indict the culture. The more we withdraw from the people, the more fault we find with them. (Storti 1990:34)

The third stage of culture shock, according to Preston, is a period of time when the foreigner withdraws from the culture and surround himself, as much as possible, with friends and comforts of home. Preston refers to this process as "cultural insulation."

Cultural insulation can be both positive and negative, it can regenerate a person who is exhausted from culture contact, and allow him to meet the host culture with new vigor, or it may blind him to the invisible walls which cause his frustration. (preston 19-:31).

The final phase is known as the adaptation or reorientation phase, when sojourners shift their perspective from that of a foreigner to someone who is beginning to recognize and better understand the norms of the new culture.

"The reorientation stage may emerge slowly, or quite suddenly and unexpectedly. It involves a major shift in values, attitudes, and responses to the host culture. Stereotypes about the host culture begin to disappear. In the previous three stages the individual evaluates and perceives the host culture from the framework of his own culture; in stage four he begins to shift points of reference, evaluating

things according to the norms of his host culture. The person may experience a sense of calm, of belonging, and of acceptance (preston 19:32)."

The length and degree of these phases vary greatly depending on the individual person and degree of culture contact. People who immerse themselves in a new culture for long periods of time will experience extreme culture shock compared to a person who visits a country for a short period of time and does not immerse themselves in it.

Researchers interested in cross-cultural study have also investigated re-entry. Adjusting to a foreign culture is something that most people take for granted. Many, however, fail to realize that it can be just as difficult readjusting to one's own culture. Researchers have found that the people who have been the most immersed in a foreign culture have the most difficult time readjusting to their native society. According to Kauffman et al., "those who became immersed to any degree found that they had changed more, and as a result, re-entry was more difficult. Some experienced alienation from family and close friends because they had become different people while abroad" (1992: 115).

While all of this research is extremely important and has demonstrated the dramatic impact of study abroad programs on students - particularly their increased international awareness, personal growth, and intellectual growth - it is also important to examine the impact of such programs on host societies. One host, Joyce Bender, writes that having an international student is very profitable for a family.

"In addition to learning about a new culture, they may discover some things about themselves. Host families must discuss questions arising from different traditions. Families often discover that by taking the time for family discussion with international students, they have learned to share more as a family. Conversations about difficult customs, places and beliefs fosters humanitarian attitudes and produce world citizens more receptive and tolerant of other people's beliefs. (1993:17)"

The above quotation suggests some of the ways host families are affected. The purpose of this thesis is to systematically investigate the impact of one study abroad program on host families and communities.

The Barbados Anthropology Term Abroad

In 1983 two Union College anthropologists, George Gmelch and Sharon Gmelch, developed a cultural anthropology field school in Barbados, in the eastern Caribbean. The field school was modeled after field schools run for graduate students in anthropology, although this one was for undergraduates. Every other year between eight and twelve Union College students have gone to Barbados for eleven weeks to do field work. Students have lived in six parishes in the northern part of the island. Most students have lived in St. Lucy, the most rural parish, each student living with a Barbadian family in a different village - although there have been a few cases of two students living in the same community. Each student's course work consists primarily of participant observation. They are required to keep daily field notes, maintain a field journal, do weekly assignments, write an ethnography of the village and complete an independent study focusing on some aspect of Barbadian life.

Students rely heavily on their host families and other members of the community to provide them with the information they need for their projects. While living in the village, students must get to know members of the community and become involved in community life. They are responsible for conducting household surveys and carrying out numerous informal and formal interviews with people to learn more about specific issues such as local history, economy, family life, education, life cycle, and religion.

A serious concern of a program like this is its impact on Barbadians. Do the American students infringe on people's privacy by asking them questions about their way of life and their past? Do students unknowingly ask sensitive questions which make their hosts uncomfortable? Does having undergraduate students carry out research in any way hinder future research by graduate professional anthropologists? Do Barbadians enjoy acting as tutors for American students? Does hosting an American student in any way enhance Barbadians' appreciation for cultural differences? These are some of the questions this research will explore.

Impact of the Barbados Anthropology Program on the Students

The Barbados anthropology term abroad is different from most traditional terms abroad programs for undergraduates. Instead of spending most of their time in a classroom at a local university studying language or history, the students on the Barbados term abroad become completely immersed in the culture. The village they live in becomes their classroom. It is through conversations and participation in the community that the students are able to learn about Barbadian culture. In Barbados, for example, a student may learn about local agriculture while helping weed a garden with a neighbor. While stocking shelves in a local shop a student learns the history and function of the local "mini-marts." An elderly woman might share her memories of the "way things used to be" as she sits on her porch watching the sun set with a student. As a result of becoming so involved in a culture other than their own, the students on this program have learned many things about themselves, and life in general.

Like many students on a term abroad, the students on the Barbados anthropology term abroad develop a greater appreciation for education. Since the students are learning about Barbadian culture while living in a Barbadian village they find that they are constantly acquiring new information and insights. "You can't help but learn because you are immersed in Bajan culture," remarked a student who had been on the program in 1996. This kind of learning differs from the education students are accustomed at home, where they attend class, do homework or study for exams, and then are left with leisure time. In Barbados many students find that they are unable to separate work and leisure. George Gmelch discusses the new perspectives on education that many students in Barbados develop:

"As the term wears on, most students become deeply involved in their own research, so much so that it becomes the focus of their existence. They are surprised at how much satisfaction they get from doing something that they previously regarded as 'work.' A number of the students from the past terms said they really didn't see education as an end in itself until their Barbados experience. (1992:250)"

Many students learn, through their relationships with their host families and people in their communities, that while there are differences between cultures there are many fundamental similarities. A student on the 1994 program said, "I noticed that the people and setting are different, but societies in general, are similar - people raise families and work to put food on the table." One of my home stay sisters was very close to my age and during my stay we developed a very close friendship. Many nights we would sit on the porch discussing our aspirations, beliefs, and concerns. I think we were always surprised to find out how many feelings and ideas we shared. More than one conversation ended with the comment, "I can't believe how much we have in common!" "My students," explains Gmelch, "in the course of becoming part of village life, invariably arrive at the notion that, beneath differences in race and culture, Barbadians and Americans are one. In the words of a male student:

"If I had to sum up my whole trip in one experience, it would be this: It was late at night, a full moon, and I sat in a pasture with a local Rastafarian. After hours of talking, about everything from love to politics, the two of us came to an interesting conclusion. Although we lived a thousand miles away from each other, and that our skin color, hair style, and many personal practices were quite different, at heart we were the same people (1993:55)"

Students also learn to appreciate differences in people. By spending time with people from their community they come to understand and respect lifestyles and beliefs that differ from their own. Reflecting on her experiences with her host family one student said:

I learned what it was like to live with an extremely religious family in Barbados. And this was not a lesson I thought I was going to get. It gave me a really deep respect for people's beliefs, even if they're not my own. And I have a really deep respect for people who are absolutely committed to something.

