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Exploring the Differences in Girls' and Boys' Learning from Their Teachers' Perspectives in a Coed High School in Kingston, Jamaica

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ABSTRACT

Girls' and boys' learning has been socially constructed through capitalism, which is replicated in patriarchy, and connoted with recognized physical learned behaviors that have been perpetuated in Jamaica's culture throughout generations. Employing historical materialism and black feminist theories, this study assumes that the socio-economic and political structure of colonialism to present neocolonialism has been inherently biased towards men while negating women, and had instituted classifications that have characterized girls and boys as different. The perception that differences exist is described through an ethnographic micro case study analysis that examined grade 10 girls and boys at a specific coed high school in Kingston, Jamaica from May – August 2015. This served as a microcosm of Jamaica's general society.

Data were gathered using participant observation and semi-structured interviews with 22 teachers, 10 females, and 12 males in different subject disciplines and were analyzed through descriptive coding of major codes: expectation, interests and participation and sub-codes. The analysis explains that there are no differences in the ways that boys and girls learn. The notion that differences exist arose from the social structures embedded in the country's history that have implicated the formal education system through set curricula in which teachers themselves were trained to accept and have internalized. The teachers' accommodation and attitude toward the ways 10th-grade girls and boys learn result from how they were socialized. I adhere to the reality that girls experience difficulty in learning like boys, and with more struggles that often get dismissed and ignored.

EXPLORING THE DIFFERENCES IN GIRLS' AND BOYS' LEARNING
FROM THEIR TEACHERS' PERSPECTIVES
IN A COED HIGH SCHOOL IN
KINGSTON, JAMAICA

A MICRO CASE STUDY ANALYSIS OF GRADE 10 GIRLS AND BOYS

BY

RENÉE D. WILKS

THESIS

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Introduction

A general belief held amongst some Jamaicans is that girls and boys learn differently, and that they should be trained to accept and model these differences in behaviors, attitudes, and general deportment. Teachers[1] are expected to create activities that foster and facilitate the learning of girls and boys. Parental involvement which may be impacted by their class status is often minimal, and can sometimes be misleading as they expect their daughters and sons to behave according to gendered customs and stereotypical notions. As a result of this, it is unusual for a boy to pursue a career in cosmetology, food and nutrition or home and family management. Also, it is unusual for a girl to pursue a career in mechanical engineering, welding or woodwork. These roles are viewed as being specific to one's gender; going against these perceived gendered beliefs result in the sexuality of girls and boys becoming tarnished. Teachers themselves influence students by their reaction to certain subjects as mentioned above with the previous being feminized and the latter being masculinized. Teachers react to girls and boys based on the social training they received individually as a child which varies for each teacher. Teachers direct their positive attitudes in the classroom towards ensuring that students learn the structured curriculum, rather than considering what social impact they are having on the students. Although teachers may want to deviate from the curriculum, they are often not allowed to as they are working within a rigidly structured system.

The beliefs held are cultural and practiced only because they were designed to be such. This speaks to the socialization process of girls and boys that occurs in Jamaica. However, in some research literature that has been further elaborated on, it is suggested that boys are not

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[1.] All teachers observed were very dedicated and committed to their work. Though they seemed to direct more focus on completing syllabi, they did so with good intentions and desired the best for all their students' success.

performing academically and are seen to be 'marginalized and at risk' even while the structures in the system permit these perceived notions. Boys are being compared to girls who seem to be striving but are entrapped in an ongoing struggle. Girls try to assert themselves within society and the only way they are able to achieve this is through education. Today, more girls seem to be accomplishing their academic goals but in actuality, this is an imagined notion of accomplishment. Even though some women have acquired educational achievement, they are often cheated out of jobs, undermined in the workplace, and remunerated less in comparison to men of the same or lesser educational background. Education should allow girls a fair chance of accomplishing more throughout their lives. However, this is a struggle for girls as they have to work hard for academic attainment. Boys, on the other hand take on a laissez-faire approach because they are privileged as a result of their gender. Boys appear to have the freedom to leave school early because it will not necessarily hinder their chances at basic employment, whereas girls do not have that privilege as reflected in the numbers of female and male employment in tables 1.1 – 1.9 further below. The difference is ascribed to patriarchal[2] privileges that men inherit in the system.

Additionally, there are some girls who are easily distracted just as the boys. These girls do very little or no work and are easily looked down on by their teachers, parents, and the wider society. They too are in need of help, but there are researchers in Jamaica like Miller (1986 and 1991), who describe boys as being "at risk and marginalized" and the late Chevannes (1999,

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[2.] Walby (1990) cited Pateman (1988) who employed Weber's definition that concluded patriarchy as an organization of government that controlled societies as a result of being chiefs in the private sphere (19). She discussed that patriarchy needs to be gestated at varying levels of abstraction due to its complex existence of "social relations" (20). Walby (1990) frames patriarchy "as a system of social structures and practices in which men dominate, oppress and exploit women" (20). For her, "social structure" is crucial as it rebuffs both biological determinism and the perception that all males are in dominant positions and all women are placed on the periphery. She extrapolated that patriarchal structures intertwine with two major forces: capitalism and racism (20).

2012 and 2001) who pointed out that male weaknesses in the society stem from socialization in matriarchal homes was suggestive of male support. Their attention was not directed to the girls who are struggling in school, and who can barely read or function effectively at their grade level. These researchers focus their attention on girls who are achieving academically while girls who struggle are not presented in their work. To add, Figueroa (1998, 2013) stated that socialization impacts development of boys and girls. His findings hint at biases in the society towards males; women, on the other hand, are subtly dismissed. Nevertheless, in these studies he concludes that boys are 'at risk.' Some of his work asserted similar views of Miller's (1990) and Chevannes' (1999, 2012 and 2001). As outlined, these studies seemingly conflict with current or existing trends which can be misleading. To add, more females are highly skilled and trained in many disciplines but are unsuccessful in obtaining jobs to meet their demands and skilled training. With such a contrast, Figueroa, (1996, 2010) in earlier work, points to the unsubstantiated male and female relations at the tertiary level and in the world of work. These are existing socio-economic issues that are not necessarily real but are beliefs held by the society. Capitalism[3] creates gender domination. To comprehend gender, one has to construct a structural analysis of the socio-economic and political society paying careful attention to the class relations.

Over the last two decades, there are some studies that describe boys being 'at risk' while no in-depth assessment is given on girls' education nationally and throughout the region (Watson, et.al. 2011: 4). No one seems concerned about girls in society nor are they focused on

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[3.] Capitalism is a mode of production that is defined by private ownership as the means of production. The fundamental intentions of capitalists are to make profit. Therefore, a country's trade and industry are not controlled by the state (government) but by private owners. In the case of Jamaica, these private owners are often government officials who capitalize on the state's welfare to make profit. Capitalism is synonymous with imperialism as there is an imposition of private owners in the state's welfare causing an implosion of a country's socio-politic and economic structure. This is the situation with Jamaica, a developing nation in the Global South. They have sought bailouts from the World Bank and International Monetary Fund (IMF) since May 2013 as a result of their consistent debt crisis. This has resulted in stricter debt penalties through structural adjustment schemes that dampen the education, health, and social upward mobility of its citizens. The most modern phase of capitalism is neo-colonialism in which dependent states are influenced by countries of the Global North (imperialist countries).

the issues that they encounter. Therefore, my thesis intends to nullify their claim that boys are "at risk, are disadvantaged or are being marginalized." What makes boys "at risk"? Together, none of this literature has provided supporting documentation to prove these claims; but my study has sufficient evidence that will contort all these analyses and will explain that it is girls who are "at risk," not boys. Regardless of some of these perceptions, my research proves and clarifies these anomalies through the theoretical formulation of historical materialism that addresses the colonial history and material relations in global capitalism, including Jamaica. I use this theory together with and black feminist theories that delve into the colonial history of Jamaica where the issues of gender, sexuality, class and colorism intersect.

Essentially the analysis points to the fact that boys and girls do not learn differently, but learning results from the social constructions embedded in society. There are studies that already focus on boys and presume that they experience challenges (Miller, 1990, 1986,1994, 1991; Brown and Chevannes, 1999, 2012, and others). Therefore, my arguments champion the inequities meted out to girls in the classroom. The society needs to begin focusing on girls, so female students who have challenges with learning will be easily identified. For example, in a class, more attention is given to boys in which girls are perceived to be working because they are normally engaged (reading or writing). If girls are given more attention, the perception that boys are 'at risk or marginalized' will be dispelled. Boys would do equally as well as girls if they attended classes more frequently and submitted all assignments. Also, learning becomes compounded for both boys and girls by other socio-cultural and political factors. Though they often surface, they are not examined in great details and are sidelined by gender cultural beliefs that become the hindrance for learning.

Learning needs to be understood in terms of how boys and girls have been socialized. This body of literature informs society that not all girls are the same, differences exist among them, and that there are deficiencies in their learning just as much as boys. Therefore, the focus needs to be paid to our girls who grow up as women and struggle to get suitable paying work. The data allow for a better understanding of the structure of the Jamaican society that makes it appear as if boys are in need of more help.

CHAPTER 1

THE JAMAICA NEVER DISCUSSED: THESIS STATEMENT

Statement of the Problem

      Jamaica is a misogynistic society that is entrenched in socio-political and economic

weaknesses due to the existing patriarchal hegemony that is steeped in the culture. I use

misogyny in the context of Jamaica as it addresses the sexism and discrimination against girls

and women. It is the behavior of some men that borders on an unrecognized hatred of women.

Therefore, women are marginalized and disenfranchised due to their bodies being objectified,

exploited and commodified by men who make decisions about what women can do with their

bodies, as well as govern themselves. This is a continued practice of oppression towards women

by men that begins in the home, enforced in schools, accepted in communities, and may be

viewed as an end product of enslavement. Sadly, some women subscribe to this inequality.

      Capitalism is the inherent culprit which has developed education into an effective tool or

mechanism of social control that influences unequal social relations and marginalizes women as

it requires women to be subordinate to men. As, there is the systematization of state instituted

patriarchal ideology (Walby, 1990, p.160) because Jamaica's colonial structure has implicated its

current education and economic reality.

      Thus, women's social well-being is impacted within different service sectors in Jamaica

which is evident in the labor market. More women work menial or lower paying jobs and labor

in factories, agriculture, tourism, and often have to settle for secretarial jobs as noted in tables[4] 1-

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[4.] Note: Data for tables 1.1 and 1.2 are taken from Statistical Institute of Jamaica (STATIN) and were collated using 2013 population estimates (new end of year figures) that were applied first in April 2014.

5. These tables below will reveal different service sectors of occupation and industry labor force with estimated age ranges, rates of employment and unemployment. The tables show that men work in sectors where they are likely to earn more income. Also, because they leave school early, it is likely they have jobs superior to their qualifications. Women are often denied access to skilled positions in engineering, plumbing, and carpentry; moreover, when they do get access, women are labelled and stereotyped.

Total Labor Force by Occupation Group April 2015 – January 2016

Gender Aggregate

Fields/Occupation	April		July		October		January	
	Women	Men	Women	Men	Women	Men	Women	Men
Professional Senior Officials & Technicians	168,800	99,400	162,800	101,300	165,900	110,600	166,300	114,600
Clerks	94,300	34,900	92,600	36,000	96,600	33,400	65,600	20,900
Service Workers & Shop & Market Sales Workers	158,300	94,600	173,200	98,100	176,100	97,800	198,100	98,400
Skilled Agricultural & Fishery Workers	35,500	165,300	38,300	166,700	38,800	163,800	37,500	155,200
Craft & Related Trades Workers	13,200	147,900	11,500	148,400	9,800	141,900	12,500	145,100
Plant & Machine Operators & Assemblers	4,300	63,100	3,800	62,000	3,300	65,000	4,500	70,100
Elementary Occupations	86,700	90,900	88,200	92,400	83,700	93,000	99,600	100,100
Occupations not Specified	2,000	800	2,700	800	500	400	2,200	4,160
Classifiable Labor Force	563,100	696,900	573,100	705,700	574,700	705,900	586,300	708,500
No Previous Occupation	25,100	15,300	26,900	14,800	27,400	17,200	28,800	78,100
labor Force	588,200	712,200	600,000	720,500	602,100	723,100	615,100	726,600

Table 1.1

Total Labor Force by Age Group April 2015 – January 2016

Gender Aggregate

65… means and over

Age Group	April		July		October		January	
	Females	Males	Females	Males	Females	Males	Females	Males
Total	588,200	712,200	600,000	720,500	602,100	723,100	615,100	726,600
14 – 19	12,000	21,300	13,300	18,600	13,100	22,900	15,300	21,100
20 – 24	68,900	87,900	70,900	94,100	73,200	96,100	80,200	93,800
25 – 34	156,600	178,600	164,000	181,500	170,300	181,800	167,800	183,000
35 – 44	155,300	160,500	156,700	160,600	152,000	159,300	152,500	163,600
45 – 54	115,400	138,100	115,800	136,200	117,200	139,800	118,600	141,100
55 – 64	58,500	80,700	57,600	83,600	57,500	78,700	60,400	78,300
65…	21,500	45,100	21,700	45,900	18,800	44,500	20,300	45,700

Table 1.2

Labor Force Participation Rate by Age Group April 2015 – January 2016

Gender Aggregate

65… means and over

Age Group	April		July		October		January	
	Females	Males	Females	Males	Females	Males	Females	Males
Total	55.4	69.6	56.5	70.4	56.6	70.6	57.8	70.9
14 – 19	7.3	12.5	8.2	11.1	8.0	13.5	9.3	12.4
20 – 24	54.5	69.1	55.7	73.5	57.9	75.5	63.3	73.6
25 – 34	72.3	88.7	75.1	89.6	78.5	90.2	77.3	90.7
35 – 44	82.0	92.8	82.3	92.7	80.1	92.0	80.3	94.5
45 – 54	76.9	92.1	76.9	90.6	78.0	93.1	78.9	93.9
55 – 64	61.2	82.4	60.4	85.4	60.1	80.3	63.1	79.9
65…	17.9	43.5	18.3	44.6	15.7	42.9	16.9	44.0

Table 1.3

Labor Force by Industry Group[5] April 2015 – January 2016

Industries	April		July		October		January	
	Women	Men	Women	Men	Women	Men	Women	Men
Agriculture Hunting Forestry & Fishing	42,500	168,400	44,500	168,700	44,800	164,800	43,200	159,100
Manufacturing	28,200	52,200	24,900	53,100	24,100	54,200	26,000	54,300
Construction	4,600	106,100	4,400	105,500	3,600	100,800	4,800	107,600
Wholesale & Retail Repair of Motor Vehicle & Equipment	139,800	109,400	138,400	108,400	137,900	114,300	154,500	122,000
Hotels & Restaurants Services	69,700	36,400	72,300	38,600	76,200	43,300	67,300	41,900
Transport Storage and Communication	14,700	64,200	17,600	63,000	15,100	62,200	14,000	65,100
Education	58,400	15,300	54,100	20,100	57,500	18,300	57,900	18,000
Health & Social Work	23,900	8,700	28,700	8,800	27,500	9,600	28,500	9,500
Private Households with Employed Persons	53,400	9,100	61,100	10,600	56,400	11,000	56,400	11,500
Total	435,200	569,800	446,000	576,800	443,100	578,500	452,600	589,000

Table 1.4

Total Unemployed Labor Force by Occupation Group Which Last Worked

April 2015 – January 2016

Gender	April	July	October	January
Women	98,700	105,900	111,200	102,800
Men	73,200	67,100	67,400	75,300
Total	171,900	173,000	178,600	178,100

Table 1.5

[5.] Note: Data for table 1.7 were collated from Statistical Institute of Jamaica (STATIN) 2011 population Census.

Total Unemployed Labor Force by Industry Group Which Last Worked

April 2015 – January 2016

Gender	April	July	October	January
Women	98,700	105,900	111,200	102,800
Men	73,200	67,100	67,400	75,300
Total	171,900	173,000	178,600	178,100

Table 1.6

Unemployed Labor Force by Age Group

April 2015 – January 2016

65… means and over

F: females   M: males

Age	April		July		October		January	
	F	M	F	M	F	M	F	M
14-19	6,500	6,900	7,100	7,200	7,800	8,100	9,600	7,900
20-24	26,300	23,300	27,400	19,200	30,100	21,200	26,600	26,000
25-34	31,200	19,900	34,900	21,600	35,800	18,000	34,100	20,200
35-44	19,700	10,700	18,900	7,400	19,400	9,000	17,700	9,100
45-54	10,100	7,200	11,500	7,100	12,700	7,000	11,400	8,100
55-64	4,000	4,300	5,000	3,200	4,400	3,200	3,100	2,300
65…	900	900	1,100	1,400	1,000	900	300	1,700
Total	98,700	73,200	105,900	67,100	111,200	67,400	102,800	75,300
Both Sex	171,900		173,000		178,600		178,100	

Table 1.7

Unemployment Rates by Age Group

April 2015 – January 2016

65… means and over

F: females   M: males

Age	April		July		October		January	
	F	**M**	**F**	**M**	**F**	**M**	**F**	**M**
14-19	54.2	32.4	53.4	38.7	59.5	35.4	62.7	37.4
20-24	38.2	26.5	38.6	20.4	41.1	22.1	33.2	27.7
25-34	19.9	11.1	21.3	11.9	21.0	9.9	20.3	11
35-44	12.7	6.7	12.1	4.6	12.8	5.6	11.6	5.6
45-54	8.8	5.2	9.9	5.2	10.8	5.0	9.6	5.7
55-64	6.8	5.3	8.7	3.8	7.7	4.1	5.1	2.9
65…	4.2	2.0	5.1	3.1	5.3	2.0	1.5	3.7
Total	16.8	10.3	17.7	9.3	18.5	9.3	16.7	10.4
Both Sex	13.2		13.1		13.5		13.3	

Table 1.8

Employed Labor Force by Age Group[6]

April 2015 – January 2016

65… means and over

F: females   M: males

Age	April		July		October		January	
	F	**M**	**F**	**M**	**F**	**M**	**F**	**M**
14-19	5,500	14,400	6,200	11,400	5,300	14,800	5,700	13,300
20-24	42,600	64,600	43,500	74,900	43,000	75,000	53,600	67,900
25-34	125,500	158,700	129,000	159,900	134,500	163,800	133,700	162,800
35-44	135,600	149,800	137,900	153,100	132,600	150,200	134,800	154,400
45-54	105,200	130,900	104,300	129,100	104,500	132,800	107,200	132,900
55-64	54,500	76,400	52,600	80,400	53,200	75,500	57,300	76,000
65…	20,600	44,200	20,600	44,600	17,800	43,600	20,000	44,000
Total	489,500	639,000	494,100	653,400	490,900	655,700	512,300	651,300
Both Sex	1,128,500		1,147,500		1,146,600		1,163,600	

Table 1.9

[6.] Note: Data for Table 1.12 was collated by the latest 2013 population estimates that were first applied in April 2014 taken from Statistical Institute of Jamaica (STATIN).

The tables provided are not to detract from the focus of the study but are to substantiate arguments purported, pointing out that more women are employed in more service sector jobs than men while more men are employed than women.

Leo-Rhynie (2007) recognized that under the Caribbean Single Market Economy (CSME) women's higher education accomplishments do not allow them to become more functional socioeconomically or politically (313). Women have to provide for themselves and their families and ultimately settle for work that exploits their skills and expertise (313).

Objectification of Learners

Because of the rigid dichotomy between males and females in Jamaica, it shapes what happens in the learning environment. Jamaican Educators tend to make students consumer or receptacles of knowledge, which Freire (1970,1993) critiqued due to its non-exchange value. Furthermore, education is corporatized, driven by gender, and has a high cost; thus making it is an important commodity as asserted by Jalee (1977). Girls who later become women remain on the periphery of the society and depending on their class location have to settle for tasks that are demeaning and belittling. Girls in school, like adult females in the workforce, have to work harder than boys in order to assert their independence and self-worth to be recognized. Learning is the only opportunity that grants females a legitimate place in society or affords them potential possibilities for their voices to be heard. Girls are in a continuous struggle because women internalize subordination that is constructed from the societal gender relations which are transmitted throughout. The argument I am purporting is that Jamaican girls and their education are being threatened.