Students learn the most about culture and develop the greatest understanding and appreciation for cultural differences when they form meaningful relationships with people from the host culture. According to Kauffinan et al., "it is the daily activities and interactions with the [host] family that develop a bond, a rapport that can ultimately lead to insights about the people and culture of the host country" (1992:65). "It [the Barbados term abroad] was the first real opportunity I had to develop close relationships with people of another ethnicity," said a female student four years after she spent a term in Barbados.

These relationships were very special to me - they were genuine friendships - involving trust, sharing feelings, comparing experiences, and learning from each other. Before went to Barbados I never felt compelled to be friends with people of diverse backgrounds, and pretty much hung around with people like myself, but Barbados made me realize how much you can gain from meeting and socializing with more diverse people. Exposure to another culture really opens your eyes and makes you realize how much is out there.

All but one of the 68 students who have participated in the Barbados Anthropology program have been white. Living in communities that are virtually 100 percent black, many students find themselves to be a minority for the first time in their lives. "Probably one of the most important things I learned was what it felt like to be a minority," said one female student.

"I learned at one point to resent the color of my skin; at other times I forgot that I was different (white) until someone pointed it out to me. It really gave me the desire to learn about other cultures - not just on the surface." As a result of the students' experiences as minorities some return to the United States with a keener sense of racism. "I feel that while I didn't experience a lot of racism while I was in Barbados, I am much more sensitive to it since I have returned," said a female student four years after she was on the program. While on the program in 1996 a female student remarked, "I have continued to learn how amazing the diversity of the world is, and how important it is to befriend as many people as possible, because it broadens everyone's world."

Students inevitably experience personal growth while on the term abroad to Barbados. "Understanding and transcending culture," according to Kauffman et al,

"...cannot be accomplished without some degree of self-awareness. Living abroad provides potent new experiences that give ample opportunity to see oneself in a new light. We suspect that changes in awareness are inevitable for students who have quality contact with another culture. (1992:100)"

Many students feel that their interpersonal and communication skills have greatly improved as a result of spending ten weeks conducting interviews, and having lengthy conversations with people in order to learn about Barbadian culture. At first many students are timid to approach a stranger and initiate a conversation. However, by the end of the term, most are comfortable with this situation and don't think twice about asking questions and making conversation. "I think that my social skills have improved," said a female senior. "I can go up to any stranger and start a conversation."

Living in new communities without the presence of their own families and friends to provide emotional support and encouragement, many students are forced to become more independent and self-confident. "I learned a lot about myself and how to deal with loneliness and problems on my own - working through them myself," said a student while she was in the program. While in Barbados, the students encounter many situations that help them develop their independence and confidence. "It is difficult to find words to describe the tremendous impact that my experience in Barbados had on me," explained one female student reflecting on her term in Barbados:

Each morning I left my doorstep was like beginning a new chapter in a textbook. I was an active participant in my studies. There were new challenges I had to face, like being the only white face in my village. To some, I was like an alien from outer space. Despite the fact that Barbadians speak English, their heavy dialect posed a language barrier. Although these kinds of things created problems for me at times, they are what made my experience in Barbados so profitable. By the end of those three months, not only did I gain a deep understanding of a fascinating culture, but I also became a more open-minded and self-confident individual.

Visiting and finding new places, is another example of a situation that challenges students. The public bus system is the main form of transportation for students. In the beginning of the term it is often intimidating to climb on a bus full of unfamiliar faces. Since few tourists ride the buses in the northern part of the island many students are met with quizzical stares and

occasionally someone asks them if they are lost. Until students learn their way around, they must rely on the bus drivers and other passengers to help them get off at the right stop. I vividly remember my first bus ride on my own. I was on my way back to my house in Pie Corner. The bus was extremely crowded with people returning home from work and school. I got on the bus and found myself awkwardly standing in the aisle, squished between several people. Despite my tight grip on the bar (provided for stability) I lost my balance with each stop and start of the bus. I looked around and everyone else seemed so relaxed, having no trouble as the bus whipped around curves and came to quick halts. I felt like everyone was staring at me. Eventually I acquired a seat and looked out the window to unfamiliar scenery. As the bus neared Pie Corner I was relieved to finally see familiar landmarks. Soon we would be at my stop. I had spent the last five minutes planning when and how I would ring the bell to inform the driver to stop for me. With a touch of nervousness I stood up and rang the bell. The bus stopped and I got off feeling a sense of relief and accomplishment. Another student, reflecting on her experience four years after she had participated in the program, said, "It was without question one of my best life experiences. It fostered an incredible sense of independence in me and gave me a perspective as a white person that I still draw on this day."

Methodology

I used several different techniques to gather data. As a student I participated in the Barbados anthropology program and therefore became a participant observer. I stayed with a family who had hosted two other students in the same program and was often able to casually discuss what it was like to host a student. As I met people in my community, I asked them about past students in order to get a sense of how well they had known the students, how well they had understood what the student had been doing, and how much they liked or disliked having students study and live in their village. I also directly experienced people's reactions to me; in church, on the street, on the bus, in the local mini mart, or visits to their homes.

Before leaving for Barbados, I sent a questionnaire (Appendix I) to 47 past student participants in the program. There was a 54 percent return rate. The questionnaire asked them to write about the impacts they felt they had on either their host families or particular members of their communities. It also asked for the names of people they had interacted with frequently so that I might contact them while I was in Barbados. I also conducted formal interviews with five past students in order to talk with them in depth about their experiences, particularly concerning their relationships with their host families and members of the community.

Once in Barbados, I contacted past home stay families and conducted formal, taped interviews with members of ten different families in nine different communities. All of the families had hosted students at least twice. Four of the families were hosting a student at the time I interviewed them. In the interviews I asked about their reasons for first hosting a student, their concerns before hosting for the first time, problems they encountered, and how they felt about the program in general. All of the families I contacted to interview were more

than willing to talk with me. The consistent openness and cordiality the females greeted me with is evidence of the positive feelings they have for their own students and the program in general. I contacted one elderly woman who lives on the rugged east coast and has hosted four male students over the years. On the phone she sounded very eager to meet me and talk about her experiences with her students. The next morning, as I walked up the hill to the house I saw her waiting for me on the porch of her small, tidy house. She quickly invited me into her living room and served me cake and cherry juice - which she has made "just for me." We spent the morning together as she relayed her favorite stories and experiences with her students.

Host families willingly take student into their homes, while community members don't necessarily have a say in who visits their community. Therefore, it was important to gain their perspective. To determine how individuals in the communities felt about having a student live in and study their village I visited three communities and did a random household survey. In total I spoke with 32 different people. Two of the communities did not have students staying in them at the time, but each had three different students stay in them over the years. The third community had a student staying in it at the time of the survey and had also hosted five other students over the years. I asked each person I met a set of questions (Appendix II) to determine how well they remembered the American, how much interaction they had with them, and what their understanding of the purpose of the program was.

My fellow participants on the program also contributed to my research by completing a questionnaire (Appendix III) during the seventh week. The questionnaire asked them to describe their home stay family and environment, reflect on casual conversations and situations they had encountered which indicated that a person had either enjoyed or not enjoyed their company, and to write about what impact they thought the program had both on their lives as well as their host or "home stay" families.

Where Students Live

Almost all of the communities students have stayed in have been rural areas in the northern part of the island, primarily in the parishes of St. Lucy, St. Peter, St. Andrew and a few in St. James and St. Joseph. Some communities, like Speightstown and Belleplaine are relatively large and have many businesses within them - grocery store, video store, snack bar, police station. Most communities are smaller and quiet and may have only a rum shop or a "minimart." Some villages have large numbers of retired residents; others have a large, active youth population. Communities like Round Rock, are spread out along one main road; others like Crab Hill and Josey Hill, are compact and have many side roads and "gaps" (rocky, unpaved laneways). Villages like Pie Corner and Cave Hill have been settled for a long time and have a considerable village history. Other villages, such as Maynards, have developed more recently. Some villages have reputations. Bathsheba, for example, is located on the east of Atlantic coast and is known for its surfing. While talking with a host mother who lives in Bathsheba I watched car after car go by her house, almost everyone with a surf board tied to the roof. The village of Six Men's is well known for fishing and each evening the traffic backs

up as people stop to buy fresh fish from the vendors' stands lining the road. A few of the villages attract tourists: Bathsheba for its spectacular views of the rugged east coast and its surfing, Speightstown - a quaint town with numerous "rum shops" and stores, and Holetown, a now very developed area with hotels, restaurants, and shops galore. Most villages, however receive few visits from tourists.

The types of housing students live in also varies greatly. Traditional "chattel" houses become the homes for some students. Chattel houses, sometimes called "board" houses, are small wooden houses, usually without fixed foundations. At one time people did not own their land, so they made their houses moveable in case they ever needed to relocate. Chattel houses initially seem very cramped to students. It is not unusual for chattel houses to have only one common room which serves as the living room, dining room, study, and television room simultaneously. The interior walls usually do not go all the way up to the high peaked, corrugated tin roof, but are only about six feet high. Most rooms have curtains in the doorways instead of doors. The partial rooms and the curtains help keep air flowing through the house to cool it. Some students live in large houses referred to as "wall" houses because the walls are made from cinder blocks, rather than boards. These houses are usually quite spacious with three or four bedrooms and at least two or three common rooms. Four students on the program have also lived in plantation houses, which as would be expected, are very spacious wall houses. With the exception of the plantation houses which are surrounded by pastures and fields, houses are generally built very close to one another. Neighbors are within easy shouting distance. All host houses, with the exception of two, have had indoor plumbing and electricity, although most are not equipped with hot water. Some students have access to a washing machine, but most wash their clothing by hand. One host mother has insisted on washing for the three male students who have stayed with her over the years. "I did all their washing, they're boys you know. So when I saw that they had laundry, I washed it." Most students have their own bedroom, but some do share a room and one or two have also shared a bed. One student on the 1992 program shared a bed with his six year old homestay brother.

"[The first night] I go in my room and Michael [six-year old homestay brother] just runs in and flops himself down on the bed. I kind of look at him, and then his parents pull me aside and say, 'Well, actually this is usually his bed and he is used to sleeping in here with his sister, who just moved to New York. We think he kind of likes you. So do you mind?' I was so tired at this point and I didn't want to seem like this big American stinker on the first day. I wanted to seem like I was adaptable and willing to accommodate them in any way possible. I'd way with the exception of five or six nights, we shared the same bed every night."

As can be expected, the atmosphere of the homes are very different from one another. One student described his house as "stuffed with people;" another as "warm" and "welcoming," a place "where visitors and mends are always welcome." "There is never a time during the day when the house is empty. It is always noisy--radio, TV, talking, yelling,

crying," said one student about her home. Two other students, in contrast, found their homes to be quiet and often empty. "My home is rather spacious considering there are usually only two of us in the house," explained one female student. "It is **very** quiet and not a lot goes on here. There are hardly any visitors and little distraction. It is good for studying, but hard for socializing." Another female student described her house as "very quiet because people are going in and out and no one is usually here."