Leo-Rhynie (2007) argued that the Caribbean Community and Common Market (CARICOM) established at the 1973 Treaty of Chaguaramas did not facilitate labor integration

at the multi-lateral levels within the region (p. 303). Instead, it offered a "single market economy" (p. 304). She underscored a statement made by the St. Vincent and Grenadines Prime Minister when the Caribbean Single Market and Economy (CSME) was formed in 2006. He stated that he would allow men and women to possess equal power in the workforce and to meet their demands justly (p. 304-305). In inspecting the education sector, she examined the drastic decline in the student population from pre-primer to tertiary in 2006 (p. 308). From this survey, she pinpointed that Jamaican students perform poorly compared to the Caribbean region (p. 308-309). She argues about education being commoditized under the General Agreement on Trade in Services (GATS) and the World Trade Organizations (WTO) (p. 310). She suggests that the demand for expertise and training exceeds the regions magnitude (p. 310). She cited Beckles (2000) who argued that globalization is a structured political agenda established by hegemonic forces with states collaborating with privatized industries to infiltrate specific geographic regions through mobile science, technology, and educational pedagogy as elements used to cease control of foreign lands (p. 310).

Gender Disparities Influenced by Cultural, Socio-Economic and Political Structures

Girls predominate in subjects like English language, English literature, history, and geography. The structure of education in the schools is patriarchally determined, which promotes gender-based learning. Girls and boys are trained and encouraged in specific subject areas.

I observed that some studies published on gender and educaton in Jamaica (Bailey, 2000 and Evans, 1999, 2006) suggested findings to suit the patriarchal structure of the society. The structures in the society will reveal where it appears that boys have been accomplishing less academically over the past two decades. Boys assumed underachievement is being compared to that of girls while girls' academic performance is not being carefully scrutinized and their

struggles in the society are being ignored. Therefore, they sometimes find difficulty supporting each other. The long-standing unequal social relations in the macro society become accepted and are brought out in boys' and girls' learning. In Jamaica, as in other developed societies, the school is a specimen of what happens in the wider society, and that fundamentally becomes a subculture that shapes schools' reality.

Patriarchy is an inherent feature of capitalism that allows for different thinking and reasoning among black women. Women are trained through capitalism to be the tools of their men, especially through its present phase of neoliberalism[7]. Patriarchy does not allow the disempowerment of men. Women are socialized to provide support to their men who cause added pressures through their demands for personal pleasures and are the ones who often bear the social responsibility if children come into the equation. This is what patriarchy teaches women to do; to be complicit in their abuse: verbal, physical and psychological. These things include: always doing or engaging in service labor to please men; having a more physical responsibility in the homes than men. Women raise their sons to be dependent on women. These are men who were spoiled by their mothers and grow up expecting their women to fulfill these roles.

Bolles and Yelvington (2010) discuss women's invisibility publicly in speech, actions, and literature as they credited Safa (1995) as one feminist who brought this global consciousness of women's struggles in the global south. They cited Mohanty (1997) who argued that race and class status are primary factors that impacted Caribbean women's socio-economic and political status. (p. x). Black feminist theory allows the amalgamation of national and global issues that

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[7.] Neoliberalism is the current phase of capitalism that depends on the state apparatus and appears to offer the rhetoric of freedom and a free market system. Capitalism is a progression on a continuum. The perception in neoliberalism is, if you have freedom, you have the liberty to make choices. However, neoliberalism promotes individualism and presents the belief that the state is not involved and capitalists are not at the core. Therefore, the state takes no responsibility for their actions and individuals are held accountable. In essence, women's struggle is interpreted as their own self failure.

compacts women's lives. The actions of Caribbean women today stem from their colonial history. Bolles and Yelvington (2010) vividly underscore that women are inhibited by colonial structures that replicate the sexual division of labor-endorsed by capitalism (p. xi).

Capitalism is an oppressive system that is structurally biased which creates a dichotomy in the social class (wealthy and poor – working class). In this system, the ruling class exploit the labor of the working class as they dictate the process of production and accumulate all profit. Because they possess sole control of their commodities (goods and services), it allows capitalists to sustain power. Jalee (1977) discussed the Marxist theory that commodities are a twofold facet in "value and exchange value" that serves specific purposes to be marketed (p. 16). Hill-Collins (2004) postulated that neither gender nor sexuality is dealt with in communities which stifle their growth. However, that's the sole purpose of capitalism -- to market commodities the way they want it to be perceived.

Hence, stereotypical notions of gender and sexuality continue to perpetuate the society. This is the situation encircling Jamaica's socio-political reality and stifles growth. Capitalism is stratified by class, race, and gender; it structures how people are classified. Therefore, through its replication in patriarchy, one finds that women and men exist in biased gendered spaces and are expected to fulfill specific roles.

The structure of the society today has been shaped by the legacy of colonialism and is embedded in the hegemony of patriarchy. Even though some Jamaican researchers have acknowledged that learning is socially constructed, boys' education and learning are favored over females. Boys' underperforming in certain subjects is not a verification that they are not doing well in schools and society generally, but hones into the fact that patriarchy allows them to

make choices for being truant. Gender is a major issue in Jamaica as a result of a highly structured patriarchal society fostered by neoliberalism.

The human element is necessary for analyzing politico-economic structures. Girls and boys are trained to think and believe only what the state wants or will allow through their social experiences. There are major contradictions for learning in schools. Authors like Jalee (1977) show it in the very structure of the labor market (p.10-12). Schools really serve as pipelines for stereotyped mass service labor. Most states or governments are not wholeheartedly committed to students' social personal development but are protagonists for the mass production of cheap labor. This protected labor force (school industry) explains the organized exploitation of how neoliberalism works.

Formal education is seen as a cumulative value which is perceived as being of utmost importance, and yet it's extremely expensive, automatically marginalizing and/or excluding most poor people. This is a major contradiction within Jamaica. Education is vital, yet the government cuts the fiscal budget annually and deceives the masses by promoting education publicly while marketing and commercializing schools as a ubiquitous enterprise. The Government of Jamaica has reneged on all of its responsibilities with education being a primary component. Thus, learning becomes a barrier for boys and girls because of how they are trained.

Contextualizing Jamaican History

Jamaica[8] is a Caribbean island categorized as a member of the global south due to the implications of capitalism and its restrictions on countries that experienced enslavement. Jamaica

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[8.] Jamaica is the largest Anglophone (English speaking, with their local language being Patois, also called Jamaican Creole) Caribbean island located on approximately 10,990 square kilometers (4,243 square miles) of land that extends east to west. The country is 145 kilometers (90 miles) south of Cuba. Kingston (an urban city) on the southeastern coast is the country's capital. The climate is often tropical to humid which impacts students learning in school. Due to the intensity of the heat, most students are unable to keep focused.

has transitioned from a society in which people of African heritage and ancestry have been marginalized by a small minority whose ethnic background is not entirely of African descent – in other words, those of white, Chinese, and Middle Eastern ancestry. The fore parents (mothers and fathers) of the majority who are of African descent were brought to the Caribbean through the trans-Atlantic slave trade[9] after the Spanish committed genocide of the Tainos and Kalinagos[10], indigenous peoples who were the first colonizers of the land (Kamala, 2004, p. 5). As a result of this brutality, the country was subsequently colonized by the Spanish. The Spanish had to surrender to a successful attack by British soldiers on May 10, 1655. The colonization of the Caribbean (commonly known as the West Indies) was for political control and profit motives. This period is known as colonialism in which Jalee (1977), in analyzing the function of capitalism, vividly underscores as the "commoditization, objectification and alienation" of people. Capitalism engendered further subdivisions in gender, class, and colorism that exists in Jamaican society today and perpetually incites women's disenfranchisement from enslavement to present.

After 307 years of British imperialism and enslavement (May 1655 – August 1962), Jamaica was abandoned by its English monarch. There was no more profit to be gained by England who alleged that slavery[11] had legally ended in the British Caribbean on August 1, 1834. Presumably, Jamaica gained its liberty 128 years later. From a historical perspective, it is

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An estimated 97% of the population is or mixed or complete African descent. These include blacks, black-East Indians, or black-Chinese, and mulattos. Other ethnic groups with approximated percentage include East Indians (1.3%), Europeans (1.5%), and Chinese (0.2%). A majority of the population is of native birth.
Please Note: The coed school under study is located in Kingston.

[9.] The slave trade was abolished in 1807.

[10.] The language spoken by the Tainos is known as Arawak while the Kalinagos spoke Carib.

[11.] Slavery was a mechanism of control for blacks in which their every move or action was controlled and curtailed by someone else. They were completely stripped of their humanity. Black people were servitudes and were perpetually instructed what to do and how it was to be done. If there were any discrepancies, they were brutally punished. Today it is used in the school system as a commercial mechanism to create marketable commodities (service labor) that will boost production and sustain marketers' profit.

described as the country gaining its independence. Britain wanted to retain its wealth and not have to extend its economic resources (profit obtained from the mass exploitation of Jamaicans). Jamaicans were deprived of their humanity during colonialism and neocolonialism (a term vaguely understood in which others recognize as post-colonialism).

The reality is colonialism never ended but has veiled itself in a new form. Jamaica, after 53 years of assumed liberty, still operates at the commands of countries of the global north, as it is recognized as a country of the global south due to its limited economic competitive advantage. The country tries to compete on the global market but is blocked by hegemonic countries who control world trade. At worst, Jamaica's lack of control locally over its land and internationally in the global market has deleterious implications on the system of social welfare: health, education, sanitation, and protection of its citizens. The very same structures that existed during the time of enslavement are replicated in today's society. A brief examination will reveal if there are any differences, and if so, where they lie, with a specific focus on education and women in Jamaica. Women and the education system are two pivotal characteristics that shape society but often get dismissed or omitted.

What makes Colonialism different from Contemporary Structures (Neocolonial Constructs)?

During enslavement, people were denied basic rights to live. Their every move was curtailed and controlled like those of present. Women had to labor on the plantations and did the work that men did. The roles of women, then, are no different from the present. Women continue to operate and function on the biases in the society. Women do more work, labor in the public and private, and are paid less despite their lengthy hours in both domains. Safa (1995) scrutinized how Caribbean women have been and still are underrepresented and exploited in

many service sector jobs in which their children bear these repercussions. Jamaicans being regulated by the International Monetary Fund (IMF) and World Bank organizations through structural adjustment policies further distort the socio-cultural development. The social welfare of Jamaicans become gravely implicated. With a narrowed lens on education, the British curriculum continues to be sustained despite its contemporary name, the Caribbean Secondary Examination Council (CSEC). Also, with the dominance of North America and their ideologies, Jamaica continues to have an implosion of socio-cultural, economic, and political values that devastate education.

Colonialism created a legacy in which specific material conditions emerged through set structures: poor education leading to high illiteracy rates among the country's population and increased unemployment and underemployment, especially of qualified women. There are more women in the public service sector doing menial jobs that pay minimum wages. The women are the main providers in the homes and households (breadwinners). A curriculum system has been created to foster gendered learning which plays on the issue of gender and sexuality as roles become stereotyped. All the existing social conditions that exist in Jamaica have forced women to settle for menial positions and tasks as provisions for their families are a critical part of their survival. Leo-Rhynie (2007) discusses how the inequitable situation in the Caribbean forces women to settle for jobs just to make family provisions. Some Jamaican women try to fit into the negativity of the perceptions of what black women are and ought to be in the society.

Jamaica's education system emerged from the legacy of colonialism that has channeled the country's development to date. Capitalism which is replicated in patriarchy allowed males to dominate the public sphere. Many schools were constructed and designed for boys and male

learning while girls and women were confined to the private space of the home (personal or for labor) to excel in housekeeping and other domesticated work.

Education impacts the socio-economic wellbeing of the people and creates specific service sectors based on the instituted curriculum which replicates the British system of learning. As a result of the legacies of colonialism, a macro issue exists today in Jamaica that impacts how education is structured. These issues include class, colorism, and sexuality which are further subdivided into myriad micro issues that have implications for the culture and social wellbeing of girls and boys learning who later lead these lives as men and women. Even though there is mention of the impact of colonialism on Jamaica, there is no acknowledgment of its pervasive detriment on social welfare, including health, education, sanitation, psychological and other factors that cause a shift in the cultural development. My research hereby recognizes and seeks to unyoke the perpetuated injustice colonialism has on Jamaica.

Moreover, with a global shift in the world and market needs after World War II (1945), some researchers may posit after the period of Jamaican universal adult suffrage in 1944, the demands shifted. Many men moved from one area of the service labor secretariat, receptionist, typist, record keeping, filing and others to more industrial market labor as is evident in the tables 1.10 – 1.11 below.

Employed Labor Force by Occupation Group

April 2015 – January 2016

Occupation	April		July		October		January	
	F	M	F	M	F	M	F	M
Professionals Senior Officials & Technicians	160,600	94,800	152,800	99,500	154,900	107,200	157,800	109,300
Clerks	81,100	31,700	79,000	33,400	78,500	31,600	58,000	20,000
Service Workers & Shop & Market Sales Workers	128,300	88,500	138,200	89,600	140,800	88,900	160,700	92,300
Skilled Agricultural & Fishery Workers	32,500	162,300	36,000	164,300	36,500	159,600	35,000	152,600
Craft and Related Trades Workers	11,200	129,700	10,600	130,300	9,500	126,900	11,300	127,500
Plant & Machine Operators & Assemblers	59,900	3,700	58,300	2,700	60,400	2,900	65,300	3,700
Elementary Occupations	71,100	72,000	73,000	77,600	67,800	80,800	84,500	80,800
Occupation not specified	1,000	100	1,800	400	0	300	1,300	3,500
Total	489,500	639,000	494,100	653,400	490,900	655,700	512,300	651,300
Both Sex	1,128,500		1,147,500		1,146,600		1,163,600	

Table 1.10

Employed Labor Force by Industry Group[12]

April 2015 – January 2016

Industries	April		July		October		January	
	Women	Men	Women	Men	Women	Men	Women	Men
Agriculture Hunting Forestry & Fishing	37,700	165,300	40,900	164,300	40,600	159,900	39,800	154,200
Manufacturing	24,500	48,100	20,700	49,000	20,400	50,300	23,300	50,400
Construction	3,300	79,100	2,100	85,500	2,000	82,100	3,300	82,700
Wholesale & Retail Repair of Motor Vehicle & Equipment	121,800	103,600	118,600	101,600	118,600	108,200	136,400	114,700
Hotels & Restaurants Services	54,400	32,100	56,300	33,700	57,400	37,700	51,200	36,500
Transport Storage and Communication	13,500	60,700	16,000	59,500	13,800	58,300	12,400	61,200
Education	56,000	14,600	49,800	19,800	53,100	17,700	55,700	17,600
Health & Social Work	21,200	8,700	24,800	8,600	24,700	9,200	26,900	9,300
Private Households with Employed Persons	41,600	8,500	48,000	9,900	41,300	9,500	43,600	10,900
Total	374,000	520,700	377,200	531,900	371,900	532,900	392,600	537,500
Both Sex	894,700		909,100		904,800		930,100	

Table 1.11

At that juncture, it became necessary for women to enter and occupy the public service

sector and girls' learning became integral to Jamaica's development. Owing to this global shift,

more coed schools became introduced in the education system especially at the basic and

primary levels. Still, universities were established to train and foster the personal development of

males but gradually shifted in which females are now seizing learning opportunities.

[12.] Note: Data has been collated using population Census 2011 figures by Statistical Institute of Jamaica.

Key Terms and Concepts: gender, education, learning, capitalism, patriarchy, structures

Definition of Key Terms and Concepts[13]

Gender: a socially-constructed concept that describes persons as being male or female and is associated with cultural and social differences rather than biological.

Butler (1999) discussed that gender is culturally constructed (p.10) and that sexed bodies exist within social constructs that have "discursive meanings" impacting how people see gender based on the characteristics given and categories created (p.139). Rubin (1975) states that while biological differences are explicit, gender creates oppressive standards that determine the behavior of men and women.

Learning: the process of interpreting and understanding new concepts taught or conscious of through experiences, study, and practice that allows for mastery. Personal transitioning is necessary after people gain new knowledge and insight.

Education: systemized knowledge organized under set themes and topics that are facilitated by teachers within a formal school setting that empowers self and intellectual capability. Jamaica's education system has four levels: pre-primer (2 to 5 years), primary (6 to 11/12 years), secondary (11/12 years to 17 years), and tertiary (18 years and beyond). Education encapsulates the ways people learn and how learning should take place.

Capitalism: a socio-economic and political system dominated by private owners who form an oligarchy that monopolizes countries trading and industries without state intervention or control geared towards profit. Jalee (1977), analyzed earlier, mentioned that capitalism is an oppressive system that eliminates humanity by commodifying and objectifying people to make a profit.

[13.] All definition of key terms and concepts have been given meaning in relation to the context of the research.

Patriarchy: a social system created by men and privileges them by allowing men all control in society. Walby (1990) discusses women being at a disadvantage to men in which women's subordination is entrenched through existing gender inequalities (p.1-3).

Structures: are ideologies instituted through cultures and are socially enacted politically through policies and the economy that often marginalize groups based on their class status. Therefore, a macro-sociological analysis becomes formed and interpreted about what should exist in society.

Objectives

My research intends to 1. Identify the constituents in the society that impact differences in boys' and girls' learning. 2. Present new evidence to disprove that boys' learning is being threatened. Girls are under attack in their education and not boys. The whole issue of Jamaican boys "being under threat, at risk, at a disadvantage or marginalized" is lacking structural data to support this. There has been no documentation based on the literature to explicate how, when, where, and why boys encounter drawbacks in learning more than girls. To the contrary, there is sufficient data to document that girls have and are being neglected, vulnerable to abuse, and are exploited due to patriarchy and the unequal social relations of gender in Jamaica.

Purpose/Significance of the Study

I intend to amplify the voice of black girls and women in Jamaica. My research seeks to influence the educational system so that the needs of girls are recognized on a holistic level. I hope to encourage other researchers to re-imagine and rethink the plight of Jamaican school girls and enlighten the public about their reality. My research uses existing data to make a new argument and tends to contradict existing Jamaican literature. Hopefully, my work will contribute to other similar analyses that will lead to a change in the educational system.

Existing studies done in Jamaica, often claim that boys are an at-risk population, but my research revealed that this notion is misplaced. Indeed, it is a product of gender bias. It is girls who are "at risk" and face persistent struggles with structural patriarchal domination.

As a Jamaican educator, I once focused on boys. As student, I was trained to internalize a patriarchal perspective, embedded not only, in the educational system, but also throughout the culture. My viewpoint and teaching approach minimized girls' contributions. My research helped me to recognize and understand the significance of patriarchy in Jamaican society. This has been my lived experience.

Another significance, is that in pursuing a Masters in Pan African Studies, I came to realization that as an interdisciplinary field of study, the discussion of women's experiences is limited. A third significance is that in Caribbean women's literature, the comprehensive plight of Jamaican women's experience does not seem to be addressed. The exceptions are found in the works of some Caribbean feminists, like Cooper (2004), Mohammed (2002) and Rhoda Reddock (2009, 2012).

Even though my research focuses on girls' and boys' education at the grade 10 level, it is necessary for me to provide an introspective structural analysis of the socio-political and economic structure of the state that dictates the welfare of citizens learning. All service division jobs in the economy are influenced by the education sector that operates from rigid curriculums synonymous to that of their colonial history. Therefore, a wider structural framework giving lens to class is necessary for comprehending this reality.

Research Questions

1. What are the differences in the ways that boys and girls learn at the grade 10 level?

2. To what extent are grade 10 boys and girls accommodated by teachers in the learning environment from different subject disciplines?

3. What is the impact of teachers' attitudes toward 10th-grade boys and girls in the learning process?

Brief Introduction to Jamaica's Education Structure with Focus on School Examined

Secondary level learning has five general levels (7 to 11) and two advanced years if students pursue sixth form (grades 12 to 13) schools. At the secondary level, students are prepared to sit for the Caribbean Secondary Council Examinations (CSEC) (Ministry of Education, 2012). These are recognized as ordinary level examinations (O'level) and from grades 12 to 13, these examinations are done at the advanced level (A'level) at both the CAPE (Caribbean Advanced Proficiency Examinations) and General Certificate of Education (GCE) level done in the United Kingdom. According to Gordon (2012), Jamaica has approximately 165 government high schools, 149 secondary, 14 technical and 2 agricultural high schools (p.1-2). Majority of these school's curriculum employs a traditional form of learning that do not cater to the needs of girls and boys as in the case of Glory High School.

Background Details on Glory High School

Location

Glory[14] High School is located on 6 acres of land in a central area in Kingston, Jamaica, and is partly surrounded by three traditional high schools. Glory High School is a government

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[14.] Kindly note that this is a pseudonym.

institution that is partly owned by a church. Most conventional schools in Jamaica were established from Christianity of which Glory High School is one.

Currently, the main entrance can be found facing a cricket stadium in the geopolitical area of Central Kingston. The school serves as a feeder school for impoverished communities in the surrounding areas belonging to the two leading parties, the Jamaica Labour Party (JLP) founded on July 8, 1943 by Sir Alexander Bustamante and the People's National Party (PNP) which has been in operation from September 18, 1938 by Sir Norman Washington Manley. Mainly students who have learning difficulties or deficiencies in learning are placed at this school.