The families students stay with are a diverse group, ranging in size, composition, and living styles. Some students, for example, have lived with a single elderly person, while others have stayed with extended families with up to ten people living under one roof. Some students have lived with young married couples. The people who host students maintain different life styles. Some students find themselves living with families whose religious beliefs play a large part in their life, with gospel music playing throughout the day and family members attending several church functions throughout the week. A few students who have a single elderly person, have to adjust to a slow, quiet daily routine. Some students may spend a good deal of time by themselves because everyone in the household either works or goes off to school in the morning, while other students almost always have someone home with them. Some of the Barbadian families students live with are middle class and live comfortably; other families are on **very** tight working-class budgets.

One thing, that several of the families have in common is that they are accustomed to having guests in their homes or to working with people from other countries. When I talked to host families I often asked them how they felt about having an extra person stay with them. I was surprised to discover that five of the ten host families I spoke to were accustomed to having guests stay with them. One host mother, the wife of a Pentecostal pastor commented:

"It wasn't hard for me because I am involved with the church. We always have people in our home staying one or two weeks. Come early February, I will have five staying with me for twelve days. I have had people come from Tulsa, Oklahoma, Trinidad, all over. I have people stay here from all over the world. Since my husband is a pastor, we are used to always having people at the house. My house doesn't ever go empty for too long."

"I find that it's not only students from America that we have stay here," said another host father, whose adult children have--with one exception--grown up and moved out, leaving he and his wife living in a large wall house: "We have Bajans here for weekends--people on vacation who went to the same school as my children." Another host family, who enjoys spending time with people from other countries, hopes to rent out a second house they own to people visiting Barbados. A retired woman who had hosted three male students over the years said, "I used to work in hotel work with guests from all over, so I got to know everybody. I like friends and I like to talk to people from different places." A host mother to four students throughout the years, previously worked for many years as a nurse in England. As a result of her years abroad, she has acquired many friends from all over the world and is accustomed to their visits. "I always have people from England, America, and Africa stay with me."

The diverse environments that students live in results in each student having a unique experience while learning many similar lessons about Barbadian life and culture. While the

families, homes, and communities may seem very different from each other, they all share one important thing--Barbadian culture.

Host Communities' Feelings Toward the Program

Students on the program form many meaningful relationships with their host families and members of their communities. It is through these relationships that students have an impact on other people's lives. Most people I spoke with had only positive things to say about the students they knew and about the program in general. Most felt that the program provides a great opportunity for cultural exchange, for both the students and their hosts. Host families and friends that students had made shared my fond memories of the times they had spent with their students.

This program provides both host families and communities with the opportunity to learn about a culture other than their own through contact with another person. Students serve as cultural resources for their host families and communities. They can answer many questions people have about the United States and simply by forming relationships and friendships with people in their communities, information about American culture is transmitted. By talking with people in several communities and with host families, I found that many people took advantage of this opportunity to learn more about a different culture.

Some people saw having a student as a way to learn about the United States specifically, while others saw it as a way to learn about another culture or people of a different "race." By getting to know people in their communities, students find that they are able to break some of the stereotypes of Americans which Barbadians have and which are often reinforced by television and the tourism industry. After living in a village for seven weeks a senior anthropology major said:

"I think I've shattered the TV image [of Americans] for some people, but for others I've enhanced it. My host family and friends know that I don't live on Melrose Place [American TV series], but other acquaintances who ask me if I have my driver's license and a car, get my answer, but they don't listen to why. They get a fairy tale image of the United States. Overall, I believe I've opened many people up to the idea that white people are 'people,' not just rich tourists."

One host father who had two students stay with him had this to say:

"What I got out of it is that I had the opportunity to work with people of different nationalities and I tried to study that. I always form opinions about people in the back of my head. I always have my opinions about Americans. By having a student here I have an opportunity to see if my opinions are right or wrong. I think it was very educational because I had a lot of time and I really asked a lot of questions. When their fi-jends came over I asked them a lot of questions, too. I got to know what I wanted to know. I learned about attitudes and behaviors of Americans. I think I got to learn about their culture."

Hosting a student sometimes opens up opportunities for future encounters with a different culture. A 24-year old homestay sister is happy that she is able to make "long distance friends" through the program. After hosting three students, she now has three new contacts

in Washington, D. C., New York City, and upstate New York, with whom she is welcomed to visit. She is currently planning a four-month trip to the United States and hopes to visit at least one of her "sisters." The host parents of another student who have been invited to her wedding, see it as a chance to learn more about their student and her life in the United States. "When I go to Annie's wedding I will be moving into her environment and that will be more educational for me--more enlightening for me," commented her host mother.

The program is also beneficial to some Barbadians because by exposing them to different ways of life, it teaches them to look past the obvious differences to search for the similarities in people. When asked her opinion of the program, a host mother commented:

"I think it's a very good program. I think it helps the students and I think it helps the families and community that they live in. Because if you live in a community where everybody is the same, you think that anybody that is not like you is very different. But then when you live with somebody that's not from your same ethnic group, you find that fundamentally and basically [both] are the same, and I think that's a good thing."

A female student who worked with a Brownie troop at the local primary school during her stay believe that her interaction with the students helped them learn that people are "people" everywhere: "I know that the little kids in St. Clements Primary School got the sense that the United States is not so far away and that people from the America are just like them. For example, they have to go to school, too."

Not only do local people about the student's culture, they also find that by talking with students, they learn something about their own society and culture. I found this to be true while doing my own fieldwork in Pie Comer, St. Lucy. One afternoon, for example, I was sitting talking with a man on his porch about Barbadian history. After about an hour and a half he said, "It is interesting to talk to you because it stimulates me." He then went on to explain that by talking with me about local history he was beginning to see how historical events had fallen together--how one thing had influenced another. A host mother told me that it was through one of her students that she learned a lot about her own family background. While working on a genealogy project, the student spent time in the archives and discovered a lot of information about his host mother's family. Each year the students spend a morning cutting sugar cane at a plantation. In 1994, one homestay brother joined the students, cutting cane for the first time. He discovered that he was quite good at it and now, two years later and unable to find sufficient work as a mason, he cuts cane for wages.