School Duration

The school year has three terms. From September to December is known as the Christmas Term or Term 1. January to March is known as the Easter Term or Term 2 while April to July is known as the Summer Term or Term 3. For the grade 7 students, the school year begins in the last week of August in which they are given an orientation period. School goes on for 7 hours exclusive of extra classes or extra-curricular activities. A regular school day begins from 7:30 a.m. to 2:30 p.m. As a Catholic school, devotion is slated each day for 20 minutes from 7:30 a.m. to 7:50 p.m. on Mondays to Fridays. For teachers who are given form classes[15], they have an additional 40 minutes each Wednesday to discuss any school-related matter or personal issues with their students. On Thursdays, grade 10 students are slated to have Clubs and Societies from 1:50 p.m. to 2:30 p.m.

[15.] Form teachers are regular subject teachers who are given additional responsibilities. They are assigned a specific class and have the responsibility of collecting all needed data from students, keeping in contact with parents, and being a role model to the group of students that they are assigned to.

Schools' Population

At present, there are 1,360 students enrolled with averages ranging from 25% to 75% even though the schools' population initiated with 1,495 for the school year 2014 - 2015. There is a gap of 135 students who may have been sent home or who exercise truancy.[16] The school has one female principal and two vice-principals – male and female with defined roles. The female vice-principal is mainly responsible for the academic staff while the male vice-principal primarily focuses on students. There are three guidance counselors, two females, and one male and a male dean of discipline. Ninety teachers are employed at the school. There are 34 active male teachers and 4 inactive, with 50 female active and 2 inactive. Therefore, the total number of teachers inclusive of the principals, dean and guidance counselors include 97. All staff members are trained and qualified and have completed tertiary level training to impart knowledge to students.

Historical Background/ Organization Description

Geopolitical Atmosphere

Before acquiring its present name, the Catholic High School that now stands as Glory High School was once St. Anthony's Senior School. The institution was orthodox by the Franciscan Sisters at West Street in Kingston in the latter part of the 1940[s]. Years later, the school was moved from there to Orange Street where it operated under the Sisters of Mercy administration. By 1953, the school had a population of 750 students and was transposed to the Roman Catholic Archdiocese of Kingston at 18 Emerald Road in which the Ministry of Education invested and scaffolded one of the most modern schools on the Island.

[16.] Truancy refers to students who are present at school, but are deliberately absent from classes for no apparent reason.

Name alterations occurred at the school during 1953 to 1997. Initially, it began as St. Anthony's then changed to Glory Senior School which had graduates at the age of 15 years. Later on in 1974, the church obtained an extensive area for the school in which the Ministry of Education constructed three new blocks. The Grade 10 and 11 Programme was designed to accommodate eleven (11) Technical Vocational subjects[17] that were added to the curriculum and the Secondary School Certificate Examination (SSCE) and was the prominent means of completing secondary learning at that time. As a result of this, the school upgraded to secondary status in which it operated on a two-shift system – morning and afternoon and bore the name Glory Secondary School. The school's growth has afforded an intake of over 2,000 male and female students. By 1995, the school was known as Glory Comprehensive High School and enrolled its first batch of students who sat for their Common Entrance Examination. Since the year of the new millennium, 2000, it has been operating under the name which still stands, Glory High School, as a mechanism in adhering to the Ministry of Education's policy that all Comprehensive High Schools must be reformed. Despite all these improvements, there are finite modifications with all these name changes. Hence, the school persists even though it lacks or operates from required resources to mitigate challenges of basic necessities in making it operate as a contemporary high school.

From its establishment, it operated on a two-shift system but in September 2013 it started operating on a one-shift system. The objective of the Ministry of Education is to change all schools from a two-shift system to one-shift. There are no guarantees that the shift impacts learning since the shift has no astounding difference has been identified in students' academic

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[17.] Technical Vocational subjects are specialized training in particular skilled areas such as clothing and textile, food and nutrition, cosmetology, woodwork, carpentry, welding, auto mechanic, music, drama, agriculture and so on.

performance and behavior. An extension in the school hours may never be beneficial to students based on their percentage scores reflected below that points to the type of learners. Longer hours spent in school do not assure positive differences in students learning. For learning to be productive, the entire curriculum is to be transformed to accommodate the specific needs of the students.

The majority of its students are from a wide cross-section of the urban, inner-city communities of Eastern, Central, and Western Kingston. In contrast, there are some students who are from the rural areas of St. Andrew, St. Thomas as well as St. Catherine. The Grade Six Assessment Test (GSAT) is more common in which students start from grade 7 with grades ranging from 25% to 75%. The majority of the students score the latter or a little above 25% but a limited number of 75% averages. There is also the Grade Nine Achievement Test (GNAT) in which students who enter from junior high schools enter with percentages ranging from 45% to 75%. For intake through transferals, wards of the state and other unplaced students who are sent by the Ministry of Education enter with averages synonymous to the GSAT scores ranging from 25% to 75%.

Finite Perspective

School Entry

All given percentages do not remain fixed and are different for each year but remain close in proximity to the overall estimated averages throughout the years. In analyzing the profile of students from GSAT, GNAT, and those other intakes, the majority of the students assigned to the school enter it reading well below their grade level. Their limited capacity in literacy negatively impacts their academic performance and growth. Thus, remedial programs have been implemented by the school to combat these major deficiencies. Despite the implementation of

these strategies to enhance boys' and girls' learning, structural issues within the larger society make them seem rather hard to achieve or completely unattainable. Obstruction in students' learning revolves around the socio-political structure on an expansive scale and poor parenting.

Curriculum and Subjects

A diverse curriculum is catered to by the school that comprises of 24 Caribbean Secondary Examination Council (CSEC) subjects[18] and 9 Technical Vocational areas[19]. The school maintains competent staff that is capable of meeting and delivering students' productive learning. The teachers perform exceptionally well as the school frequently gets students who function way below their grade level. Oftentimes, most of the students who enter the school, come being unable to read or cannot read fluently or independently. They are unable to form or identify letters of the alphabet and have grave deficiencies in writing. As a result of this, the school exposes students to courses in the CSEC and Vocation areas to accommodate all types of learning as well as to allow them the opportunity to function in the wider society.

In February 2011, the school requested The National Council on Technical and Vocational Education and Training (NCTVET) to conduct an audit of their vocational laboratory learning facilities. They wanted to determine if the school was efficient in offering the National Vocation Qualification of Jamaica (NVQJ) programs. Prior to this, the school did not cater to examinations in technical vocational subjects. The analysis from the audit report in March 2011

[18.] These 24 Caribbean Secondary Examination Council (CSEC) subjects include: English A, English B, Mathematics, Agriculture, Integrated Science, Chemistry, Biology, Human and Social Biology, Principles of Accounts (P.O.A.), Principles of Business (P.O.B.), Office Administration (O.A.), Information Technology, Electronic Document Preparation Management (E.D.P.M.); Social Studies, Caribbean History, Religious Education (R.E.), Technical Drawing (T.D.), Woodwork, Electrical Technology, Mechanical Technology, Food and Nutrition, Home Economics Management, Clothing and Textile and Visual Arts.

[19.] The 9 Vocational areas comprise of: Food and Nutrition, Home Economic Management, Clothing and Textile, Electrical Engineering, Cosmetology, Auto Mechanic, Welding, Carpentry and Visual Arts.

gave the school the green light to execute these procedures. However, due to the limited

resources and funding from the government, they were unable to proceed in this direction. Thus,

this is a primary reason why the school is behind in terms of its overall performance. The present

labs are not capable of facilitating the majority of the students' learning that are penetrated in

skilled subject areas or courses. To date, the school has made immense progress in the CSEC

program but falls short in the technical vocational programs due to inadequate resources and

poorly-maintained laboratory facilities.

Grade 10

There are approximately 48 teachers who teach grade 10; 20 male teachers and 28 female

teachers. Grade 10 has 7 groups (classes) based on their subject areas, which include the arts,

sciences, business, or skilled areas. An estimated number of 44 students have been assigned to

each group but have declined based on students who have stopped attending or have dropped out

of school due to criminal activities, pregnancy, or death (illness related or from violence). There

are approximately 308 students who were assigned to grade 10. However, it began with 291 in

September 2014 and concluded with 255 in July 2015. Enrollment in September was from 168

boys to 130 in July 2015 and from 123 girls to 125 girls in July 2015.

Student Enrollment September 2014 – July 2015

Specifications	Commenced With	Terminated With
Total # of Grade 10 Students	291	255
# of Boys	168	130
# of Girls	123	125

Table 1.12

General Ambience

The physical environment is uncomfortable because of the extremely warm temperatures. The heat greatly impacts learning making it difficult for students to focus; this is additionally overbearing for teachers who have to exert more energy to obtain and maintain students' attention. Oftentimes, I became restless? as I am frequently hot, sweaty and sticky. I can just imagine how uncomfortable this is for both teachers who have to maintain vibrancy in teaching and move from class to class to foster students' learning. On the other hand, this movement from class to class does not affect the teachers who are consistently stationary (vocation/skilled subject teachers). They have a set area or location on the school compound while other subject teachers have to move from class to class and to different blocks. The students move when they have certain classes (i.e. vocation, technology, physical, or artistic subjects). As soon as the students move to other classes in the humid conditions, they become easily distracted and lose focus.

An Insight of Class

In the initial years (early 1950's), Glory High School existed on one shift (regular school) beginning at approximately 8:00 a.m. and ended at around 2:45 p.m. During the one shift period, the administrators then were selective of the type of students they accepted which was reflective of the Jamaican motto, "out of many, one people". At that time, there was a mixture of different ethnic groups. Around two decades later, the shift system was introduced in the 1970's, by the Jamaican government. From the 1970s, Glory High School began to operate on a shift system, beginning with two shifts and ended with four shifts in 2012. The introduction of the shift system gave birth to the classism and colorism in the school from the 1970[s] to1990[s]. A discriminatory relationship began among teachers and students. Mainly lighter skinned students and those who

were academically inclined were placed on the morning shift. The teachers who taught these students were of middle class status while darker skinned students were found on the afternoon shift and were taught by teachers of a lower class status. Only students who were performing well academically remained on the morning shift. While the students shift depended on their academic performance, the designated shift for teachers remained the same. As a result of the existing segregation, the teachers on the afternoon shift no longer transferred students who improved their academic performance to the morning shift. They allowed those students to remain on the afternoon shift to enhance the standard of the shift and to lessen the stigma and stereotyping of students. A few years later, Glory High School had no decision in the type of students accepted. During that period, the Ministry had designated feeder schools with parents of middle to working class background who were sent to Glory High School after failing their Common Entrance Examinations. However, with the introduction of GSAT in 20th century, the Ministry of Education now sends students usually with the lower averages from all over Kingston, St. Andrew and St. Catherine. Additionally, these students come from parents of poor to working class backgrounds (working poor) as well as most teachers of similar backgrounds. Since then, the culture of internal segregation and prejudice in the school shifted to the wider society. As a result of the social class of students and teachers, Glory High School and the student population are stigmatized as most parents are hesitant to send their children there because it is associated with low performance.

Reason for Studying School

I have been employed by this institution and did part of my teaching practicum at the school over a two-year period. As a result, I am familiar with this working environment, including its teachers, students, and auxiliary employees. Being exposed to these surroundings

on a regular basis, I wanted to try and understand the mindset of these teachers, students, and parents. My aim is to make a difference in all stakeholders' life through transforming the culture of the school and surrounding communities. This modification can only be achieved by conscientizing them to the gendered reality. Once people's minds are trained to think differently, they will approach learning in a different manner. The cultural practices may slowly transition as new knowledge and concepts will be brought into their homes.

Why am I doing this study at the grade 10 level? Why is this theme worth exploring? How will it contribute to existing research?

This grade level was chosen by the researcher who is in the academic discipline for almost 10 years professionally, and had identified that gender issues complicate the learning process. As a result of this deficiency in schools, the study is worth exploring.

At the grade 10 level, students should be more focused and settled on career goals, but are indecisive because they are driven by social constructs in which stereotyping has implicated boys' and girls' career path. Students' sexuality is a critical component in the learning process. If female students chose to do subjects like Mechanical Engineering, Woodwork, Carpentry and other traditionally male-dominated areas, they become labeled as "tomboys, dikes, or girl-boys…" patriarchal homosexual connotations become applied to their learning desire. Likewise, for male students who pursue traditional female subjects like Cosmetology, Food and Nutrition, Clothing and Textile are associated with effeminate qualities. Even Clothing and textile is gender specific as traditional patriarchal names for females are dressmakers while males are classed as tailors. Sexuality is prevalent in society as teachers and students alike internalize patriarchal teachings. The conundrum is how to convince curriculum planners to revisit syllabuses for learning to be revolutionized.

At best, this research is vital as it will provide a gendered inspection of mature adolescent's boys and girls (16-17 years) behavior and their perceived notions of gendered labeling taught to them by their teachers who believe the knowledge they impart. Teacher participants would be more equipped with useful data, become better able to relate their experiences, and provide knowledge to the students which would make the research more valuable.

Students were not chosen as participants. This decision was made in order to simplify the research process, as observations and scheduled interviews were time-consuming and not feasible for this study. To use students as participants would prove to be more time-consuming and would require an extended research process and other researchers, which would be outside the bounds of the stipulated time frame.

CHAPTER 2

THEORETICAL FORMULATION AND A REVIEW OF RELATED
LITERATURE

Structures from Home to School

Existing differences in boys' and girls' learning have to be underscored in a larger

sociological context. These stark differences did not emerge abstractly but resulted from

quotients within the wider society that have grave implications in the formal school setting. Four

interdependent institutionalized arenas coincide in personal and state spaces: the homes,

communities, church, and school. Out of these, two major quotients -- the private and public

domains -- complement each other and co-occur in operations. Out of these two areas, the major

quotients that directly scaffold differences commences in the private sphere (oftentimes in the

homes) that has been steeped in the culture through conventional practices and beliefs. While the

home is not the focus of this study, it has to be integrated based on how it critically functions and

influences the school community, as well as the varying dimensions of the wider society. Thus,

the contradictions between boys and girls (gender issues) at school emerged via socialization,

with the home being the primary socializing catalyst. The school, being a state institution that

perpetuates cultural practices and norms, enforces conservative beliefs and customs.

The school is a microcosm of the wider society, so its purpose is to prepare students to be

of benefit to the wider society. The subject choices are organized based on gender demarcation.

Therefore, learning becomes constructed to suit specific markets and service industries that

operate under set syllabuses and curriculum. The self[20] becomes trained and developed to suit the

state and not to the benefit of individuals. At worst, social constructs applied to girls' and boys'

[20.] Students are seen as materials / commodities belonging to the state.

learning impact their behavior and disposition due to socio-cultural stereotypes. Established marginal concepts become reinforced and accepted as culturally appropriate. Perpetuated ideologies have structured differences between boys and girls through socialization that shapes the Jamaican reality.

Socialization has been the chief countering agent of conventional values and systems both in the private and public domains. The term conventional relates to the customary systems instituted from the period of colonization (enslavement) to recolonization. Conventional practices that are initiated inside the homes are reinforced in the public spaces of the communities, schools (where most students spend ample time), churches, and the wider public sphere. On average, most boys and girls learn cultural practices from parents or other family members in the homes. These conventional practices or beliefs become regurgitated in the school community by teachers and in other public areas by known or unknown individuals extensively. Therefore, the difference in learning that becomes a hindrance in schools is not a biological issue but a social construct implemented in the homes. The school environment heightens this problem as it prepares boys and girls who grow up to become men and women to operate in the public space with their socially-constructed beliefs.

The chief public system, which is the crux of this study, is the school. Though the study is concentrated on the school, the home environmentcannot be overlooked as this is the primary space where students become exposed to this difference. First, I will briefly underscore how the private domain (household) shapes and impacts the mainstream environment (with a focus on schools). Secondly, I will employ a structural analysis of how the political economy of the state shapes the school environment that impacts the labor force by presenting different sectors. The impact of capitalism in its recent form or stage of neoliberalism will be unearthed to show its

influence in the society socio-politically, culturally, and economically. As a result, this chapter will reveal how women are perceived, and the presumed social expectations of boys and girls. Thirdly, I will explore some literature and their discourse in relation to the major theme and sub-theme (the title given to this chapter) to explore what has been stated (published), and omitted or not clearly critiqued, to provide a clear indication of existing gaps. Intermittently, as I focus on these aspects I will offer my contribution to indicate the relevance of this study and how these issues negate Jamaican women. Fourthly, I will conclude with the struggles that girls face from childhood to adulthood (womanhood) through the hegemonic patriarchy. To explicate these findings, the theory that will be employed to ground these literatures will aid in an inspection of Jamaican women's struggles, in a society that has been transformed and is considered to be developed. Three strategies will be employed to unfold these analyzes. They include discussing the established literature, identifying the gaps, and offering my contribution.

Theoretical Formulation and Contextualizing the Literature

The theoretical formulation that undergirds this thesis is historical materialism and black and feminist theory. The material relations of Caribbean people's objective conditions come out of a history of slavery that has left the region with a legacy of color and class conflict, where women are subordinated in all elements of society, and severely exploited in the labor market based on a class location that has determined their life conditions. Black feminist theory and Caribbean feminist theory are used to provide a gendered lens through this window of structured inequality.

Historical Materialism is essential to this research's framing as it shows that Jamaica developed from a colonial history embedded in structural weakness due to the oppression,

exploitation, and social inequalities its citizens faced for over 300 years that have denigrated the society and devalued its people. This conceptual framework interprets what structures of colonialism did to Jamaica and how they undermined everything from the socio-political to the economic. Although it is now considered a post-colonial state, my argument is that Jamaica is still living a colonial reality. That is, the colonizers are gone but left behind is a ruling class that emulates their past relations of rule, thus making it a neocolonial society as Jamaica continues to have a colonial education system and continues to have colonial patterns of gender domination by men in the society. The racial hierarchal structure emerged from African enslavement (Deere et. al., 1990, p. 8) – and that continues to have material implications on Jamaican's lives.

More men are given reputable offices in the public arena; more men are in Parliament. With their high representation in politics, they give themselves more benefits in society than they allow women. Socio-economic benefits are unequally distributed. All that is taking place now is the very same activities during the era of colonialism. Today, the social structure remains the same, that is women having more social responsibilities, taking care of children, the household and doing agricultural labor. Women today, like during colonialism, were involved in more labor intensive tasks but earned less as people continue to operate in the colonial mindset.

Deere et.al. (1990), discussed that the Caribbean economy has been faced with historical subjection to the economic interests of exterior sources that benefitted from people's struggle. The imbalances in economic allotment have had implications for the social well-being of Caribbean people. Accumulation of wealth by capitalists from the global north has been associated with "whiteness and maleness" while "poverty and hard labor" connotes to women and black or other racial Asiatic groups: Chinese and East Indians (p. 8).

Most of the literature on the differences between boys' and girls' learning reflect a bias towards the education of Jamaican males as it discusses learning one-sidedly and is intolerant of women. Inherent biases can be found in the works of Miller (1990), Chevannes (1998, 2012) and Figueroa (1997, 1998, 2013). Three primary scholars from the University of the West Indies who discuss gender privileging benefiting females all claim boys are "at risk," which they have still not proven. Even in the work of female scholars like B. Bailey (2000) and Evans (1999, 2006), women who have themselves internalized patriarchy and support its prejudices, buttress the standpoint that boys are at a disadvantage when there is no legitimate proof or documentation to support this. Their established literature showcased underlying structural issues and gaps but that is an ongoing problem. Brodber (1982) critiqued that women of today are in a continued struggle of action for equity in today's society.

To interpret gender (a social construct) and the issues of gender, there has to be an inspection and analysis through the gendered feminist lens of the political economy framework to show that the colonial frame is still very dominant in the post-colonial era. Fernández-Kelly (1983) postulated that gender is vital and corresponds to "political and economic life." In light of this, Jamaica's colonial history has to be explored through a critical feminist gendered lens; this provides the theoretical framework to analyze why girls and women are in the situation that they are in. I employ feminist theories because I am anti any form of subjugation and inhumanity toward Black people globally, and Jamaica specifically.

In light of this, I am examining historical materialism and Black feminist theory as mentioned above and applying it to the Jamaican context; as Collins (1990) postulated, "they all share a common experience." An inspection through a gendered feminist lens utilizes a political economy framework that reveals the unequal social relations in the society, the inhumanity

meted out towards women and systematic cultural practices that uphold women's subordination. As a result of these structures, gender equality becomes understated throughout generations. Through integration with historical materialism, Black feminist theory provides a clear sense of how girls were and still are deprived of learning and other social benefits from colonialism to current neocolonialism. A structure that restricts equitable development as balance cannot be achieved.