One host father I spoke to has enjoyed spending time talking with students on the program, both those he hosted and their friends. He finds that by talking to them he learns about himself and Barbadian culture:

"I think that students coming here has been a good help to a lot of people. Not only knowing about America, but there are things that we normally do not think about. The minute you ask me a question somehow it taps my intellect and then it helps me to remember a lot of things that I normally am not thinking about. There are times that you don't think about things that you know - you automatically forget them. Then somebody asks you a question, and you remember, 'Yes, I remember it's so and so'. And then you are even able to correct certain mistakes that you have made; because there are times that we all make mistakes. We forget. But when you are asked a question, you are tapping the brain and then you remember how to tackle the situation. "

Similarly, a student on the program in 1992 felt that asking people questions made them realize what it meant to be Barbadian and also that their culture is unique and interesting.

"I think a lot of the time they don't think about their culture · they just think of it as their 'life'. Things like the life cycle are things you rarely talk about. For example, how births used to be handled. Or you are talking with a man who spent most of his life working in the sugar cane field and you ask him what changes he has seen. It's tough to get people to articulate that, but I would say they enjoyed remembering these things. They usually laughed a lot as they were talking (to me). They have a hard time · I think this is true of most people. Looking at their life as a distinctive way of life, as a culture, as Barbadian. The more you interview people, the more they start to realize, 'Yes, this is a distinct culture. There is something Barbadian about the way I live..'"

As the above comment suggests, the topics (history, religion, economics, life cycle, etc.) students discuss with people are often subjects that people have spent little time thinking about in an analytical way. When students ask them why something is done a certain way, they come to a better understanding of themselves as they work to explain customs that are normally seen simply as a part of everyday life.

Several students told me that some people in their communities seem to have gained a sense of pride as a result of the conversations they had with students. Through these conversations they realized how much they had accomplished in their lives and that their lives were interesting enough for someone to make it the focus of study. A student on the 1992 program wrote:

"I think an affect I may have had on the people in Josey Hill is that I made them talk about their culture and their history, which may have resulted in them feeling some sense of pride and accomplishment. As hard working and relentless (tireless) as they are - baking bread, working in the fields, bringing up their children, running shops and businesses, attending church, etc - they seem to take little time for themselves, and reflect on the accomplishments they have made. I think by asking them so many questions about their culture I gave them that."

When I asked people in my random household survey how they felt about the program a common response was that it was nice that people wanted to learn about "little Barbados" because so many people don't even know where Barbados is.

Companionship

Many host families and community members also enjoy having students around because of the companionship they provide. Some of the student's best "informants" or teachers are the elderly people in their communities. While many people in the community have at least one job and have little spare time during the weekdays, those who are retired generally have time to spend with students and are also very knowledgeable about local history and the village they live in. Students often provide the elderly, especially those who live alone, with someone to talk with and an eager listener. I spent a lot of time with one

elderly man in my village. He lives by himself and runs a small variety shop selling everything from drinks to cold medicine to bicycle parts. His shop is actually a large room off of his chattel house. When I would visit with him we would sit in his living room with door that joined the shop to his house opened so that he could tend to his stop as we talked. The living room always had the feeling that it had not been used in a long time. A couch and some chairs (all with vinyl cushions) lined the walls and a small table in the middle of the room held a vase of silk flowers, still wrapped in cellophane. During one visit, it became apparent to me that he really enjoyed my company and that I was not the only person gaining something from our time together. I was getting information for my ethnography, but he was getting companionship and someone to talk to. The following is an extract from my field notes:

"Today talking with Mr. O., I realized how much he liked talking to people. I felt like he gave me the first hour [of our conversation] and gave me all kinds of information that I needed, and I gave him the second hour while he talked about his family (they all live in the United States). While he was talking, he would sometimes get up and act something out or start laughing. The emotions seemed very intense as he remembered things that made him laugh or made him angry or mad. Sometimes he would be yelling as he told me something his wife had done which had made him angry. Other times he would be very quiet and his eyes would drift to somewhere far away. This happened when he talked about his children who he now feels very distant from both physically and emotionally. When he remembered a funny story he would almost bounce around the couch laughing. When I left he gave me his phone number and told me to feel free to call him anytime."

While doing research for this project, I found that my own experiences were far from unique. One day I visited Seaview, a village which had hosted three students over the years, and I stopped in to talk to an elderly woman who I knew had spent some time with one of the students. I walked up the steps to her bright pink wall bungalow and called 'hello', which is customary in Barbados rather than knocking on the door. She slowly came to the door and opened up the window slats on the side of the door, but only enough to see me. Feeling a little intimidated, I explained that I was an American student living in St. Lucy and that I was doing a project on past American students who had lived in Barbados. I also said that Ester (the former host mother) had sent me to talk to her. I then asked if she remembered any of the American students who had stayed in Seaview. She made no response but instead, continued to coldly (or so I thought) stare at me through the slatted windows. I went on, somewhat nervously, to name the students who I knew had stayed with Ester -- Margaret, Peter. . . Before I could finish Peter's name she said, "You know Peter? Peter my friend." I explained that I was on the same program as Peter had been. At this point, her face beamed and she quickly opened the door and invited me in to her house. She told me how Peter used to stop by her house every time he walked up to the rum shop for a soda. They used to sit on the verandah and talk for hours. She told me repeatedly, "Peter my friend," always with a big smile on her face. She said that Peter used to come and tell her jokes and make her laugh. "I enjoyed the company," she said.

It is not only members of the community who enjoy the company of the students, host families, too, find pleasure in the students' companionship. For example, three past students, in different years, have lived with an elderly woman and her granddaughter. The

granddaughter was attending college and therefore was away from the house for most of the day. One of the students, reflecting on her experiences with her host family, had this to say:

"I keep my host mother busy and entertained. We spend afternoons chatting openly about many things in life. Without me here, she would be pretty much alone. Whenever I am leaving to go somewhere, she tells me that she will miss me. And upon my return she is always very excited to see me. It makes me feel as though she enjoys my company. Having a different person around the house is fun for some families. Both of my homestay sisters have said at various times that after I leave, the house will be too quiet; there won't be any more excitement. One day I returned from a shopping trip with one of my homestay sisters and was sitting in the kitchen eating dinner while my host mother kept me company."

In the middle of conversation she said "The next time they do this program, they should have the families pay the students for all the enjoyment we get from it." She went on to explain that her daughters usually go off to their rooms or stay on the phone with their friends. So that on her days off she just does her housework and then she takes a nap or reads a book. But now when she is off she often sits and chats with me.

While living in their villages for close to three months, many students form meaningful relationships with people, both old and young. One student went out every afternoon to play with the children in her village. Her host mother told me with a chuckle:

"She's like the Pied Piper- she's got all these children running behind her. She told me the other day that they asked her when she was leaving. And she said, ' Why, do you want to get rid of me?' But they don't want her to go. They will miss her."

Several host families told me stories that made it evident that their relationships with their students meant a lot to them. I went to visit a ninety-year old woman who lives by herself in a modest chattel house with a view of the east coast. She greeted me at the door and invited me in. The interior of her house did not have a lot of things in it, but everything was tidy and in its place. On her walls were several pictures - one of the Queen of England, one of Errol Barrow (the Prime Minister who brought independence to Barbados), and two framed 8" X 10" pictures of her with past students. In our conversation she told me this story:

"The day before Andy left I was going to give him a little surprise - my granddaughter was going to have dinner with him. My granddaughter was a bit late. So when it came time for dinner he began to feel anxious and asked what was happening. The n I couldn't hide it any longer so I told him. But the he said, • I have a surprise for you too.' He had it in there [pointing to the room he stayed in]. I saw the cave Shepherd [duty free department store] parcel under his bed, but I thought it was something he was taking back to the States. Then he surprised me with a toaster when he was leaving. Dan gave me a kettle and the water boiled out. He didn't tell me anything. He bought a whistling kettle. I still have the toaster working good and the kettle is still good, because I take care of my things you know. They were very nice boys."

It meant a lot to her that her students thought to give her gifts before they went home. The kettle and the toaster now seem to serve as daily reminders of the time she spent with Andy and Dan.

It was not until I was preparing to leave Barbados at the end of the term that I realized how much my visits meant to some of the people in Pie Comer. On one of my last days in Barbados I went to say good-bye to one of my favorite informants, Mrs. Phillips. Mrs. Phillips is a 93 year old retired nurse. We spent many mornings together on her porch while she told me stories about the way things "used to be." Upon my arrival on this particular day she brought some glasses and wine out from the kitchen and prepared to make a toast to our friendship. Before she could finish the toast, tears streamed down her cheeks and her voice trembled. After one last chat on her porch I finally got up to leave. We shared a long hug and neither of us had dry eyes as I walked away.

Some host families feel that the students become so much a part of everyday life that they are part of the family. One host father commented, "To be truthful, when a student comes here by the second or third week they automatically become a member of the family." A homestay sister said, "I don't have any sisters my age and having a student gives me another sister." A host mother told me that she treated her four students as if they were part of the family. "To me, they were my children," she said. She felt that the one male student she hosted was most like one of her own children. "He was most like a son to me. He told his mother that I fuss over him too much. He thought that he would get away from his mother when he came to Barbados, but he came to another mother." Comments like these reveal how close the relationships between the students and the families often become. An elderly woman, referred to as "Gran" by the students who have stayed with her over the years said, "I am sure that if they came back to see me they would come back with one word: 'I love Gran because she loves me.'",

Keeping in Touch

Many students keep in contact with their host families through letters, phone calls, and sometimes, visits after the program is over. All the families I talked with said that they had received letters for a least a year, from the students who had stayed with them. One woman has hosted three male students and still hears from them at least every Christmas. Four years after her participation in the program a student said:

"After [the program] I kept in contact with Valenza [host mother] through the use of the phone and letters. I sent her an invitation to my wedding in August 1992. Before I left Barbados, it was agreed she would come and stay with my family during her trip. When I called her she declined the invitation due to the illness of her father. I did send her a wedding picture. The last time I spoke to her was a year ago. She is always in my thoughts. I try to call her around Christmas time of each year."

Many students have returned to Barbados to visit their families and friends in their communities. One student returned to visit her host family after only nine months. Her host mother remarked:

"she left in March and came back in December. She called me and I said 'Are you sure this is what you want?' and she said, 'I'm coming back. You don't really want me to come back?' I said, 'Of course I want you to come back.' Really I was surprised to tell you the truth."

A student who recently visited her family after eight years away said that after just a half hour visit she felt that the relationship between she and her host mother was as strong as it had been when she was staying with her. A host father to four students over the years said that his students used to write to him and his wife: "They knew our birthdays and would send a card or write a birthday greeting." One student visit his host mother while in Barbados on his honeymoon. His host mother said:

"They came here on their honeymoon and he and his wife came up here to spend a day. They sent me pictures of the wedding, but my daughter likes them and took them to show her friends. She hasn't brought them back. I asked her please to bring them back.."

The attempts to stay in contact after several years show how meaningful the relationships formed on this program are. One piece of evidence that shows that people have truly enjoyed hosting students is that all but two families have wanted to host again after having their first student.

The Host Communities' Concerns with the Program

Although most host families and members of host communities have had positive experiences with the students on the program, problems do sometimes arise. A few people shared legitimate concerns and problems they encountered as a result of hosting students. Some had problems with confidentiality or feeling that students were too inquisitive; others discussed the adjustments they had to make to students' personal habits and life styles which were sometimes disruptive.

Confidentiality

As would be expected, confidentiality can become an issue whenever conversations between people are recorded either in the form of field notes or on tape. Before going into the field, students are made very aware of the importance of keeping information confidential. They are told to secure their field notes and their tapes to insure that confidentiality is maintained. Students take this responsibility seriously and as a result, few problems have occurred. I was also made aware of the potential problems while talking with a man in my village. I asked him if I could tape record our conversation, and he said that he would rather I didn't. He had spent a lot of time he explained, talking with other students from the program in past years. During one of those interviews he had made some negative remarks about the student's host father. When that student returned to the United States at the conclusion of the program she realized that the tape containing his interview had been replaced in its case with one of gospel music. She was sure her host father had taken the interview tape, so she wrote a letter to her friend to let him know what she believed had happened. He told me that he did not doubt that the student had been careful with her tapes. What made him angry was that he felt the host father had snooped around her things and taken the tape.