Black Feminist theory through historical materialism allows me to outline the material relations in Jamaican society. Hence, the state's implementation of structural adjustment schemes through the International Monetary Fund (IMF) and the World Bank distinguished in the works of Beckford and Witter (1982), and Williams (1944) illuminate our understanding of how western enslavement became compounded by capitalism. These two organizations are structured in the global south by capitalistic enterprises and have grave implications on the social wellbeing of the people, especially women, who are the chief caregivers and nurturers of children and families.

Patriarchal Reciprocation from Home to School

There is a perception that boys and girls learn differently and that perception comes from the social environment that boys and girls find themselves in. Boys' and girls' learning are impacted within two-dimensional spaces: the private (home) and the public (school, work communities, and other organizations). The dichotomy in the treatment of boys and girls is reflected in their learning as related outcomes. Boys are often placed at the forefront within the school environment. They become the epicenter of all learning and social activities. You will find that some teachers express that they prefer teaching the boys over the girls by stating that they are more straightforward than the girls. With all of this preference over girls, the outcomes

in terms of previous studies reflect that boys appear to learn less. Therefore, boys are called on more than females inside the spaces of the classroom, even when the majority of the teachers are females. Boys are given more encouragement than girls, so their learning reflects them getting more attention than girls.

In contrast, it is to girls' disadvantage as well as teachers (especially females) who internalize patriarchy and implement the robust, penetrative school's curriculum. The curriculum is designed to promote gendered learning. Creative means of assessing students are not encouraged in most areas. In light of this, Walby (1990) described the cycle of stereotyped learning being encouraged in schools especially based on subject areas in which boys are steered in the sciences and girls in the arts. She referenced to Deem (1978, 1980) and Sharpe (1976) who postulated that the labor of girls and boys is sexually divided. Additionally, Walby (1990) outlined that Stanworth (1983) analyzed that structures in schools expect girls to be more taciturn.

Here, I am showing that "learning less" within the ambiance of Jamaican schools' speak directly to having lower test scores. The mere fact that boys are placed at the crux of the schools' operations delineates that this results from boys' lack of application. They are not applying themselves to the subject matter as girls' do. Missing from this literature is the reality of girls' rejection and lack of attention in the classroom by their teachers. Their learning outcomes are higher than boys because they are forced to do well, operate and be productive in any arena due to their indescribable omission from public social spaces. Girls try to function in a society that does not care if they do well and expects that they should function despite their circumstance.

As a result of this, variations in learning evolve from the state and its systematic constructs in support of men and not women. Walby (1990) further discussed that the academic

experience has always been a struggle for women. The socio-cultural and political life in Jamaica surfaced from the material conditions and its relation to humanity. There is limited emphasis placed on their academic development, but societal interests invested in their social growth and the services that they need to offer society.

Capitalist Patriarchy in Jamaica

Even within the home environment, girls are given limited attention by parents or other family members. Because girls are expected to be in the homes doing domestic chores -- washing, cooking, cleaning, and nurturing younger siblings on a daily basis -- there is limited emphasis placed on their academic development, and more emphasis placed on their social growth and the services that they need to offer to society. Girls have to operate under rigid structures as a result of the minimal spaces they have to function in the homes and school. A major focus and emphasis are placed on the boys, who are often left to roam and do as they please. Their safety becomes pivotal arguments within the spaces of the homes and school as if it is only their safety being threatened. No major concern is placed on the safety of girls who are often left unattended in the homes, and become vulnerable to rape, sexual abuse from parents (or step-parents), other family members (incest); teenage pregnancy, as well as other physical and psychosocial issues. Girls are the ones exposed to numerous ills in the home and school environment and left with the scars and burden if something should happen to them.

The reality I am bringing to the fore emphasizes the fact that boys' and girls' don't learn differently, but gender works on behalf of boys, an acute issue that begins in the homes. Gender domination in the society is by men, so boys have more privileges; they get more attention, because of these gender imbalances, and they possess the freedom not to learn. The gender discrimination in the society is so ingrained and built into the system that whether boys learn or

not, they can still fare better than women in the society throughout their later years. They are able to get more and better-paying jobs. They get into college more easily because that's the structure of the society. Gender discrimination benefits boys because of patriarchy. Based on this fundamental reality, boys are always better off than girls. There is a history of the economy of women's marginalization except that the British have gone back to Britain and left their colonial legacy.

I want you to comprehend gender discrimination and its outcomes. My fundamental argument is that: boys and girls do not learn differently, but the built-in discrimination through patriarchy benefits boys and men. Hence, gender discrimination is a natural part of the Jamaican society that benefits the males, not females. This happens from an early age so boys are given freedom to operate in society as opposed to girls that are restricted.

The quintessence of this is the past and recent Prime Minister, the Honorable Portia Simpson-Miller[21] who served as a figurehead in Parliament. Patriarchy marginalizes women in the economy and society and makes her further disenfranchised because of her gender. Even though she is in her second term, her leadership is not reflective of "women's achievement."[22] Yes, it is a crucial step forward in the public sphere, but the inner problem lies in the core structures of the state. Walby (1990) discussed that women hold minor representation at the state

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[21.] The Honorable Portia Lucretia Simpson-Miller born on December 12, 1945-won office as Prime Minister in which she first served from March 2006 to September 2007. From January 2012, she has been reelected as the Prime Minister and lost her position in the recent general elections held on February 25, 2016. Before her senior position, she was a grassroots activist who operated in the structures of a patriarchal regime. Her accomplishment as Prime Minister is not indicative of a milestone as she is only one of few female faces who operates in a parliamentary system dominated by men.

[22.] I have inserted quotation marks around this point "women's achievement" to convey that patriarchs would not recognize this as a major achievement for women. Women have now entered the public sphere and have occupied unconventional positions in the service sector, but they are still not allowed the free will or the right to emphatically make independent decisions; and have the support of both men and women. The Jamaican Prime Minister serves as an instrument for capitalists as her human decisions are marionette by patriarchs. She is not a true reflection of a leader in Jamaica's society. The mere fact that she is a female, she is marginalized in the system, so patriarchy is working against her. She is further disenfranchised by gender. The gender discrimination in the country has her as a figurehead, but she has no power. This is a quintessential example of how women are marginalized in the economy, in the society. Here we have a country with a female Prime Minister who has no power. All the men run the government. Since she has been in power, she has not done anything for women in Jamaica. These are the indices of things that she has not changed: the education system.

level which is archetypal to the Prime Minister's leadership. As a female Prime Minister, she has no power, but she makes no attempt to assert such. Additionally, Fanon (1952, 2008) in his book *Black Skin, White Masks* talks about today's leaders being yesterday's masters which outlines that the Prime Minister functions as a female patriarch. Since she has been in power, nothing has been tangibly implemented in the legislature to improve the status of women, poverty, the education system, health care, crime and violence, especially domestic violence towards children and women.

Women have been socialized to be subservient in the private sphere and are expected to be the same players in the public space that has caused them to exist in a struggle. Differences can only emerge in society from what people anticipate or expect based on cultural practices. A conference on gender inequity raised issues of concern as Wilson (2011) outlined that the then Minister of Youth and Culture, Olivia Babsy Grange had indicated that the "cultural violence" meted out to women stemmed from gender inequality. Additionally, the Minister of Justice and Attorney General, Dorothy Lighbourne (as cited in Wilson, 2011) pinpointed that "gender inequality remains deeply entrenched in every society." Women lack access to decent work and face occupational segregation and gender wage gaps. They are too often denied access to basic education and health care. This promotes the ideology of women's subordination to men.

As a result of neoliberal capitalism, Jamaican leaders are not doing justice to the society. No matter what aspect of the society is examined, top-down or bottom-up, the society is in total disrepair. Beckford and Witter (1982) in their inspection of the country's economy 34 years ago, outlined that neocolonialism has hindered socio-economic growth. The state legislates severe laws that expose the people to persistent commoditization and objectification by capitalists who control production means but exploit the labor of others to achieve this. The Jamaican

government continues the horrid oppression and exploitation of its citizens in its most contemporary form. Some of the very experiences that their ancestors faced during colonialism are now affecting boys' and girls' education today.

Socio-Economic and Political Atmosphere

To interpret gender and the issues in gender, there has to be an introspection of the political economy. Fernández-Kelly (1983) postulated that gender is vital and corresponds to "political and economic life" (7). In light of this, Jamaica's colonial history has to be explored. Here, I am making a political analysis to show that the colonial frame is still very dominant in the post-colonial era.

People today recognize this recolonization as post-colonialism but I call this neocolonialism as Jamaica is on a path of recolonizing itself. Jamaica since enslavement has been a capitalist society that has evolved into a contemporary "dependent capitalist economy" (Beckford and Witter, 1982, p. 79). The history of yesterday has shaped the life of Jamaicans today, much of what has been internalized by the people. Beckford and Witter (1982) analyzed that the colonial history has influenced people's awareness as they have internalized this and enacted this harsh reality to direct their social existence (p. 93). As a result of capitalism, Jamaican leaders are not doing justice to the society. No matter what aspect the society is examined, top-down or bottom-up, the society is in total disrepair. Beckford and Witter (1982) in their inspection of the country's economy outlined that neocolonialism has hindered socio-economic growth (p. 117). Jamaica's local government is nonindustrial due to the disunity ingrained in subsidiary capitalism (p. 117). The state legislates severe laws that expose the people to persistent commoditization and objectification by capitalists who control production means but exploit the labor of others to achieve this (p. 3).

A structural analysis has been employed to show various service sectors and how people's labor serve as material relations of power to capitalists' who exploit this as an integral asset (objectification to self) for the continued domination of global markets. As long as a commodity has exchange value, a profit will be made. Commodity and capitalism always have an exchange value. Jalee (1977) cited that Karl Marx established that every commodity has a twofold relation of "use and exchange value" and possesses its ubiquitous character through a historical system (p. 16). Significantly, he emphasized that commodities "have use and exchange value" (p. 18). Capitalism requires a certain amount of poverty for it to survive; the larger the percent of poverty, the higher the rate of living.

Alexander (2006) discussed that a majority of Caribbean governments are busy recolonizing themselves. Over a decade before, Kincaid (1988) pointed out that the post-colonial state is still colonial without the colonizer being present. At worst, even though the British no longer impact Jamaica directly, they have left the country with a legacy that has been adopted by its citizenry. Many anti-colonialist scholars brought advocacy in their literature of how colonialism devastated their country's economy. Additionally, Fanon (1952, 2008) talks about today's leaders being yesterday's masters. Citizenry is being oppressed by those who model the earlier performance of the colonizers. The state managers of the global north[23] are replicated in the global south as a result of the complicities of the incompetent governments of the south.

[23.] The global north is a geopolitical term constructed by capitalists that declares a social dichotomy between oppressive nations who have accumulated massive wealth through the exploitation of less privileged nations that have limited economic resources to restore and stabilize their state finances. Global north is not literally taken as being north even though some of these imperialist countries are strategically located in the north but refers to their hegemonic rule and the north being associated with an elite class status. The economies in these societies became developed as a result of imperialism and plundering of other countries resources causing the states of the global north (GN) to think that they are superior to other countries struggling with their economy. Some of these countries include Europe, North America, Australia and East Asia.

On the other hand, the global south speaks to nations that have been economically destroyed by members of the global north. Countries of the global south are agriculturally based or rich in natural resources and face numerous structural adjustment programs implemented by the global north to keep these countries in debt and to continue their massive exploitation. Some of these countries include Africa, the Caribbean, India, Asia and Latin America. (Some countries taken from Odeh, L. E., 2010, p. 338)

Beckford and Witter (1982) connote this "exploitative social structure" of neoliberalism has been hindering Jamaica's progress (p. 67). The Jamaican government continues the horrid oppression and exploitation of its citizens, a contemporary form of some of the experiences their ancestors faced (that which was carried out during enslavement). Their perpetuation of colonialism in its most recent form sets the economy to be dependent on capitalists (Beckford and Witter, 1982, p. 79). Beckford and Witter (1982) vividly paint the plethora that imperialists control the Jamaican state which produces an automatic failure of the economy (p. 79-80). Once the economy is unstable, social welfare can never be productive. Thus, the health, education, and employment sectors become severely impacted and what Beckford and Witter regard as the dichotomous "contradictions of capital and labor" (p. 84).

The growth of production in the national economy has been stifled largely through the ownership of Jamaican resources by foreign capitalists (Beckford and Witter, 1982, p. 81). Enslavement emerged as a result of racism (Williams, 1944, p. 7). The Jamaican government can be compared to their colonizers – the British who infiltrated the Caribbean and the country itself for ulterior profit motives. The Jamaican state operates in this momentum, a political strategy that continues to destroy the economy. Apart from that aspect of corruption, that perpetually suppresses the country's economy, there is the issue of gender. Even though men and women were dehumanized and stripped of their dignity and humanity, women (black, Indian and Chinese as indentured servants) faced stricter penalties during enslavement. Women were overworked in the public space on plantations and were further overworked in the private space in which they were expected to prepare meals, nurture children, and care for their families and men. The unequal relation at that time has been carried over to today. Women are still expected to fulfill these roles and are expected to contribute entirely to households. Men's widespread

household contribution was missing then and still is today. The inequity meted out to women then is no different in contemporary societies. Women have always been contributing to the labor market and have not been given the recognition and support deserved. As reproductive agents that kept the labor force on the plantation active, their social welfare, health, and education were never respected.

Leaders in Jamaica are replicating this imbalance through the unfair treatment meted out to women. The inability of state leaders is not coincidental; their aim is not to advocate community development but to appoint leaders that perpetuate an alienated state (Freire, 1970, 1993, p. 124). The Jamaican state upholds the social class hierarchy that impairs the stable growth of the society. The unequal relation sustains socio-economic variance in class and gender. The well-being of citizens are not taken at heart by leaders. Williams (1944) cited Gibbon Wakefield who outlined that enslavement served economic growth and not ethical development (p. 6); an action that Jamaica government sustains today. Within this system constructed by capitalists, people at the oppressed end of this class status struggle to sustain their life. A position that numerous Jamaicans find themselves in, especially women have to grapple with. Freire (1970, 1993) argued that leaders who are to be revolutionary often lose pivotal intent of their concordance with the mass to sustain the people's humanity but focus on their personal world views (p. 75-76). This is replicated in the Jamaican state as capitalists (those who are in control of the state), focus on individuality. 'Self' becomes a priority as opposed to the social wellbeing of the people. Any form of colonization defeats all purposes that a society would have as citizens become indisposed and their social welfare incapacitated.

Let us identify how the lives and functionality of Jamaican women and men[24] become implicated through the socializing agents of the private and public spheres. The history of the Jamaican society has always been based on the enslavement and marginalization of women in the colonial structure. Even when women were allowed the right to exercise franchise, they had to own twice as much as black men in order to obtain that right in public. We are now in a post-colonial era but nothing about the colonial structure has changed except the British has returned to Britain and have left their legacy ingrained in the culture. The same colonial structure remains due to extensive contradictions in the economy that make it dysfunctional as it is governed by capitalists (Beckford and Witter, 1982, p. 80). Researched literature reveals that Jamaicans who control the state appear to be influenced by colonialism and do not seem to entirely have the citizens' well-being at heart. As a result, Jamaica is not post-colonial but neo-colonial, bolstering a newer form of colonialism.

Capitalist Neoliberal Hegemony

Learning in Jamaica has been social, culturally, and politically systemized to produce specific results for the global market. Jamaica has been widely stereotyped because of its geographical location and is hindered by socio-economic constraints that are seemingly due to the lack of care and commitment on the part of the state managers to create a better life for the majority. Williams (1944) explicated that the Caribbean emerged out of capitalism and was shaped economically, socially, and politically by the European plantation system, with their accumulation of wealth coming from the enslaved. Witter and Beckford (1982) discussed that third world countries have a dreadful economy as a result of capitalism (p. 89). Jamaica's

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[24.] The terms men and women are applied to represent the cyclical issues of gender predisposed to boys and girls who grow up to become adults who internalize a lot of how they have been socialized. Neocolonialism impacts the beliefs of boys and girls as well as the choices they make. Neocolonialists operate for the benefit of economic profit, trade and control as any colonial enterprise depicts the whole notion of oppressive force or tactics implemented to exploit other group(s) and keep them perpetually subjugated that has been assumed by those in dominance.

postcolonial reality has given more credence to men than it has ever given to women. Women have always been disenfranchised and marginalized. Even though the reality exists that there are more women who have had high achievements in different public sectors – including education, law, medicine, and other professions – they are still not better off than men; society still favors men over women.

In employing the dialectic to shape the shocking reality, readers will gather a clear sense of fundamentals of gender inequality and gender privileging.[25] In the context of understanding differences between high school boys and girls, I am examining education in the development of the global south as education is a human right.

Thus, education is structured to keep the mass of the population perpetually oppressed and facilitates the class divide in the country. Jalee (1977) postulated that class struggle creates combustion and conflict for the struggling sect (p. 38). Freire (1970, 1993) championed "cultural action" will amalgamate those who are oppressed through their "historical and existential experience within social structure" (p. 156). Women will simply progress once they work cohesively in accomplishing equity in a society in which men and themselves are antagonistic towards each other.

Capitalism is politically strategic and it affects economic policies. Hence, the government of Jamaica has lessened the expenditure on education to have the desired effect of the state.

[25.] Figueroa (2015) in his study, "Gender Privileging and Socio-Economic Outcomes," created his definition of the term "gender privilege" which I support. However, I refute his unproven analysis and association, which only serves to strengthen the bias against women in society. He defines this as superiority, liberty, having immunity or reprieve provided for members of one gender while excluding the other that allows hegemony of environment and social structures (p. 113). He believes that these benefits are in relation to class, ethnicity, color, age, denomination, and influence social outcomes (p. 113).
I define "gender privileging" as the advantage or preference granted to men culturally, socially, economically, and politically over women because of their disregard for women who they see as their inferior sex. A masculine hegemony that has prevailed from earlier epochs that promoted women as their unequal partner confined to the private sphere. The mere fact that women's space and choices were restricted, they were subordinated. Today in the institution of marriage and relationship (intimate and social – jobs or careers), women are subordinated. The subjugated experience of women results from the power of patriarchy in capitalism. Capitalism uses patriarchy.

According to the Minister of Education, Ronald Thwaites, policy realignment must be established to utilize the limited budget of $76 billion apportioned for 2013-2014 (Gleaner 2013). The prospective 2014 – 2015 budget? was allocated at $79.3 billion which was stated as the second largest sum (Barnes, 2015); yet the money that was sent to Glory High School did not increase for the school year 2014-2015.

At best, the differences that will be dealt with in this chapter will focus on systematic structures implemented in the society that have implications on females. The literature expressed on boys' and girls' differences will expose the unrecognition, insensitivity, and inhumanity meted out to women. Relevant literature unravels how differences evolve and become permeated through stereotypes in the way boys' and girls' learn through the unjust system of patriarchy. Evidence in the literature intends to justify how girls and boys are accommodated by teachers in specific subject disciplines that are compounded by the socio-politic and economic structures. This is to the disadvantage of both teachers and students. Teachers who internalize the superstructure[26] of patriarchy have a negative impact on girls and boys through the robust, penetrative school's curriculum.

Therefore, girls and boys come to internalize these differences that are deeply steeped in the culture of their homes, communities and reinforced in the school setting. The trajectory of girls and boys learning automatically become implicated as a result of the rigid cyclical patriarchal hegemonic platform that shapes the school's reality. How learning takes place in schools is dependent on the colonial structures, a legacy that Britain has imparted to its former unwaged servants.

[26.] Jalee (1977) explains that the superstructure is delineated as a reflection of the economic infrastructure that is undetermined as it is liable to alter and readjust once the material base of society is shifted or interrupted (p. 36).

The curriculum is designed to promote gendered learning. Creative means of assessing students are not encouraged in most areas. There is the practice to encourage traditional forms of learning that cater to sexually-divided labor. In light of this, Walby (1990) described the cycle of stereotyped learning as encouraged in schools especially based on subject areas in which boys are steered toward the sciences and girls to the arts (p. 92, 108). There are girls who are not well behaved and experience learning issues, which no researcher or gender agency is paying keen attention to. Girls who grow up to become women are ostracized from certain social circles and are seen as worthless when they have not attained the ideal patriarchal successful notions (to be married with a family and a job). Instead, a legacy of enslavement has socio-culturally and economically obliterated the lives of women.