Mrs. G., a host mother to four students over the years, also experienced a problem with confidentiality. One year both Mrs. G. and one of her neighbors were each hosting a student. Mrs. G. believed that her neighbor was not well liked in the area and tried to help the student staying with her. "I had known that the neighbor wasn't very popular in this area, so I explained to the student that when she went around the district she could say she was living with me. And she got through pretty well that way." Then one evening, Mrs. G. went to deliver a message to her neighbor and the student overheard the two of them discussing her.

"Mary and Beth! were discussing me. I heard that with my own ears. I had told Beth, in confidence, prior to that, 'Mary is not popular around here. Be very careful.' Beth went back to Mary and put it in her own way and told Mary different."

The names used in this discussion have been changed to protect the individual's identities.

Mrs. G. Was extremely hurt and offended by the student's actions. She was trying to help the student and in return the student breached in confidentiality between them..

Invasion of Privacy and Sensitive Topics

Another concern anytime anthropological field work is carried out is that informants may feel that their privacy is being invaded when researchers ask questions on sensitive topics. Most people I talked to, however, felt that the questions students asked were general enough that people did not mind answering the. When I asked a host mother if she ever thought the questions had been too invasive, she said:

"I know generally speaking Bajans do not like to answer questions, though they may be getting accustomed to it because to it because we are always having some sort of government survey. I am sure if I asked some of the questions the students ask that I wouldn't get any answer. They would just say 'Why does she want to know?' Since I am living here, they would figure that I'm being nosy. The point is that they know the students are here for a purpose. So in that respect I think they would give them special privileges."

One student found herself in a predicament at the end of the program. During the term she had written field notes, including observations about the everyday life of her family, and saved them on her computer. One particular night she wrote notes about a serious argument that occurred between two of her homestay brothers. While she was out of the house, her homestay sister turned on her computer and happened to come across these notes. She showed them to her mother who felt that such a record of her personal family life was definitely an invasion of her privacy. A member of the community who was familiar with the situation said, "[The host mother] felt that the students was diving into her privacy, not only diving into it but taking it away. She said she would never want a student again. She feels that you all [students] come to look into our privacy and then take it overseas." This sort of situation can create suspicion of the program's intentions. The host family cited above knew the student was learning about Barbadian culture, but to them what went on in their family was not part of the project. A former host father who, despite such reservations, still wants to host another student explained what can happen this way:

"People can feel that besides that paper [the ethnography] there is a hidden agenda. For instance, a lot of information is being gathered, but I don't know if it's private or the students [to talk about] when they get together. Besides the paper that you are giving your professors, you have another paper with this hidden agenda on it. This paper is the one that may invade the privacy of the home - things you all see but don't understand. "

I discovered that sometimes students ask questions which they consider to be harmless, but because they do not understand the culture they do not realize that what they are asking can bring up bad memories. One host father told me that some people are embarrassed by their history of slavery and don't even tell their children out of shame. When a student

innocently asks a question about local history, he or she probably doesn't realize that their question can make some people remember a part of their past they have tried hard to forget.

"When a student asks a question about what our country was like 50 years ago, I would be glad to tell them. But some people feel degraded because they went to school barefoot or had to depend on one set of clothes or had to walk miles with water on their head."

Another host mother said that generally the questions students ask do not invade people's privacy: "As students, you are all doing history and survey of the area - that is not really private." However, she did feel that students need to be sensitive to what topics people feel comfortable talking about. Some questions may unintentionally make people feel uncomfortable:

"When some people's life was not as straight as others, they will feel embarrassed. I would feel embarrassed to say that I have four kids and then have to say the name of the fathers: 'Well, Mary's father is John, Tony's is so and so.' It is so complicated."

Because students are studying a culture that is different from their own, they may not know what issues are sensitive. It is important, therefore, for them to be aware of their informants' reactions. Since students generally gather information from people they have become friends with, most can tell when topics are intrusive - but not always. The only time students gather information from people they don't already know is when they do a random household survey (See Appendix IV) of ten households in their village. This survey helps them gather basic information on the population, such as emigration patterns, religious affiliations, education levels, and economics as well as introduce them to ten new families. Over the years, this survey has been revised to omit questions which could be construed as too personal.

Association with the "Wrong" People

Students' actions often reflect on the families they are staying with. The communities the students stay in are small and, unlike the anonymity that exist in most students' home towns, people in their villages are usually aware of what everyone else is doing. If a student does something that is not considered socially acceptable, word travels quickly. One situation that has caused problems is when female students spend time with the "wrong" kind of men. Many women students find that when they first move in with a host family they are told what people in the community to avoid. A student from the 1988 program, reflecting back on her experience in Barbados said: "My host mother made it really clear that I shouldn't spend time with a Rastafarian because it would bring shame on her." One student, in another community and another year, did spend a considerable amount of time with a group of Orthodox Rastafarians who lived in caves in the hills *not* far from her community. They grew their own food, did not wear clothes (except in her presence), did not hold jobs, and were known to smoke marijuana frequently. Rastafarians have a bad reputation with most villagers as a result

of their use of marijuana and the knowledge that they sometimes steal vegetables from people's gardens. The student's association with them was not approved of by her community and automatically involved her host family in gossip. The student wrote the following about her experience:

“I have discovered the power of a societal nonn: nice girls don't talk to Rastas. When girls who were formally nice talk to Rastas, they cease to be known as nice. Exceptions none. [quoted in Gmelch 1992:247]

When her host mother discovered the situation, she told the student that this was not an acceptable relationship and that she should stop seeing the Rastafarians. The student did so and everything worked out with her host family. Despite the problem, her host mother today remembers her fondly, keeps in contact with her eight years later, and even bought presents for another student in this year's program to take back to her. She has also since had two more anthropology students stay with her. A few problems with female students dating lower-class men occurred in the early years of the program. Once the problem was identified, however, students were informed explicitly at the beginning of each program that they needed to be careful about who they spent their time with and that dating or having sexual relationships with local men and women was not appropriate when doing fieldwork.

Worry and Responsibility

Host families take their responsibilities very seriously, and generally feel that they are responsible for the student's welfare while they are in Barbados. One host mother told me that she had one student who liked to stay out late at night. This often caused her and her husband to stay up worrying about her. Eventually they worked out a curfew and from then on things went smoothly and she no longer worried.

Women students often cause more concern than men. This is not necessarily due to anything the women do, but rather to social norms in Barbados. Bajan mothers are very protective of their daughters and while it may be acceptable for men to hang out on the street in the rum shops, it is not acceptable for women to do so. One host mother told me that she had a female student stay with her, and that sometimes her girlfriends would come visit and they would all hang out outside together. The host mother found this unusual since Bajan girls usually stay inside the house. She never said anything to the student about it, however.

Students' Personal Habits

Sometimes students' personal habits create a disturbance in their host families. One of the few complaints families had concerned the messiness of some students. One host mother who has had both male and female students stay with her, commented:

"I find that Bajans are kind of poor, but they like to have things neat and tidy. When we **take** off our things, we put them neatly away. I **found** one or two [students] would just drop it down. Most boys mess up things - they don't keep their rooms tidy."

A host father, also of male and female students, felt the same way:

"When a boy is finished with a glass he will put it here [pointing to the floor beside the chair he is sitting in]. When he wants another glass of water he will get another glass and put another glass here [pointing to the table on the other side of him]. In the course of one day, if you check him out carefully, he has a half a dozen glasses dirty and he doesn't wash one."

It is inevitable that a program such as this one would create some problems. What is important to note, however, is how few problems there have been. The directors of this program have learned from past problems and attempted to prevent them from happening again.

Summary

I think it is obvious that a program like the Barbados anthropology term has lasting affects on host families and other members of the society. It appears that the deeper the relationships between students and hosts the deeper the impact not *only* on the student but also for the Barbadians they become friends with. "People are more likely to feel favorable toward another group if they interact with members of the other group in a supportive environment and if there is opportunity to go beyond superficial interaction" (Kauffman et al. 1992:58). It is through meaningful conversations and shared time and experiences that members of the host society gain insight into the students' culture. And it is during these shared times that both host and student are able to look past the obvious differences in their cultures and lives to find common ground. Just as students gain new perspectives on their native culture by going on a term abroad, host families and community members also learn about their own culture by answering students' questions and discussing their own culture. The friendships and companionship are enjoyed and valued by both.

It is inevitable that some problems will arise, as they do in all human interaction. But with careful selection of students, good planning and guidance throughout the term they can be minimized. Students need to be well informed of the situations that are likely to result in problems and to be reminded often of the need to be sensitive and respectful of people's privacy, routines and homes. In a program like this, it is important to examine what causes problems and then take measures to prevent similar problems in the future.

Much of the existing literature examines how students' travel to another culture contributes to their personal and educational development as well as helps to expand their international perspective. I think that this thesis shows that it is not traveling to another culture that results in the development; it is the exposure to another culture. The host families in Barbados have not all traveled to the United States, but they have all experience with American culture through their relationships with their students. As a result of this exposure to American culture the host families, much like students on a term abroad, learn more about America as well as more about their own culture.

APPENDIX I
Questionnaire administered to past student participants

Name:

Year you went to Barbados:

Village you lived in:

Host family:

Did you remain in contact with people from your community after you left Barbados?

If so, who did you stay in contact with and how (letters, phone calls, etc.)?

Have you returned to Barbados since the field program?

If so, how many times?

People in your village who might serve as good informants for my project (clergy, shopkeepers, friends you had etc. Please be as specific as possible.)

What long or short term impacts did spending a term in Barbados as a student have on your life?

What impact do you think you had on either the community you lived in or on specific people in your community?

Please write a brief description of what you are currently doing so that I can pass this information on to the people in your community.

APPENDIX II
Random household survey conducted in three communities

Do you remember any students who have lived in your community?

Did they ever come talk to you? About what?

Do you remember what they were studying? What?

What do you think about them having lived and studied in your community?

APPENDIX III

Questionnaire administered to students during the seventh week

Your answers to the following questions will be very helpful to me in writing my thesis. I appreciate you taking the time to think about and answer these questions as fully as possible.

Who lives in your house (number of people, ages, relations)?

What kind of house do you live in (wall, board, wall and board)?

What are your accommodations like (share a room, own room, share a bed)?

Describe the atmosphere of your home?

What things in your house did you have the hardest time adjusting to (e.g. lack of privacy, no hot water)?

Has anyone in your homestay family or community made any remarks that made it evident to you that someone enjoyed or appreciated your company? Please describe.

Has anyone in your homestay family or community made any remarks that showed that a person really didn't like having a foreigner in their village? Please describe.

What impacts do you think this term abroad had on you so far (e.g. things you may have learned about yourself, social skills you may have developed, new awareness of culture)?

What impact do you feel you have had on individuals in your homestay family or community? Please describe.

APPENDIX IV

HOUSEHOLD SURVEY

Interviewee _____ Interviewer _____

Number _____ Date _____

Who is the head(s) of your household? _____

Name of Household member			Birthplace (parish or country)						Country (if not Barbados)
I.									
2.									
3.									
4.									
5.									
6.									
7.									
8.									
9.									
10.									
II.									
12.									
13.									
14.									

Do you have children living elsewhere?	Age	Sex	Parish	Lived outside Barbados? Where?	Reason	If lived abroad, number of years?

How many other households in the community are you related to? _____

OCCUPATION(S) of household members:

Name	Occupation
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____
6. _____	_____
7. _____	_____

RESOURCES

1. Do you grow **sugar** cane? _____
2. Do you have a kitchen **garden**? _____
3. Do you grow crops for sale? _____
4. Do you raise animals for home use? _____
5. Do you raise animals for **sale**? _____
6. Do you own:
___TV ___Radio ___VCR ___Sewing Machine ___Refrigerator ___Washing Machine ___Dryer
7. What is your main form of transportation?
___Car ___bus ___walk ___bicycle
8. Do you own a:
___car ___motorbike ___bicycle
9. Do you own or rent land? _____
10. Do you own or rent home? _____

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