Jamaican women are in a quandary. According to Brodber (1982), the Caribbean culture cannot identify itself as it is dependent on the "Western metropolitan culture" which has become the fundamental culture within the region (p. ix). Capitalists have social authority in which they create images to depict self-perception of others (Brodber, 1982, p. 3). Caribbean women in the 19th century were seen to serve as assistants to their spouses or as an agent that provided aid to their partners. As time transitioned, the role of women changed because they became more vocal in the 1960s (p. 49). Hence, women of today are in a continuous struggle of action for equity.

Neoliberalism has decimated living standards and therefore women's livelihood. It promotes individuality and entrepreneurship as the primary markers of success. Women remain in a persistent struggle as a result of neoliberalism and try to take advantage of the few public resources available to them.

"As far back as 1938 girls overtook boys in high school enrollment, and the decline of men at the tertiary level began as far back as 1908" (Clarke, 2005, p. 7). As presented in the

quotation above, it appears that women's progress is not appreciated and is, in fact, blamed for taking advantage of what is available to them. Clearly this attitude towards women is what makes the society misogynistic. Seemingly, members of the society are antagonistic towards women for their hard work. Additionally, very few feminists argue about women's struggles and the inequity meted out to them.

Clarke (2005) argues that he was a victim of "social injustice" (p. 5), yet he is a successful researcher today. The school system which he blatantly attacks made him established today. The rhetoric presumes that his accomplishments are sediments of patriarchal privileges steeped in the culture. Furthermore, there is too much call for concern regarding boys widening the gap between the need to tell the girls' narratives. Researcher Plummer (2008) makes his comparative analysis of boys' negligence to perform in school in comparison to girls' (p. 4-5).

Lewis (2007) identified that there is an undeniable rhetoric in the Caribbean discourse surrounding the gender identity of "masculinity and femininity." He describes masculinity as something men do that is unsystematic (p. 4). In his argument, he outlines that there are different facets or avenues where men are identified as facing social barriers. These include prestige/ status, discussing socio-political issues, religious discourse dispositions, and materialistic achievements (p. 4). He argues that these social barriers restrict men's social interaction; if they deviate from these norms, their masculinity becomes threatened. Their actions, behaviors, and style of dress are crucial determinants of their character (p. 4). He points to men from different Caribbean countries and how they associate with each other or recognize masculinity through culture. He cites Bourdieu (2001) who describes masculinity as a "hegemonic ideology." He also points to Chevannes (2001) who assumed that once boys are able to control and curtail their

women they have matured to the stage of manhood and this would be one marker of their masculinity.

No theorist has recognized that many girls in Jamaica are still underperforming and grow up to be women who persist in the struggle for survival. Many Jamaican women continue to take on low paying jobs, perform menial tasks in order to survive and provide for their households. They are automatically disenfranchised as a result of the unequal social relations. Here it is clear that capitalism is fundamentally politically strategic as it affects economic policies that serve as impediments to women's upward social mobility. Many kinds of literature (history, anthropology, sociology, aspects of feminism) have continued the oppression of women by remaining silent and omitting the life of "black women." Jalee (1977) articulated the commoditization and objectification of the material conditions in capitalism which befits the way that Jamaican women are regarded. Today, girls' only hope of becoming liberated is through education that will bring about their consciousness and resist structures set up through capitalism to disenfranchise them.

Established Literature that Presents Structural Issues and Gaps

Firstly, in order to comprehend the material reality of girls, the wider context has to be examined under the oppressive conditions in which Jamaican women attempt to thrive. The material conditions of Jamaica's reality have to be addressed from its life as a colony. Much of the theorizing today with the exception of some feminist perspectives, along with a couple male scholars who acknowledge few gender biases in the society, do not focus on the struggles women encounter in their daily lives. Males have occupied a wider social space, have greater control over a wide range of resources, maintained more prestigious positions, and exercised greater

power (Figueroa, 1998, p. 114). Through this reality, they automatically assert ascendency and seize privilege over females.

With the aforementioned statement, Figueroa (1998) contradicts himself by trying to create a balance in his hypothesis of privilege (p. 114 –115). He critically described that men are at a socio-politic advantage without being totally conscious of this. The reality that he postulates about men automatically allows them to assert ascendency and seize privilege over females. His analysis tries to argue that women in the private domain are privileged as they dominate this space (p. 116). However, his analysis can be interpreted as women are a privilege that men enjoy being in sync with the notion that men "marry to live." Numerous women indulged in strenuous tasks synonymous to males and no acknowledgments were given to their labor (Walby, 1990, p. 57). Though the struggles of women are far from over, they had to fight to gain admittance to academic institutions, a material conflict and power struggle (p. 58).

Evidently Figueroa has not recognized that as a result of patriarchy women have been forced to occupy this arena and to function in it as well. Here, he solidifies that the society is misogynistic. He applies a conventional class analysis that is incompetent in dealing with inequity as well as "the social division of labor within the household" (Walby, 1990, p. 10). The conceptualized notion of "family" is an antecedent for gender imbalance (Walby, 1990, p. 61). How can women be privileged to do the cooking, washing, cleaning, and nursing of children as well as senior family members? Here, Figueroa (1998) makes inconclusive blanket statements with no crucial proof. His analysis is refuted particularly as he attempts to create a balance with both gender groups saying that they both have advantages, yet he fails to? provide examples that hone in on the reality of women's subordination. He has actually provided material relations to

women's oppression discussed by Delphy (1984) and Firestone (1974) (as cited in Walby, 1990, p. 13).

According to Figueroa (1998) gender privileging allows females to dominate the private sphere. For example, his argument hints at gendered inappropriateness whereby it is expected that a female may put a man out of the kitchen while cooking, cleaning the house, or to direct him regarding the clothes he may wear (p. 116).

Teachers who are of the belief that roles are gendered and specific complicate boys' and girls' learning in the classroom. They themselves have been oppressed by the gender structures to which they have adhered. Teachers functioning as members of the wider society and as 'state employees' do not create latitude in capital manufacturing and accretion, but allow for the prominent percolation of knowledge and labor power in the workforce with set social characteristics (Jalee 1977, p. 108). They all grew up with these training in social, cultural, religious and academic environments, in which many struggle to shape their consciousness beyond these socio-political ideals. The widespread belief by both males and females that women are the leaders in the private space of the home is an ascribed contradiction. A dominant figure cannot emerge outside of economic stability. Figueroa's arguments are quintessential of the typical Jamaican life.

Women are expected to be the mothers and fathers throughout children's grooming, growth, and development (p. 119). The men who are expected to be the mythical breadwinners and fathers of these households are frequently absent. Thus, it is the women who have to take on a multiplicity of tasks with sometimes no accompanying support from the men who are supposed to bear some of the economic burdens. From this inferior conceptualized vantage point, I show how girls' struggle in a society inextricably interwoven with patriarchal ideals.

Hooks (1994) discusses that sexist, essentialist principles uphold inherent notions of male supremacy in relation to females (p. 69). Men utilize this as a social advantage over women. Thus, some teachers (male and female) enforce and uphold stereotypical notions within the confines of their classroom. Based on the training teachers received, they are likely to have their preference in gender.

The history of Jamaica's colonial setting has established an institutionalized society that has been highly industrialized. Education in previous times like today is not a fundamental objective of the state due to the oppressive structures (Bailey, E. K., 2011, p. 23, 31). Hence, its citizens are unable to recognize its relevance as comparisons are often made between the educated (working class) versus the uneducated (exploited or oppressed) who grapple with similar effects of the socio-economic condition. Colonialism, manifested its inferior complex through education, operates from a neoliberal wave (Bailey, E. K., 2011, p. 31, 33). Schools were designed and set up for males only. Females gained entrance to schools after they have been conditioned to accept specific stereotypical roles in which they have internalized.

Women's Unrecognized Reality through Inspection of Some Service Sectors

Forbes (2013) discussed the malicious acts of brutality and inhumanity Jamaican women encounter. Children and women are raped, murdered, and abused. She discusses that women's high enrollment in universities transcends their reality of exploitation and maltreatment. Similarly, Mohammed (2002) argues that marginalization theorists are unsuccessful in identifying conservative sex roles throughout the entire education system (at all levels) due to patriarchy (p. 63). Despite the advancement that theorists such as Miller (1990, 1991) brought to the core, they are yet to outline that women's advancement in education remain conventional. Women's alleged domination remains in stereotypical roles. There are high levels of

underperformance and enrollment of women in unconventional areas that are dominated by men. For example, vocation and technical areas which marginalization theorists have excluded from their analysis (p. 63-64). Mohammed (2013) points to her earlier findings in 1982 that reveal girls indulge in the arts and males in vocational areas (p. 64). She cites Leo-Rhynie (1987) who described the marginal difference between girls and boys in school as they continue to pursue more traditional roles by men and women (p. 64-65).

Forbes (2013) grapples to recognize the benefit of educational attainment to Jamaican women whether in the arts or vocational areas as they are unable to acquire gainful employment. She argues that Jamaican women have difficulty gaining employment due to entrenched "systematic biases." Mohammed (2002) outlined that women continue to be undermined by a historic conventional male-dominated labor market. She outlines that women's participation in the workforce is shaped by stereotyping (p. 66). She cited Antrobus (1986) who discussed the wider inequity regarding women's status in work (p. 66). Additionally, Mohammed (2002) referred to Ellis (1986) who argued that conventional roles in women's service labor -- cosmetology, secretaries, nurses and teachers -- are still expected: (p. 66). Reddock (2009) also pointed out that equitable relations are necessary for all sectors of the society, not just education. That is, the continued focus on boys' education directs attention away from girls' weaknesses (p. 11).

Reddock (2009) cited Sequiro (2003) who argued that women were twice as likely to be unemployed and because their households were reliant on them, they were forced to migrate to improve their circumstances (p. 12-13). Forbes (2013) suggested that within the skilled labor force (i.e. agriculture, fishery, craft and trading, industrial plants and mechanical operators and architecture or construction), men surpass women in obtaining employment. Her argument

shows that the social structures enforced and expect men and women to perform specific roles in society in order to gain logical, gainful employment.

Fernandez-Kelly (1983) outlined that women's labor being limited to the private sphere detracts from socio-economic gainful productivity in the country's development (p. 17). She emphasized that equity is necessary for societies if countries are to progress (p. 194). Women are and have always been the nurturers and caregivers in the homes (Forbes, 2013; Deere et. al. 1990, p. 10-11). As a result, Forbes (2013) argued that in order for the macroeconomic situation to improve in Jamaica, the employment sector needs to be readjusted. The country's productivity has not been active over the years due to the unemployment of women. The version of Jamaica that was a thriving economical country when it benefitted imperialists, now grapples with the crisis of debt. Deere et.al (1990) discusses that there are persistent trends in the gross domestic product (GDP), inflation, and unemployment (p. 22-25). Similarly, Forbes (2013) pinpointed the impact of sex in the work environment. Women double the figures compared to men who resign from their jobs. The begging question she hints at is what precipitates women's resignation does not result from sexual harassment but inequality among the sexes.

Sex having ramifications based on gender has become the modus operandi on which numerous state affairs revolve around through marketing and commerce. Sexual harassment and sex work are major socio-economic issues in the Caribbean. This is as women's bodies are objectified and viewed as state materials or an apparatus due to patriarchy.

Feminist anthropology is linked nationally to the global village (Safa and Nash, 1976; Nash, 1981; and Roseberry 1988, p. xi) in which they cited Boserup (1970) who outlined that women's labor boosted and sustained global production but occupied a secondary place in the socio-economic position in society (p. xi). With this reality, the cultural impact was minimal and

the macro force of colonialism, today known as neo-colonialism impacted by capitalism, suppressed women's economic growth due to labor divided by the sexes (Safa and Nash, 1976; Nash, 1981; and Roseberry 1988, p. xi). The abovementioned feminists identified women's universal role of servitude in which they credited Ortner (1974) for outlining (p. xii). Sutton (1993) and Bolles and Yelvington (2010), who cited Leacock (1981), championed that as a result of egalitarian societies men were able to manipulate all spheres she inspected "private/public and nature/culture" which have had socio-politic implications (p. xii). Leacock propounded that women's subjection is a historical product and not a by-product that was transcended throughout history universally (p. xii).

According to Bolles and Yelvington (2010), fundamental factors grounded people's history comprised of their "culture, environment, and unequal access to resources as a result of the gendered divisions of labor" (p. xii). Women's labor has always been integral to Caribbean success, aided especially by international corporations that were endorsed by corrupt governments. The state opened up their countries for investors to capitalize on not taking into consideration poor working conditions or allowing unions to be established (p. xii). They referred to Nash and Fernandez-Kelly (1983) who outlined that the rapid fastest growing industrial workers were women. They imparted that transnational corporations converted the families and communities of developing societies in the Caribbean and Latin America (p. xiii). Many of these corporations benefited from low-cost labor, tax exemptions and lax production restrictions (p. xiii).

Bolles and Yelvington (2010) discussed that negotiations made by the Jamaican government with the International Monetary Fund (IMF) in 1977 that restructured the economy to be based on IMF injunction (xiv). Poor and working class women were especially impacted by

the structural adjustment programs (SAPs) with decreased wages and increased female

unemployment; the inflated cost of living and reductions in public spending (which most women

are dependent on) imposed an inequitable burden on women (p. xiv). Bolles (1996) work was

cited in which she discussed that SAPs deprive both women and children of basic necessities:

food, clothing, and shelter and social welfare (i.e. health, education, sanitation and of resources).

Policies lessen costly national expenditures which are elements needed to make the society more

productive. SAPs maximize women's labor both in the private and public domain. Industrial

zones set up by multinational corporations were also set up by the United States through the

Caribbean Basin Initiative (CBI) which gave them exemption from taxes and lax on legislatures

which was not viable to the economy (p. xiv-xv).

Bolles and Yelvington discussed Safa (1998) who examined how conventional male roles

became expendable and directed women's labor due to its cheap vast majority (p. xv). They

outlined the socio-economic inequality stemming from the culture with blanketed ramifications

presented by Safa (1998)[27].

Leo-Rhynie (2007) argued that the Caribbean Community and Common Market

(CARICOM) established at the 1973 Treaty of Chaguaramas did not facilitate labor integration

at the multi-lateral levels within the region (p.303). Instead, it offered a "single market economy"

(p. 304). She underscored the statement made by the St. Vincent and Grenadines Prime Minister

when the Caribbean Single Market and Economy (CSME) was formed in 2006 that men and

women would possess equal power in the workforce and their demands should be justly satisfied

(p.304-305). In inspecting the education sector, she examined the drastic decline in the student

population from pre-primer to tertiary in 2006 (p. 308). From this survey, she pinpointed that

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[27.] Safa (1998) underscored how proletarianization (Marxism identifies as the pre-eminent form of downward social mobility) established a labor dependency syndrome in both Latin America and the Caribbean.

Jamaican students performed poorly compared to the Caribbean region (p. 308-309). She argued that education was being commoditized under the General Agreement on Trade in Services (GATS) and the World Trade Organizations (WTO) (p. 310). Moreover, she suggested that the demand for expertise and training exceeds the regions magnitude (p. 310). She also cited Beckles (2000) who argued that globalization is a structured political agenda established by hegemonic forces with states' collaboration and privatized industries to infiltrate specific geographic regions through mobile science, technology, and educational pedagogy as elements used to cease control of foreign lands (p. 310). Cooper (2004) describes globalization as an understatement that shadows the tactic and intent of capitalists (imperialists) whose sole purpose is to divide, conquer and rule through exploitative means that vary between countries within the supposed global south.

Leo-Rhynie (2007) further discussed that the General Agreements on Trade in Services (GATS) have allowed for the increase in multiple international universities set up in the Caribbean region not to these states' benefit (p. 310). With the diverse educational training being offered by these universities, she urged that governing bodies implement a mechanism to monitor services and modus operandi being utilized that should meet accreditation standards throughout the region (p. 311). These duties should be executed by government officials, educators and participants and not trade officials. As she discussed, female graduates far outnumber males at the University of the West Indies throughout the Caribbean. I ascribe this pattern to the inherent biases in patriarchy that push women to higher education with the hope of attaining better opportunities in the labor market. Leo-Rhynie's (2007) analysis, however, clearly defines the actual reality that women who go on to higher education do not acquire jobs to meet their training, while less qualified men have greater opportunities to enter single-market

economies. She purports that men's skills and abilities afford this, but I differ as there are women who are just as capable. The biological makeup of individuals does not determine who they are, but rather its people's culture that shapes what becomes actual. Through acculturation, patriarchy has fashioned the practices that she discusses in her chapter (p. 312). She recognized that under the CSME, women's higher education does not allow them to become more functional socioeconomically nor politically (p. 313). Women have to provide for themselves and their families and ultimately settle for work that exploits their skills and expertise (p. 313).

Leo-Rhynie (2007) discusses that women's advanced education is presumed to empower them to assume leadership (p. 314). However, this is not women's reality even though it is promulgated that women's employment is increasing in the political arena. The positions they hold on political platforms are entrenched in biases as they often do not receive jobs to complement their qualifications. She further stated that women are underrepresented in politics and decision-making bodies while men are the hegemonic leaders (p. 315). Research by Vassell (2006) supports Leo-Rhynie's argument that Jamaica's female Prime Minister's leadership camouflaged the gender disparity and women's marginalization in politics (p. 315).
The movement for labor through countries is more prevalent amongst women as they are the ones mainly affected by poverty (p. 315). Women's migration to other countries for employment is always ongoing as more women are unemployed (p. 316). Through this migratory practice and the high incidence of crime, women are the ones mainly affected by stipulations such as visa requirements. She referred to the incidence with the Cayman Islands (a non-member CARICOM state with an unofficial associate status) putting a visa requirement for Jamaicans in 2005. In 2006, they abrogated several work permits and banished Jamaicans who were contributors to their labor force for respective years (p. 319). Women who had gainful employment and who

made provisions for their families back home were gravely impacted. There was an unbiased treatment meted out towards males and females in which the Cayman government could have given more thought as more men are were charged as criminal offenders (p. 319). Women and men can be different or the same but experience similar experiences. Men have patriarchal privileges; because these privileges are inscribed on their bodies, they automatically gain a socio-political advantage.

From STATIN reports (2005) she indicated that Jamaican men's unemployment amounted to 7.4 % while the women's unemployment amounted to 15.3% with approximately 80 percent women ranging from 20 to 44 years (p. 316). With women's desperation for work, they often settle for jobs that are injurious to their health as they offer limited or no sanitation. These sectors where women seek employment, she pinpoints, are labor-intensive: 1.in factories where the garment industry includes harmful chemicals from textile and machines. 2. Women as plant operators in the bauxite industry are exposed to dust and other corrosive wastes. 3. In agriculture women are exposed to chemical pesticides and herbicides with deplorable sanitary facilities. 4. Women in food industries are exposed to food pollen, sharp temperature variances and environmental burdens. 5. Women who work as street and food vendors are exposed to pollutants like hairdressers are to chemicals and lengthy standing. Women who do commercial sex work are vulnerable to sexually transmitted diseases. All these harmful toxins and diseases can be passed on to children and household members from clothing or contact (p. 316). Citing Thompson (2006), a critical issue she discussed was 70 percent of businesses owned and regulated by women are sidelined by the CSME even though their contribution can be approximated at 40 percent in the region. The prohibition of women causes them to fulfill short

term goals that limit the possibility of them expanding their businesses, which affects them asymmetrically.

Regarding women's health, she purports that the CSME needs to pay keen attention and make more investment surrounding their condition. Women are mainly the service workers in the healthcare system who utilize it the most. More women suffer from "depression, hypertension, reproduction or infertility (that determines if she will have offspring's); osteoporosis (bone loss), and sexually transmitted diseases in which fewer women show symptoms, and suffer from pelvic inflammatory disease, urinary tract infection and lack of fecundity" (p. 320). Women need to maintain good health as this can be observed in their children and family as they are the backbone of the family (p. 320).

Playing School to have the Cattle Loose: Is this Education for Boys and Girls?

The proletariats of Jamaica have socially disengaged themselves as being better than the people who are from the ghetto. They operate as being of a superior class status than persons who are from the ghetto and often unemployed.

Learning is sexualized in Jamaica. Roles and professions in society are stereotyped. Boys and girls are trained to think that there are specific roles for men and women. As a result, if boys engage in subjects or professions that are female dominated, they become labeled and punctuated with negative connotations emasculating them of their sexuality in society. These roles or spaces that they occupy become a pejorative of who they are and the lives that they lead.

From Leo-Rhynie's (2007) discourse, it is clear that the government executes program initiatives through a comparative analysis of boys and girls learning. Boys and girls become the centerpiece only because females are now taking advantage of the opportunities available to

them. I want to clearly point out that women are not responsible for males' underachievement or attainment.

Bailey (2014), a scholar who has done much work on women and education in Jamaica, evaluated the data of secondary level entry for the years 2004 and 2007 and concluded that boys "under participation" was to blame for their status as "underachievers" (p. 1). She outlined that boys who remain to pursue their education perform satisfactorily especially in science and technology (p. 1). She posits that claims made of boys' underachievement resulted from comparisons being made to girls' learning. She connotes that these social processes emerge from the home and the school that becomes the archetype on which learning is based (p. 1). She critiqued the cultural determinants of males under participation that was complex to discuss due to its factual relations and intervention suitable mediation strategies or programs to alleviate this issue. Some of the social constructs that inhibited boys' learning were: the feminization of education; irrelevance of schools' curriculum to boys; absence of male role models; the paucity of fathers or father figures; a male ego that impacted adolescents' disposition and temperament; women-headed households. Males' underachievement, she denotes, has to be inspected through institutions, political and economic structures, and privileges based on the peripheral other (p. 2).

Bailey (2014) postulated that multivariate research was essential and a shift from the one variable and comparative analysis was crucial in order to determine the true causes of boys' weaknesses (p. 3). Learning was not negated by sex. She argued that race and the political economy, from a historical standpoint, impacted the education system both in homes and schools (p. 3-4). She cited Linden Lewis (2004) who argued that no contextual evaluations were done of problems; instead, issues were either done univariately or en masse (p. 4). She spoke about the macro-level constructs in the society that are prerogative to males' learning (p. 4). She

demarcated how privileging in the Caribbean is structured to support males and allows them vast opportunities. She condensed how these constructs were portrayed in the Caribbean context as: 1. males being less certified but possessing higher levels of employment; 2. males having an economic advantage with their net pay vastly exceeding females (huge wage gaps) despite their level of educational acquisition; 3. As a result of the economic transformation through reconstitution with the inception of a neo agro-industrial society, there was a reduction in male jobs and more female hand-operated service labor that became legally categorized as female work. 4. Boys from the lower economic stratum quit school physically and psychologically because schooling is not operative in their surroundings. 5. There became expansive possibilities for males in the informal sector of music and sports and even in unlawful activities inclusive of drugs and weapons through trade and the Caribbean being central region (p. 4-5). Males lack engagement in formal learning that she associates with philosophies that become socially constructed and reinforced throughout generations that permit and foster their consistent pattern.

Systemized gender beliefs regulate males' limited involvement, performance and attainment in formal education (p. 5). With the notions of male dominance and ethics, it is perceived that men are providers. This affords men the privilege with lower levels of education to place men in higher qualified positions than females as well as those who are qualified. This points to the imbalance in society and the inequity meted out towards women despite their certificate of competence (p. 5). Bailey (2014) discusses that current data reveals the growth in female managed homes with women as the lone breadwinner, which shifts the traditional notions of men being sole providers (p. 6). As a result of instituted patriarchal ideologies, men are guaranteed to continue to benefit from its systems while women face perpetuated struggles (p. 6).

Men do not see the relevance of education when they are already guaranteed a place in society through their ready access to economic means of sustenance and viability (p. 6).

Contrastingly, her argument becomes contorted of society being intolerant of boys who are often perceived to be innately unfavorable for learning while girls are perceived as inherently suitable learners (p. 6). She had previously discussed patriarchy but did not clearly underscore that it is an intrinsic feature of capitalism. However, she recommends there needs to be modification as to how research is conducted and how policies are set (p. 7). An expansive inspection needs to be carried out on cultural and social issues that contribute to males' lack of attainment and examining policies and how they impact girls and boys from a politico-economic standpoint (p. 7).

In a speech in Jamaica in 2002 at the Planning Institute of Jamaica's (PIOJ) Dialogue for Development Lecture Shepherd (2007) offered her introspective analysis that would appear as a provocation to masculine misconceptions about males' learning. Arguing from a historian's point of view, she outlined that males' education has been the focus of policies, educators, and people who took an interest in gender and development at the secondary and tertiary levels (p. 273). This is not a new debate or contemporary issue as she cited Leslie (1740) and Long (1774) who both presented males education as an issue and argued and argued against their lack of education and the ignorance men had on women throughout the 18th century (p. 273). She highlights the Caribbean Examination Council (CXC) and the General Certificate Education (GCE) advanced level (A'level) have been under scrutiny that there is an ongoing trend in girls' performance in subjects considered male dominated (p. 273). From this, she made reference to 1997 CXC data with boys performing better than girls in mathematics and integrated science while girls did better in physics. She pointed to the years 1999, 2000, and 2001 that showed a contrast whereby

the boys exceeded girls in physics passes and the girls exceeded them in Information Technology (IT) (p. 273-274). She emphasized that the number of girls who sat and passed physics had amplified (p. 274).

Shepherd (2007) did not state from where she retrieved this data but I would assume it came from the Planning Institute of Jamaica (PIOJ). Also, although she listed years, she did not provide any statistical data with percentages representative of the passes. She made reference to the Common Entrance Examination that was replaced by the Grade Six Achievement Test (GSAT) which was also under the gender examination microscope. According to her, the 2002 GSAT results showed better female performance in all five subjects (p. 274). She proceeded to the tertiary level in 1999 to show the assumed disparity that stated females made up 70% of the student population and 75% of graduates in 2002 (p. 274). Shepherd (2007) articulated that working class black men's illiteracy, as well as their disputable economic and political condition, had no impact on their self-assurance nor demonstration of hegemonic masculinity (p. 274). She mentions the disconnectedness regarding widespread consciousness of "male marginalization and underachievement," and the interminable hegemonic masculinity and dominance in Jamaica.

In continuing, she referred to Figueroa who contended that male academic incompetence is not synonymous to male marginalization but results from male privileging (p. 275). Shepherd (2007) points out that Figueroa propounds that males have possessed and benefitted from more as a result of their socio-cultural, political, and economic supremacy that has been endorsed by feminist Barbara Bailey (p. 275). A status report on Caribbean women prepared by CARICOM Secretariat for the 4th World Conference demonstrated remuneration discrepancies between men and women regardless of female's higher education achievement (p. 275). Shepherd (2007) discusses hegemonic masculinity as the apparatus for male dominance and women's subjection

through its creation of specific gender roles and ideologies (p. 275). She mentioned that media influence, the home, peer pressure, communities and the schools' curriculum influence the behavior that males adhere to and complicate their development (p. 275).

However, she did not include that it impacts both males and females by which females become corrupted. She identified her interest in the teachings of history and how males are subscribed to continued hegemonic masculinity and its ramifications on society (p. 276). She notes that the inaccurate education system and history curricula destroyed how things become conceptualized in males (p. 276) and how the curriculum discombobulates learning (p. 277). She emphasizes that the government needs to contribute good textbooks and materials that are relative to the education objective which speaks to ameliorate standards, balance, purpose and access (p. 276). The books she outlines are often misleading and strips women's contributions in society (281). The convoluted and misconstrued data in the textbooks distort society (p. 282-283).

Further on, she questions how history education creates and upholds specific gender identities (p. 276). Her contentions are embedded within history books that regurgitate hegemonic masculinity throughout the society (p. 276). Her discussion propounds that the education boys receive, shapes who they are and become (p. 276). Being "macho" is connoted with males and gentleness associated with girls (p. 278) that perpetually undermines women (p. 277). She points to Deaux and Major who recognize that there are happenings in the society that can be adduced to gender identity that becomes self-taught (p. 276). She continued to be elaborative about the attention that must be given to boys but omitted the impact of history on girls. Shepherd (2007) discussed how the forces of production are replicated in capitalism, the abstract state structures replicate production based on the social relations (p. 277).

In continuing, she cites Odette Parry who posits that the classroom sustains gender identities with the perceptions of what should be masculine or feminine (p. 277). It is a common belief that the woman's space of occupancy is within the homes, where they are expected to be confined to childbearing, grooming, and home care. Masculinity is portrayed as being fundamental in which features of maleness and femaleness are innate. It then becomes a cycle in which these beliefs are fortified through education. She notes that adult men attribute these perceptions to their children that become the construct in homes, communities, and schools and throughout their lifestyle (p. 276).

This basically states that education sustains the beliefs held by many (p. 278). She actually outlines that history knowledge and concepts mislead and compound boys based on the standards set in the national and regional examinations by the Caribbean Examination Council (CXC) for Caribbean Secondary School Certificate (CSEC) and the Caribbean Advanced Proficiency Examination (CAPE) (p. 278-279). She elaborated how males became dominant (284) through reinforcement of masculine beliefs in history texts (p. 285) and all that is perpetuated through capitalism (p. 286). She presented how males were confined to the domestic spheres and were cooks, and labored throughout the planters' Great Houses but are withheld from many books used throughout Caribbean schools (p. 287).

Shepherd (2007) outlined how women played an integral role in the public sphere and owned slaves and that enslavement contorted reality (p. 287). She recommends that the government ensure that the books used in history cater to educational needs (p. 288). Shepherd was emphatic about history education becoming amplified for the public and how those historic teachings needed to be readdressed to alter males' belief that is allowed by the system (p. 289). Finally, her analysis outlined that 53% of Jamaicans believe that they would be better under

British rule (p. 289) and pointed to a leading Jamaican? who argued that too much emphasis is being placed on the impact of enslavement in the society and colonialism (p. 290). Her arguments simply underpin that core issues that need to be addressed are being ignored.

Agriculture in Jamaica

Agriculture is a field of employment where men predominate, but women resort to as a result of the existing unemployment rates. This sector reveals that continued inequity is meted out to women, as recognized by the researchers below.

Gooden (p. 2011) discusses men's counterproductively in the homes that lead some women to farm. Men's absence in the homes has forced women to work additional jobs to provide for households. Out of the Rural Agricultural Development Authority (RADA's) 135,345 farmers registered, 42,692 (32%) are women between the ages of 35 and 54. They are given less land to cultivate and are the main providers in households. The narrative has not transitioned. Farming today has proved to be a sustainable way for women to meet basic needs. This occupation is taken up along with their conventional roles in their homes. There is inequity in the plot of land given to women to cultivate 1.4 hectares, compared to the 2.6 hectares given to men. She pointed to a FAQ publication that revealed women farmers who have more resources are more lucrative than male farmers. Women should be provided more opportunities to land, gain membership on rural committees, be credited, have access to technology, training, and marketing, and have extensions to have an output of produce.

Moreover, she outlined that there are greater numbers of women of who were not given this opportunity, who labor on larger farms doing jobs such as weeding, sowing seeds, applying fertilizers, reaping, and cleaning and packaging crops that are owned by others. There are women who are employed as regular laborers in factories. Most of these women are either single parents

or the sole breadwinners for their families who stay committed to their family obligations or duties. Women have capitalized on male-dominated areas of which she highlights agriculture as one. Some women maintain household gardens, prepare other food and non-food items that are marketed or utilized within the home, and help to sustain the household income. Gooden's (2011) argument shows that there are many women who are in need of aid as farmers. Although her argument did not extensively focus on these groups of women, it becomes clear that if more women are given the access to farming resources, their household economies would be more sustainable. Gooden's work is identifiable to Mildred Crawford's work (2011).

Crawford (2011) argues that patriarchy and colonialism underline Jamaica's culture (p. 3). She outlined that labor tasks are stereotyped with specific roles with underlying rules applicable to particular genders in which women are assigned more inferior positions and tasks. The society prescribes gender roles and politics with conventional roles: domestic chores, nurturing or their engagement in menial tasks. Men and women internalize all these attributes and sustain these characteristics through the culture (p. 3). Factors that compromise women having male help within the homes result from their men's absence through migration, imprisonment, or death. In these situations, mothers have to duplicate their responsibilities as both parents and create opportunities to make the homes viable and sustainable (p. 3).

According to Crawford (2011), a study was conducted by the Institute of Gender and Development Studies (IGDS) at University of the West Indies (UWI) Mona on "Women's Economic Leadership" in Mount Friendship, Golden Spring St. Andrew found the following results: 57% were female headed and had help from relatives within the same household while 75% were susceptible to natural disasters or rapid calamity (p. 3-4). Women would be involved

in agriculture despite their education, whether from primary to tertiary, while no male dominated household went beyond the secondary level (p. 4).

Statistical data from Jamaica's agriculture reveals that there are 144,685 farmers who cultivate 258,358 hectares of land with 43,808 (30%) women between ages 35-54 utilizing a standard land space of 1.4 hectares in contrast to the 2.6 hectares utilized by men (p. 4). Women who head households and have not obtained land labor on large farms owned by others doing tasks in the greenhouse, applying fertilizers, reapers, and packaged crops to sustain an income. The "eat what you grow, grow what you eat" campaign around 2009 was to motivate families to engage in and support local agriculture for health and economic benefits. This campaign has encouraged more women to engage in household farming at the household level in both rural and urban areas.

Goods are sometimes marketed by groups of women farmers or sometimes their spouses in metropolitan areas or to vendors who make large proportions purchased to be bargained (p. 4). To obtain the amount and quality of goods for sale, farmers would go to other farms and make purchases. After obtaining the required number and quality of goods to be marketed, they would travel long distances to city markets and spend maybe one to three days trying to make sales before going back home. A small percentage of women package raw materials and processed goods for export that are marketed internationally. They encounter various risks in this sector, such as discrimination and trading embargos that create challenges throughout different procedures (p. 4). Crawford (2011) discussed the existing unity among women in agri-business who mainly combine labor and work together to create earnings from produce (p. 4-5). Some women employ others as temporary laborers while other women may be employed in macro corporations. Women use their skill in food preparation to turn produce into cooked meals.

Crawford (2011) analyzed that women's traditional roles in the domestic sphere allowed them to be creative in creating dishes that were sold to tourists. This created the connection of rural women in agriculture to the tourism sector and other value-added practices ranging from "cottage industries to micro and medium businesses" (p. 5). Women's transformation from labor in the domestic sphere to independently creating self-businesses has heightened the achievement gap and the status of females in families.

A case study of the Mango Valley Visionaries Friendly Society (MVVFS), a registered rural community business was formed by a group of Jamaican women from St. Mary. They began to farm diversified crops after Hurricane Hugo destroyed banana farms. These included organic fruits and vegetables such as tomatoes, cucumbers, cabbage, corn, lettuce, and sweet peppers. Their agri-business products were comprised of guava cheese, jams, Otaheite apple balls, and jerk seasoning. They marketed these goods to local supermarkets, market vendors and to some restaurants and hotels on the North Coast. There were 26 women in agri-business and 75 female farmers who work on and owned farms. The MVVFS group sometimes received grants to fund and sustain labor to aid in the alleviation of poverty and gender inequity. Crawford (2011) outlined that this serves as a model business throughout Jamaica and the wider Caribbean. These women pioneered a new mechanism to create businesses by sustaining and generating income (p. 5).

Crawford (2011) advocated that women farmers create a viable means to sustain the economy through technological means and word of mouth of their successes; however, they encounter challenges through patriarchal restrictions (p. 6). For one, the literacy level of these women prohibits them from writing suitable grants and plans (p. 6). To improve the life of rural women, government agencies need to include them in decision-making processes and give them

positions on the board to have direct representations; find methods of mitigating gender stereotyping or prejudices and inequity meted out to women by safeguarding that programs do not further marginalize these women. More women should have access to unused state lands. Special financial plans need to be implemented to accommodate these women for natural disasters, to insure farm lands, offer scholarship training to improve women's leadership and have women participate in decision making on committees and boards (p. 7).

Agricultural labor is not new to Jamaican women. Innerarity (1996) argued that women's labor contributed to the economic development and were recognized as members of "work gangs" during enslavement (p. 1, 3). From the period of enslavement, women have been confined to ground (field) labor even when they were outnumbered by men on plantations. Women weeded and cut canes (p.1); planted, harvested, directed animal husbandry, and were engaged in overall farm operations and independently made decisions (p. 2, 90). Innerarity (1996) in citing Joan French outlined that the majority of the field labor force were women in the 1830s, outnumbering men (p. 1).

Additionally, she referred to Higman (1976) who studied the Rose Hall estate and found that women were the principal field laborers (p. 1). He pointed out that men served as "boilermen, carpenters, coopers, masons" and other skilled laborers (p. 1). From early enslavement, women controlled the marketing of farm produce (agricultural and pastoral) (p. 2). Women were the chief labor force in the production and marketing of produce (p. 2). In 1992, Innerarity (1996) outlined that 65,000 (23%) of women, ranging from 23-32 years, represented the agricultural labor force in Jamaica.

Innerarity (1996) argued that agricultural projects are open to both men and women but bears unequal representation to women that are influenced by cultural and social values (p. 3).

She also noted that women have less access to farm lands that clearly shows women consistently being at a disadvantage to men (p. 3). She highlighted that women encounter similar issues that men would due to economic and ecological reasons such as the farming on hillside lads and stipulations to gain credit (p. 3).

Jamaican women are integral to agro-produce (p. 7), even though it appears to be male dominated (p. 85). Along with women farm operators, there is also another female help on plantations as wives, daughters, nieces, and other relatives who may contribute as unpaid laborers. Agriculture is seen as the second contemporary women's focus involves provisions for families and the marketing of goods (p. 85). Women farmers are portrayed as "own-account farmers, unpaid family laborers and paid agricultural laborers" (p. 85).

Researchers' Contribution

Capitalism, at its core, categorizes and classifies women as competition. Capitalists operate from a divide and conquer mindset. With its marketed competition, the winner gets everything. The dichotomy is between male and females with the winners being the aforementioned because of institutionalized patriarchy. Prior to capitalism, gender was biological. Men and women simply did different tasks but there was no value attached to the tasks that were determined by their sex. However, capitalism rendered gender a social construct, ascribing it exchange value and making men and their labor more important. Socialization impacts the differentiation in value as to what constitutes feminine and masculine. Girls' and boys' gendered subjectivity are obtained through a socialization theory that postulates differences between both are congenital (Walby, 1990, p. 93). Consequently, the differences are created through the socially-constructed hypothesis that predicts there are no differences, and

that girls function just as well and effective as boys. Women are portrayed in specific ways through the media, (Walby, 1990, cited Tuchman 1978, p. 92) books, and other social realities.

Capitalism sustains a class structure because it created an "international division of labor" (p. 27) that preceded culture and operated as "social production" (p. 26) (Beckford and Witter, 1982). Within society, all undertakings are constructed through an economic infrastructure inclusive of the state with its apparatus and institutions, points-of-views, hypothesis, culture, and ethics that can be combined to be termed as the superstructure. Therefore, women are objectified and become invisible. It creates divisions and spurs competition. Beckford and Witter (1982) discussed that it left scars as it was subjective and oppressive, with colonialism becoming inherent (p. 27). As we examine colonialism, it is clear that it is entirely patriarchal as men alone directly transacted in trade and commerce. Even though it is the second goal of the 2015 millennium agenda, the focus for education is only promoted at the primary (basic) level (p. 4). The intention of encouraging education at the primary level suggests that it would suit neoliberalists; that people would continue to serve as material relations to the state. All they simply need to be able to do is to read and they would become able to perform in service industries.

Education is not promoted for self-actualization and development so Jamaicans can have a liberator experience. Instead, it is endorsed for the cattle lifestyle. Labor is to serve markets and production lines while sustaining the oligarchy of capitalists from the global north. What makes the situation extremely adverse is the hegemony of patriarchy that serves as an advantage to males. Men are privileged that they refuse to do menial or low paying jobs. Women do not have this edge. There are unequal labor relations in Jamaica. Thus, they have to take menial jobs working in factories, wholesale outlets or performing domesticated chores in homes or for large

corporations in hotels for minimal wages. Their employment fosters the economic viability of the household (Walby, 1990, p. 9). For those who are qualified for specific positions in certain professional fields, they are either denied these positions or underpaid if given position.

Figueroa (2013) analyzed that there is a distinctive difference between the student body and professorates. Women accounted for more than 50% after 1982 and over 56% since the new millennium (p. 140). His postulation is that while the focus is heavily paid to women's academic achievement, minimal emphasis is placed on their employment at the University of the West Indies, Mona which he approximates 75% male to 25 % females. There was only one female professor in 1961 which slightly rose above 10% in the year 2000. He outlined that the "academic profession" patronaged men (p. 140). In his summation of trying to identify if the gender gap is decreasing, he pointed to the fact that more women hold more junior appointed areas in humanities in contrast to technical fields of engineering and natural sciences (p.141).

Walby (1990) portrays a binary method of theorizing two complex hegemonic forces: capitalism and patriarchy in which they were analyzed employing radical feminist points-of-views and Marxist analysis. She posits that there is a friction between capitalism and patriarchy because women's labor was exploited and employed to benefit men (p. 41). She utilized empirical findings to support her analysis. Her analysis reveals that women's accomplishments speak to modern entrapments. She postulates that early 20th-century feminist struggles have achieved a transformation of women from the private patriarchy to public patriarchy as women are marginalized in culture, sexuality, and employment. She identified six obstructive interdependent patriarchal structures that are oppressive to women and perpetuates hegemonic masculinity (p. 20-21). They are the state, violence, culture, wage labor, house labor, and

sexuality. According to David Plummer (2013), men's promiscuity is the epitome of manhood in the English-speaking Caribbean countries; thus, these social practices continue to prevail.

Feminism in Jamaica

The works of most feminist activists in Jamaica or within the Caribbean are normally embedded in each other's work. Their published literature does not often recognize perspectives from other international platforms. If they use the works of others exterior to the Caribbean, it is often minimal. Some of the issues inside Jamaica and within the Caribbean are unique to other areas while some are global. With this, I conclude that the work of feminists in Jamaica and within the Caribbean should, therefore, utilize literature published by other feminists or writers to strengthen their points of view as well as to present the interrelatedness and interconnectedness of issues surrounding girls and women universally. The works of Caribbean feminists are not relevant to the lives of Caribbean girls and women of the region. Caribbean feminists write within a Euro-American feminism style when they should write of Caribbean feminism. Patriarchy is paralyzing to both men and women as it reproduces masculinity. Investments in patriarchy are harmful as they are tied to masculinity. Feminism that would be of relevance to the Caribbean region would mean critiquing the neo-colonial state, and challenging that states that pay attention to the social realities of girls and women of the region. These feminists have not challenged the men but are reproducing the misogynistic and even racist colonial state relations of the ruling class that have further alienated Caribbean people.

Conclusion

Global institutions have been strategic in the destruction of the education system and keeping it at a minimal level. Syllabi are designed to promote societal developments in which individualism is interpolated. Numerous literature in the Jamaican context only speaks of

differences between boys' and girls' learning as only the latter benefitting from the academic experience. Some theorists claim that it is the boys who are under attack. As opposed to their unproven perspectives my conceptual mapping reveals that the same privileged system afforded to them caters to different class structures within the same gender. The same systems set up to benefit men create anarchy for themselves. The reality is that boys' and girls' learning is not only an issue in Jamaica, but across different cultures and ethnicities. Some of these issues stem from the impact of neoliberalism, which is a destructive force in many of the societies in the Global South as it promotes individualism. The colonial model will be used to indicate how post-colonialism dampens the society.

Bailey (2000), Evans (1999, and 2006) and Figueroa (1997, 1998, 2013) discuss how girls are socialized or cultured to sit still while boys are left to do what they please. The mere fact that girls are expected to "be still" is an act of subordination that is endorsed by both men and women. They have been socialized to perform as inferiors, a structure that they have internalized and come to accept as a result of patriarchy. Girls' are expected to sit still while males are expected to be disruptive speaks to the notions of inferiority.

The statistics of girls earning higher percentages in tests or examinations speak to the fact that girls apply themselves more than boys. Also, these statistics do not show the percentage of girls and boys who fail examinations and do not do well. In certain subjects, like those that offer skills or sciences, there is a high percentage of girls who fail and boys outperforming girls. Researchers like Bailey (2000), Chevannes (1999, 2012), Evans (1999 and 2006), Figueroa (1997, 1998, 2013) and Miller (1990) have not created a clear analysis of the areas where boys exceedingly perform higher than girls. They focus on subjects where some girls exceed boys'

performance. Their argument about gender differences and girls doing better than boys is an attack on girls learning.

The key aspect of gender discrimination is what happens to women. Men naturally benefit. Therefore, the data published by Chevannes (1999, 2012), Figueroa (1997, 1998, 2013), and Miller (1990) about gender differences are questionable, as their literature displays gaps. They give pity to males and claim that Jamaican men can't move forward because they have been marginalized, but this is not true. To date, there has been no credible evidence to support their claims. Their studies are comparative measurements claiming that men are not doing well because women are doing better. This study provides credibility that the accomplishment of men should not be measured against women's achievement. Those researchers have made untrue claims. In examining the markers or theories of gender in the society, there are more benefits accrued to men. The vast majority of welfare is accumulated by men and for men's regard which is replicated in everything from the state. There is a top-down approach that favors men. Women are at the base of the structure and are confined to it. For example, a Jamaican woman is Prime Minister, yet she has absolutely no power. She runs a party that is majority male and they dominate.

Here are my subsequent arguments why I have critiqued and referenced to the works of Miller (1990), Chevannes (1999, 2012) Figueroa (1997, 1998, and 2013), Bailey (2000, 2014), Evans (1999, 2006) and all others who endorse their plight are as follows. All of their arguments are patriarchal and highlight gender privileging to men. This is the case; women are marginalized in Jamaica.

Women are the ones socializing these girls to be the way that they are both in the homes and at school. Girls are trained both at home and school (through continued reinforcement) to not

have a voice, not get or able to command respect; get recognition and continue to be marginalized. The women in the home and female teachers learn this from the kind of society that they live in. They have become complicit to patriarchy because this is what they themselves have internalized. Freire (1970, 1993), Fabricant (2011) and Hooks (1994) talk about this in the context whereby the colonial society has impaired social development. Their argument justifies that anywhere colonialism was present; the same thing applies. As a result, girls internalize many of these unprecedented beliefs.

Typical cultural factors begin in the homes (the family) from the stage of girlhood to womanhood. Numerous Jamaican women are the primary providers in their households, and regardless of this, they get no recognition for it in society (not even acknowledgment that they support their men). Instead, it is the general expectation that women are to perform specific roles socially set by patriarchs. They are looked down upon. Being a sole provider or mother, and being extremely responsible and doing well financially, nobody cares. They want to know why the woman is not married. If mothers request more support for their children, society questions why and castigates them that they should have a man so that their income is supplemental to someone else's. As a result, women who are without a man don't get a lot of respect nor support. As a result, my study is framed by the dialectical gender relations of Jamaica through black /transnational feminist theory. The evidence unfolded in the literature will provide contemporary exegesis to the present literatures of differences in how boys' and girls' learning is prejudiced in favor of males and validate the argument that girls' are being disenfranchised. The opaque reality of girls' marginalization needs to be more visible to the mass, to conscientize them to this structured inequality and to help restore the dignity and humanity of Jamaican women.

In my way forward, I am able to identify that "individuals are products of their own history" that shape their social consciousness and reality (Beckford and Witter, 1982, p. 93). Also, a sharp characteristic that I have grasped is exploratory studies do not conclude being declarative but often conclude with begging questions. The findings from my literature review pinpoint structural weaknesses in Jamaica, the Caribbean, and our global village as a result of patriarchy. With patriarchy being a structural barrier, boys' and girls' learning become interrupted and confined to institute social-cultural beliefs.

CHAPTER 3

THE PROJECT POSSIBILITY AND GAINING ACCESS:

METHODOLOGY AND DATA COLLECTION

Methods

There is the perception that boys and girls learn differently as a result of existing gender stereotypes in Jamaica. The notion that boys and girls learn differently have been socially constructed within society. These socio-cultural beliefs become systemized through patriarchy which places emphases on these training at home and further reinforcement at school. Boys and girls who deviate from the normative standards and expectations in society become stigmatized and are labeled due to social practices. Boys become regarded as being effeminate, a more global term would be "sissy" while the local term used in Jamaica would be "chi chi, fish, batty boy, he-she or boy-gal". Universally females would be categorized as "tomboys" but locally regarded as "man royal, dike[28] or gal-boy". These diminutive terms would be associated with the sexuality of boys and girls based on their preference in academic subjects or in the wider society based on the jobs men and women are employed to or the spaces that they occupy. Therefore, the study seeks to interpret if there are existing differences and what cause these differences to emerge with a specific focus at the grade 10 level, at a specific co-ed high school under the pseudonym "Glory High School" in Kingston, Jamaica (an environment I am familiar with).

My empirical project employed an ethnographic case study analysis of gender inequality of boys and girls learning at the grade 10 level from May – August 2015. Data for this qualitative research was collected through participant observation, through direct personal

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[28.] The term dike often spelt as dyke must not be understood in its literal sense but infers that a female is a homosexual because of her sexual practices, love or gratification towards her own sex.

contact, and semi-structured interview schedules. This included 22 teacher participants who teach at the grade 10 level (10 females and 12 males who have been teaching from 1 year to 22 years at this institution). The data was analyzed using descriptive coding, and was most suitable to the aim of the research as it permitted participants' experiences and multiple meanings to their reality. As a result, it allowed for participants' lived experiences of grade 10 boys' and girls' learning in schools, as well as the impact of teachers' attitude towards 10th grade boys and girls in the learning process, all of which are further explained below.

Research Design

Procedures

The researcher employed ethical protocol. First, I submitted a project proposal in January to the African American Studies Department (AAS). Secondly, I sent a letter of request to the principal of the school in March 2015 seeking permission to conduct the research process to which I had received confirmation to proceed. On the basis of this permission being granted, and approval from the Syracuse University Institutional Review Board (IRB), the researcher had the opportunity to conduct the research from May to August of 2015. At the beginning of the research, the principal as well as school teachers were provided with letters of permission and assent forms to participate in the interview process. All participants were distinctly informed that they were free to withdraw from the research at any time. Confidentiality and anonymity were assured and safeguarded by using pseudonyms in order to not disclose the identity of the school or participants[29].

[29.] In order to ensure that this privacy is maintained, all the listed documents bearing information with the school's name have been withheld from the study.

The research was divided into three corresponding phases. These included: data collection regarding the historical development of the school, academic, bursary, auxiliary staff and student (boys and girls) enrollment; the teacher to student ratio; timetables of prospective teachers to be interviewed and financial budget on which the school operates. A set figure was not provided as the bursar advised the researcher that this figure changed each year and depended on the student enrollment and their needs. The bursar did advise though that the school received very little money each year for school maintenance that included the payment of utility bills, and to make purchases of some resource materials. From our discussion, I learned that the government invests more capital for the students in the Programme of Advancement Through Health and Education (PATH)[30].

Data Collection and Analysis

Data for this ethnographic study was collected through participant observation (field observation) and semi-structured interview schedules using an audio-recording. The data was analyzed using Soldaña's (2013) "descriptive" (p. 87-90) and "In Vivo coding" (p. 91-95) as well as primary[31] and secondary sources[32]. Descriptive Coding, a nomenclature implemented by Wolcott (1994) is also recognized as topic coding in some literature. This type of coding abridges a word or short phrase, the fundamental theme or topic of a text with qualitative data (p.

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[30] The Programme of Advancement Through Health and Education (PATH) introduced island wide since 2002, is recognized as a conditional cash transfer (CCT) funded by the Jamaican government and the World Bank. The programme is aimed at providing assistance through cash grants for: children (0-18 years); elderly people (60 and beyond who do not receive pension); disabled individuals; pregnant or nursing women and adults 18- 59 who are impoverished. However, with the extent in corruption by both political parties and the infrequent monitoring of homes and individuals enrolled in the programme, these grants become dispersed to individuals who are better able to help themselves and the social benefit is exploited.

[31] Primary sources dispense first-hand testimony or direct verification regarding a subject matter under investigation. These are established by witnesses or salient recorders who experienced the events or conditions being documented. On most occasions these sources are constructed at the time when the events or conditions are occurring, but primary sources can also include autobiographies, memoirs, and oral histories recorded later. Primary sources are characterized by their content, regardless of whether they are available in original format, in microfilm or microfiche (replica), in digital or published format.

[32] Wayne et. al. (2008) describes secondary sources as research reports that utilize first hand data to comprehend research issues and have been written for scholarly and professional audiences. These materials or data are used by researchers to frame problems and to refute other researchers' theories and analyses and question methods.

88). Soldaña (2013) made reference to Tesch (1990) referred to the importance of codes that is talked or written about (p. 88).

In this study, there were two correlating stages which included my investigation through participant observation and semi-scheduled interviews. Participant observation (field observation) and semi-structured interviews were employed as exploratory strategies to understand, describe and explain findings. My objective in using these techniques were to inspect: (p. 1) the immediate environment (physical and psychosocial) in which these Jamaican teachers and students operate daily through a gendered lens; (p. 2) teachers' points of view and how they perceive their labor inside the classroom and school atmosphere through the cultural, socio-politic and economic factors under which they are expected to execute defined roles as men and women; (p. 3) the impact of colonialism on teachers' experiences and reality today.

The researcher employed field observation and semi-structured interviews to better inform the case study analysis. This inquiry approach for the case study was to encapsulate if there are differences in the ways boys and girls learn at the grade 10 level; the extent grade 10 boys and girls are accommodated by teachers in the learning environment from different subject disciplines and the impact of teachers' attitude toward 10th grade boys and girls in the learning process. Further, the researcher evaluated teachers' perspectives by conducting descriptive, thematic analysis of their attitudes and responses. These interpretations were defined through set categories deduced from historical materialism and black feminism that guides the study.

Permission from the principal to conduct research allowed for materials to be collected using these two approaches. With participant (field) observation, the researcher sat in classes with the students and teachers and examined the boys' and girls' attitude towards learning as well as the attitudes of teachers towards these students. Notes were recorded by the researcher

after scrutinizing boys and girls and teachers in different subject areas in classes. Also, students were observed outside of their immediate learning environment (at the beginning of school, during devotion, lunch breaks and after school). Additionally, field notes in the form of observational notes and personal notes were implemented in thoughts in order to ensure that the loss of data would be minimal and to provide an in-depth view and reflection of the research undertakings.

All interviews were conducted after participants signed the permission sheet to be audio-recorded or not be recorded. There were two participants who refused to be audio-recorded in which responses were transcribed verbatim. At these junctures, the researcher requested that the participants respond slowly so the accurate data would be written. After writing responses to each question, the researcher read and showed each response to the participants so there would be no bias.

Individual interviews were used to collect data to describe the "differences between boys' and girls' learning from the experiences of teachers' within the classroom. At the beginning and end of each interview, the same questions were posed. Overall each participant was asked 12 primary questions on the interview schedule apart from prompts or other questions initiated in between. 20 interviews were audiotaped while 2 were done orally but all were transcribed verbatim. All responses (findings) from interviews were transcribed verbatim and analyzed using the coding process mentioned in giving the descriptor of the data collection. A descriptive thematic analyzes process of interpreting the data was engaged using Tesch's (1990) coding process (Creswell, 2009). In light of this major and minor themes (codes) were identified. There were three primary coding applied: expectations, participation, and interests which were further divided into sub-codes such as relevance, motivation, environment and others based on the

socio-economic and political structures enforced that have impacted grade 10 boys and girls learning. The following discussion below provides rationales and greater details about the methodological decisions and processes.

My empirical study employed an ethnographic research approach that is grounded in qualitative data that will provide a thorough description of boys' and girls' learning at the grade 10 level. This qualitative research was most suitable to the aim of the research as it permitted participants epistemological experiences that offered multiple meanings to their reality. As a result, it allowed for participants' phenomenon and lived experiences of grade 10 boys' and girls' learning in schools, as well as the impact of teachers' attitude towards 10th grade boys and girls in the learning process.

Recruiting Participants

Participants' selection was done through direct personal contact (physical encounter) and telephone conversation (to further elaborate time and date). The researcher intended to include twenty to thirty participants in this study but was only able to conduct 22 interviews. Owing to the short phase of the research externship, the 22 interviews were sufficient. There is only one researcher who did all transcriptions and double checked recordings to ensure that all transcriptions were accurate.

Participants and Setting

There were 22 teacher participants; 10 females and 12 males who have been teaching for at least 1 year and up to 22 years at this institution. The racial or ethnic background of teachers comprises of all blacks; all of whom are subject teachers at the grade 10 level. There was one head teacher (female) whose area of specialization was Mathematics; 3 English Language teachers, all of whom are females; 3 Mathematics teachers (a female and 2 males); 3 teachers

from the Humanities: 1female History teacher and 2 males whose areas of specialty are Religious Education and Social Studies. 1 female Food and Nutrition teacher, there are no males working in this field of study (subject area) in schools. There were 4 teachers from the business department (2 males and 2 females); 2 male Science teachers one of whom also teaches Physical Education; 4 male Vocational teachers; and 1 female Music teacher. All teacher participants were purposely selected for their knowledge and expertise in grade 10 secondary learning. The entire school populations house black teachers, students, and employees. No racial segregation exists but there is the issue of gender, sexuality, learning and colorism that have all been impacted by culture. For clarity in the number of teachers and the areas of discipline interviewed are explained in table 1.2. Some teachers teach more than one subject to grade ten students. In these cases, these parts of the table were merged where necessary.

#	Subject /Area of Teaching	Males	Females	Total
1.	English language and Literature	0	3	3
2.	Mathematics	2	2	4
3.	Religious Education	1	0	1
4.	History	0	1	1
5.	Social Studies	1	0	1
6.	Food and Nutrition	0	1	1
7.	Physical Education	1		
	Integrated Science and Human and Social Biology	1		2
8.	Music	0	1	1
9.	Information Technology			

	Data Operations Call/Contact Centre Operations	1	1	2
10.	Business Education	1	0	1
11.	Principles of Business and Office Administration	0	1	1
12.	Mechanical Engineering (Welding)	1	0	1
13.	Auto Mechanic	1	0	1
14.	Building Technology (Woodwork)	1	0	1
15.	Electrical Technology	1	0	1
#	Total	12	10	22

Table 1.13

Research Site

The school's physical environment is humid; it is hot and dusty and needs serious infrastructural repairs. This environment is as a result of the lack of care and attention to the infrastructural needs of a large school in tropical climate. For example, there is poor ventilation in many areas, and excessive humidity throughout most of the school due to lack of proper air conditioning where necessary. The government needs to invest more in the physical layout so it will be comfortable and conducive to students' learning. Oftentimes, I would notice that boys and girls took off parts of their clothing as a result of the continuous heat. In its present state, it is distracting to learners especially the majority of students who are not settled mentally and are not focused on academic learning. The persistent heat creates multiple challenges for the teachers who are also affected by the heat and have to dress in formal work apparel which often keeps them too warm.

As the field researcher, I was not recognizable to some of the students based on my casual deportment. Students were mischievous and carried on as they usually would even if they had no visitors in class. This became clear as some classes I examined from a distance or through the windows as I was not being noticed as they began to see me regularly (each day). This made it easier for me to observe students in their natural state, not caring about my presence. I sat amongst students and listened to them in and outside of class to get a clear sense of the things they did and why they did it. They were often noisy and boisterous especially from mid-morning to afternoon. The teachers had to plan engaging or arousing activities, which sometimes did not work. It is worth noting that it would have been valuable to the research to conduct questionnaires or focus groups with students, but could not be achieved with this research as this approach would offer a broader spectrum and would not get completed in the given time frame. The methods I chose were useful and instrumental as my study did not focus on the students themselves as outlined in the reasons above. However, my observation of classes helped me to underscore and understand how boys and girls learn.

Teachers, on the other hand, appeared to be relatively preoccupied with the exam constraints but more so the fear of participation as they may have felt that there would be implications for them regarding their work. This fear emerged from inspection that occurs at schools throughout the years. Inspectors from the Ministry of Education (MOE) have done an inspection at the school in which it was belittled and the teachers castigated that had evoked that may have created that fear and anxiety in some teachers. Overall teachers appeared to be friendly and hospitable but were not readily easily accepting or willing to participate in the research of their fellow colleague.

Methodological Limitations

Before arriving in Jamaica, I made contact with potential teacher participants via email, phone calls and texting. To make telephone calls from the United States of America to Jamaica is extremely expensive. However, to try and ensure that the research went smoothly, the researcher had to utilize this medium as most teachers never responded to email notifications giving them a brief synopsis of my research and their participation/involvement. Through telephone contact, I was reassured by all whom I contacted that when I got to Jamaica, I would have no difficulty conducting interviews and that they would all participate without hesitancy. All I had to do was state the time and place and they would be available. At this point, they were telling me that they would make themselves available to fit into with my schedule. Upon my arrival to Jamaica, I was notified the week of my arrival that I had been granted approval by the Institutional Review Board (IRB), to conduct my research. Therefore, I began my study on the first-day school reopened. From the very first week while collecting data on the school regarding its history and population, I approached all prospective teacher participants and explained what the interview process involved. All of them agreed. Again, I was informed that as soon as I was ready to conduct the interview, they would be available.

However, this was not so. Very few teachers who were approached readily accepted the processes that I explained about the research. Most of them felt threatened that I was sitting in their classes. While I sat silently in classes, my eyes frequently made contact with the teachers' who seemed to be more uneasy about me scrutinizing their teaching strategies. Even though this observation process was not entirely about them, they were obviously edgy. They did not know that I also focused on the students' attitudes throughout the learning process. Thus, as soon as these classes ended and I tried to make contact with these teachers, they would become

preoccupied and often told me that they were busy. Most of these teachers consistently had me running around trying to contact them instead of directly stating that they had no interest or were uncomfortable. Whenever some teachers saw me approaching their classes, they would come up with excuses that they were only doing revisions. I gently informed them that I would like to examine how they conducted this process. Also, I had to subtly remind some teachers that I have been a part of the school system for years and that they had no control if I observed classes or not because I have already been given permission by the principal. I have no reasonable explanations why and I would not attempt to make any assumptions about the behavior of potential teacher participants who were apprehensive. I would like to point out that many of the classes I observed, as a result, were not with the teachers I had conducted interviews with.

Participants Attitudes

Many prospective participants were apprehensive to engage in the research process after being informed from the outset and who made themselves deliberately unavailable. In light of this, new participants had to be recruited which served as a deterrent in conducting the interview process sooner.

Expenditure

Travelling was extremely difficult and expensive, moving about in the humid weather in which Jamaica has been experiencing a drought as noted by Thompson (as cited in Serju, 2015) a senior meteorologist, for more than two years and has worsened since May 2015. This caused a large percentage of the allowance to be used for travelling. Varying responses in the analysis compounded the research process. The researcher could have created specific questions to prompt specific responses which would make it easier to analyse. While participants provided

more in-depth analyses of the learning situation of boys and girls, there was no set context to that would offer specific responses to questions.

Time

Transcriptions and coding were time-consuming and proved difficult to analyse due to the Creole interference as well as some responses were not audible and had to be replayed for clarity.

Many attempts were made to contact prospective teacher participants on a daily basis. After arriving at an agreement with participants, for scheduled times, this proved to be futile as most prospective participants and participants claimed that they were not readily available and had prior engagements. This was time-consuming and costly in terms making frequent call credit purchases to consistently contact participants.

I was onsite every day for hours trying to arrange convenient times to meet with prospective participants. Thousands of dollars were used to purchase credit to make phone calls and send text messages to teachers. Despite these attempts, teachers continuously made excuses and stated that "they were busy, they had no time and that the workload was heavy". Numerous insidious excuses were repetitively thrown out and I was consistently diverted to different days and times. When I approached them on the stipulated days and times I continued to be delayed or fed lies. So I had to re-strategize and find new participants while in the fields. There were some limitations that I already anticipated that it was close to the examination period and that teachers would try to complete their syllabuses and would be revising. Thus, I structured my study to accommodate based on the duration I subscribed for my observation schedule period. What I had not anticipated was the decline or withdrawal of most of my prospective participants.

When I analyzed what was really occurring, I sought new participants who wanted to find out more about what I was doing (curious about my research), so they participated. In light of this, I was strengthened with data to guide my research as a result of their inquisition. What seemed that it would not be a challenge, worked out into an almost nightmare situation for me, but was resolved through other teacher participants that complemented the research. Navigating my way throughout that hot, humid environment proved to be difficult and disheartening but was achieved through persistence and determination.

The Once Insider Who becomes an Outsider

Going away from the teaching profession whether for work or study, there is the anticipated thought that there will be no return. If there is, this will be for casual visits or when the teacher's duties are to be resumed, the return to work. Once you have exited the education system, and re-enter under a different portfolio or with different objectives, my colleagues become fearful and lack trust. They did not seem quite convinced of my motives. This fear arose from the fact that teachers, not at this school but throughout the teaching profession had left their school by taking a special leave, and underwent training at the Ministry of Education to be on a team of Inspectorates[33]. Most teachers are aware and socialize other teachers to the fact that the school system functions as a mechanism for social control. Therefore, teachers are very cautious of other teachers who leave the profession whether temporarily or permanently to return and retrieve data about the school. To some of them, I became the teacher who returned to conduct a study within the school, so I automatically became an outsider. There is an unexpressed silence

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[33.] Inspectorates are persons who are hired by the Ministry of Education to go around to schools within Jamaica and conduct an inspection. This inspection entails teacher attendance, methodologies, classroom control, teacher interaction with students, deportment and all professional duties and responsibilities of the teachers, vice-principals and principals. Based on the overall performance of all observed and the operations in the school, it may either pass (declares that it functions as should) or fails performing below the Ministries' standards. The school was inspected a few years before its present principal and got the latter from a team of inspectorates.

in which you feel and know that some teachers had dismissed me and my research by their consistent apprehension and curiosity about the research. Also, the mere fact that I sat in some of their classes and made a part of my field notes which were undisclosed, made the thought unsettling to these teachers. Their overwrought dispositions and body languages communicated to the researcher that they felt as if they were being watched and that the data being collected may be used against them. Their attitudes and reactions made me aware that I no longer belonged in that space. I would not be wholeheartedly readmitted or embraced by my colleagues once I resumed my teacher duties. Even some teachers who I thought were my friends became uncooperative and questioned everything about the research even when their questions were already answered numerous times. Examples of these questions are as follows: "Why are you doing this research? Who will get the information? Where will the information go? What will you do with this data that you collect?" Their questions were legitimate and were not entirely relative to the research thesis but were more concerned about the processing and explication of the material relations of the data (if they themselves would be implicated). Additionally, because they felt they were being watched and would then be questioned after was a "no-go[34]" for some prospective teacher participants. This was extremely frustrating to the researcher as these teachers were not entirely honest. They knew from the onset that they had no intent to participate but would do either of the following: ask numerous questions repetitively, give a date and time to meet them and either did not show up, put it off for other dates and times, asked for more time, found it difficult to set a specific date and time when they were well aware of their schedules or kept saying that they were busy. A few accepted to proceed with the research only to get more details because after reading the consent form they would claim that they need to set a suitable

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[34.] These teachers had no intention to participate.

time and would not participate in the research process by continuously being nugatory appeared to be preoccupied or simply declined to participate after weeks of pursuit.

This is the treatment of a teacher who is out of service and as a result automatically got dismissed by colleagues. One would think that it would be easier because the teachers already know me but it was more difficult, an excruciating ordeal. I became an outsider within my own community as a result of the structures or systems enforced through capitalism. Whereas some researchers may experience being an outsider, the context differs and become more relative to the surroundings and cultures in which researchers may find themselves in. However, Hill-Collins (1986, 2006) and Carty's (1996) experiences reassured me that some scholarly research would meet these barriers. Although her boundaries were intersected by race, class and gender, mine became compounded by structural systems and gender. There were more female teachers refused to participate than males. I had a considerable challenge getting female teachers involved which showed that "women's support of each other" is an inherent structural issue.

CHAPTER 4

SOCIAL CONSTRUCTIONS CREATE MISLEADING PERCEPTIONS:
ANALYSIS AND FINDINGS

This chapter has been critically informed by the data collected through field observations, semi-structured interviews, and recorded literature. Even though the research employed a micro case study analysis approach of grade 10 boys and girls from the teachers' perspectives, it provided an in-depth understanding of Jamaica. The occurrences in schools depict what happens in the general society serving as a microlens of the macro socio-cultural space. From careful scrutiny, the data reveal that there are no differences in the ways that boys' and girls' learn, but it is people who create these differences. These have been assumed and emerged from social constructions deeply set within the culture from the socio-economic and political atmosphere established through patriarchy. Boys and girls are trained to accept these differences, and value specific things based on their training of which education is not of great value. Education is not seen as a priority nor is it of value based on the homes and communities that most students are from, as home assignments are never normally completed.

The differences that exist in schools and what people come to know today are not constricted to Jamaica but is universal. However, since the researcher's focus is embedded in the context of a specific Jamaican school, that's where these findings will define.

The study finds that socialization is a process that begins in the homes, is reinforced in schools, communities and perpetuated throughout the wider society. The stereotypical notions that boys and girls learn differently have been fabricated from the period of enslavement (colonialism) to present based on neoliberalism. These patriarchal structures create specific beliefs that are reinforced in the culture that shape Jamaican boys and girls learning throughout

the society. Patriarchy has to be placed into context. Girls are forced to be settled based on how they have been socialized. If they do not behave as they are and have been trained, or are expected to, they are seen as rude defiant and vulgar. These are stereotypical notions that have been predated automatically setting up margins for girls' behavior. Contrastingly, boys are expected and allowed to be rambunctious. There are observed repetitive excuses made that boys are expected to behave this way. This portrays the fundamental bias in how females and males are treated. Regardless of boys' behavior, they are accommodated throughout society. Boys were habitually allowed to be outside constantly and there was no great emphasis to keep them confined within the classroom space. Teachers often excused this for them being active and cannot remain in the same space for very long periods. In contrast, girls were expected to remain the same consistently. As soon as girls deviated, numerous criticisms shadowed their behavior which becomes an issue.

To bring meaning to this life, I will validate the voices of participants including excerpts from their narratives to provide a direct interpretation of this reality. Below are some views participants reported regarding their experience with boys and girls.

Well, uh (brief sigh) for this year, I rather to teach the boys because they are more cooperative. They are more receptive to learning. The girls, many of the girls especially from coed classroom, they have no manners. And I think because they would probably think that they may be in a relationship with adults, they think that they and the male teachers and myself are on the same path as them, wavelength as they are, and then they behave the way that they behave. They are not humble and that contributes to you know a class running. Uh, it is not really working out (June 25, 2015).

I believe that in my opinion, the influences of that is their learning and the interest. Uh the personal point of view where the boys' reality of what they are learning does not line up with their career goal they tend not to want to do it. While the girls now, it's a it's like a culture thing, girls do well, girls need to shine and put more effort into learning and just comes easier and quicker than with the boys (July 1, 2015).

In all honesty, I rather work with boys than girls, why because the boys tend to show more interest in practical activities. They will go all out to get a task done. Um, they are neater; they pay attention to details; they want to ensure that the product comes out a particular way; the girls just do it to get a grade and that's it (June 22, 2015).

I love children sixteen years and over. I love working with them but I know deep in my heart I prefer boys, working with boys… I really do find boys more open; boys get angry, boys get upset, but they calm down; and if there is any disrespect or so, they apologize; and you start all over again, clean slate. I find girls hold on to things; girls as you would say have attitude, girls carry grudges; there is this jealousy thing with girls and so on. Boys, boys will man up. They will just tell you like it is; deal with it; like it or not and then they move on from that and they forget about that, and move on; and I like that I like the openness of boys. I like the power of boys, I like the trends, I like, um, boys will stand up for what they believe in and so on; and I just I can appreciate that I don't expect them to be perfect. I don't expect them to say Yes Miss, yes Miss; yes Miss. I like the openness that they bring (July 9, 2015).

Learning is a social process that often becomes physically enacted which begins in the homes, the first social agency. Boys and girls frequently internalize things they learn. These learned practices psychologically impact boys and girls thinking and beliefs from childhood

throughout adulthood. As a result, roles become defined through stereotypical norms or notions instituted by patriarchy that creates boundaries as to who and what makes males and females.

At schools, these conventional beliefs are reinforced by some teachers' actions and behavior who themselves fall victim to these teachings. Some teachers have internalized patriarchy and impart knowledge with the belief that differences exist between boys and girls because that is how they have been taught. There are some teachers who are convinced that these differences will and should emerge throughout the teaching and learning process.

From the field observation, it was recognized that some teachers are the ones who are helping to teach the boys and girls to be different without recognizing that they are enforcing these differences. Thus, it is through some of these social teaching agents, with the school being a central agency that unknowingly encourages boys and girls to continue to learn in an atmosphere of inequitable relations. This is not a responsibility of the teachers or a blame that is being cast on them by the researcher but is an instituted system packaged through neoliberalism. School boys and girls are trained to be commoditized, commercialized (marketed for their service labor). The essence of schooling or education in Jamaica today is not to promote individual self-development but is to establish people to serve as labor relations.

This analysis has been sharpened by historical materialism and reference to the dated literature of Jalee (1977). Jalee's (1977) explication of commodification bears evidence that it is still ongoing in Jamaica's learning setting through teachers, as well as boys and girls attitude that they come to school with, and the set curriculum that dictates the materials or concepts learned. For boys and girls who dismiss these social boundaries steeped in the culture and curriculum, they are marginalized and castigated against especially since roles are sexualized and homophobia is seen as a taboo in Jamaica. Within the learning setting, more boys and girls

pursued traditional roles which are indelible so as not to become outcasts, stigmatized or labeled within the school. The desires of students are not necessarily fulfilled. Even though students are encouraged to print and orally to venture into non-traditional roles, there is that unspoken reality based on individuals' behavior that it is not acceptable.

In 2015, there were few girls registered for mechanical engineering and woodwork, while none registered for technical drawing. These girls were placed into these groups, not by choice but because some vocation[35] areas were filled. There were few boys in food and nutrition and clothing and textile for which they hardly attended the class. In a clothing and textile class, there was one male student who attended class regularly while the others stopped attending. The subject of choice especially skilled subjects was often used to describe students' sexuality amongst themselves causing numerous students to shy away from the classes. As a result of the perceptions and expectations in society, the major descriptive codes: expectations, participation and interests will be applied with further sub-codes to provide greater details of the analysis.

Expectations

This comprises different tiers or stages. These include 1. the society expects teachers to make children learn; 2. parents expect the teachers to make their children learn and 3. teachers anticipate that students will participate in learning and get the needed support from their parents.

Based on traditional values and norms, girls and boys are expected to become educated throughout the school system mastering specific roles or professions. The subject areas become a taboo when both boys and girls deviate from the norm. Boys are expected to do well academically and pursue courses that require a lot of physical energy outside of the household while girls are also expected to perform well academically and pursue professional work that

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[35.] There are 7 grades 10 classes that were placed into categories. They are called: 10 Arts 1, 10 Arts 2, 10 Business, 10 Science, 10 Secretarial, 10 Technical Vocation 1 and 10 Technical Vocation 2.

keeps them confined in public settings while become knowledgeable of household chores. Girls are expected to act civil, ladylike and be tactful while boys are expected to be loud, boisterous and run wild. There is a contradiction in the way that boys and girls are allowed and expected to behave in the learning setting. All these perceptions are intertwined and interrelated into sexual expectations.

Boys: they don't expect boys to be well educated; they are not supposed to be speaking well; they are not supposed to be that sort of stuff. As soon as a boy starts getting in that frame of mind where he is focused, he is called nicknames. Boys more often than not do not want to be called nicknames their self-esteem is a little bit different from the girls so their self-esteem and that, they would want to go with what society says (June 24, 2015).

The above teacher's explanation encapsulates the attitude of boys and typifies the situation observed. This perspective outlines that it is the instituted social structures that allow and cause girls and boys to behave in specific ways, more than less feeling compelled to react and behave in the way they were trained how. Gender becomes integral in schools as boys and girls identify with a gender and associate with this. Thereby through a critical lens, we see how sexual actions defy one's gender.

Sexuality is an integral feature of boys and girls learning. Most teachers, like people of the general Jamaican society, believe that boys and girls learn differently. There were very few teachers, a total of six (6), three (3) females and three (3) males, a small percentage of 27.3% who believed that there are no differences in boys and girls learning. One female teacher expressed that boys and girls learn through socialization while another female teacher outlined that boys and girls learn through interactive activities and the other female teacher expressed that they both learn after identifying relevance. However, the female teachers who pointed out that

they learned through socialization and relevance stated that they employed gender-based strategies when teaching and agreed that there are observed gender differences. The three male teachers clearly explicated that there are no differences while one male added learning has to do with boys and girls interests. One of these male teachers outlined that he did not employ differing strategies for boys or girls as there are no observed differences while the other two males expressed that they employed different strategies for males and females and that they have observed gender differences, in which one of these male teachers expressed based on the students' interests and activities. The remaining sixteen (16) teachers amounted to 72.3% and believed that there are differences in boys and girls learning and also teach them from their perception that these students come with differences. All sixteen (16) teachers varied their strategies according to gender but stated that they have observed differences in boys and girls learning.

These differences that they have outlined all vary but are and have been socially constructed and speak to how girls and boys are expected to be. The girls are more settled and will read more while the boys are more robust. These are not innate differences but come about through training. On the other hand, there are boys who are settled and focused as opposed to girls. The boys will be more attentive and participative in class as opposed to some girls who would do no work and walk in and out of the class. This seems to go unnoticed by more teachers and when the girls deviate from their regular expected routine, they are seen to be undisciplined. The researcher has observed boys and girls behaving negatively in the learning setting and more teachers' acceptance of this behavior from the boys and stricter and harsher attitudes towards girls.

More girls are displaying little or no interest in their academic learning. Most teachers articulate that more girls pay more attention in class, get work done and are more focused than male students. This behavior in girls' attitude is one which may be a newly formed sub-culture or can be one which has never been recognized or ignored by the general society. Girls are struggling just as much as the boys but more focus and attention are paid to the male students especially by the female teachers.

Observed Class Scenario

This may come as a surprise to many but it is not. For example, if there is a class of 45 students, the boys' and girls' ratio may almost be equal – 22 to 23 girls. In some cases, you may have more boys or vice-versa. The point at hand is, more girls attend school because more girls are enrolled in school. (Please refer to tables 1.14 – 1.16 below). Let us say only 9 to 11 boys attend school frequently, you may find 19 to 20 girls attending more frequently. From this number, 5 of the boys may frequently be on the outside and 4 girls may consistently enter in and out of the class. Even if most students remain inside the class, most girls will take notes while the boys may be distracted infrequently. While more girls may write notes, less hand in written work. This is a major concern as 12 girls may hand in their work and 13 may be negligent. 5 boys may hand in the other 17 are likely to get no work done. Most teachers articulate that more girls pay more attention in class, get work done and are more focused than male students. A factor in which some literature either fail to identify or makes excuses why males do not pay attention. This behavior in girls' attitude is one which may be a newly formed sub-culture or can be one which has never been recognized or is being ignored by the general society. The girls are more vocal and are yearning for attention just as much as the boys. However, their plight is not

only unnoticed but is ignored. More teachers are accommodating and accepting of undisciplined behavior from boys but reject it from the girls.

The school system has automatically underserved young people. Only when a profit is to be made, the less privileged through classism are seen to be productive. A profit to be made through the Jamaican education system is the exploitation of boys' and girls' learning by systematically structuring or designing a curriculum that is specific to corporate labor demands.

The government's dictation of the curriculum augments teachers' accommodation of students learning. At worst, teachers' find it a challenge to streamline the curriculum for students' personal development as they contend with their pedagogical strategies and its completion.

STUDENT ENROLMENT BY SCHOOL TYPE, 2010 – 2013

Types of School	2010/2011		2011/2012		2012/2013	
	Boys	Girls	Boys	Girls	Boys	Girls
Primary & Junior High	11,180	6,120	8,057	4,889	6,654	4,255
All Age	4,546	1,687	3,117	1,215	2,065	900
Secondary High	95,613	106,671	93,856	105,129	93,995	102,705
Private Secondary High	6,355	7,051	6,930	7,319	3,960	4,155
Technical High	10,084	10,704	10,263	10,604	10,238	10,716

Source: Planning Institute of Jamaica, April 2014   Table 1.14

The table above outlines that more boys are enrolled in schools at the earlier stages while fewer girls are registered. Also, though the number of girls exceeds the boys at the secondary level, more boys are registered in technical vocational schools. This prompts the following questions: 1. What is in the society that facilitates or accommodates boys' why they stop

attending school at the secondary level as the numbers decrease? In the same instance, why are fewer girls enrolled in school at an earlier stage? 2. What makes more girls participate in learning from their secondary education onwards?

Male and Female Population 3 Years and Older showing:

Highest Level of Attainment

Nationally and in Kingston (2011)

The total in the table is from basic to tertiary level.

Gender	Total	No Schooling	Pre-Primary	Primary	Secondary
All Males	1,261,955	10,011	61,339	468,995	579,853
All Females	1,297,966	7,442	60,696	412,021	590,643
Males	38,892	255	2,314	11,354	20,839
Females	41,125	189	2,284	11,518	21,374

Table 1.15

Source: Statistical Institute of Jamaica (2013)

Table 1.15 is a continuation of table 1.16.

Male and Female Population Highest Level of Attainment

Nationally and in Kingston (2011)

Gender	University	Other Tertiary	Other	Not Reported
Males	774	1,025	150	2,181
Females	1,140	2,027	375	2,218

Table 1.16

Source: Statistical Institute of Jamaica (2013)

The data in tables 1.3 and 1.4 reveal the numbers of boys and girls 3 years old and older with their levels of educational attainment from pre-primer to tertiary level nationally and in the parish of Kingston in 2011. It is based on the entire population enrolled or not enrolled. Nationally, boys exceed the number of females who attend school at the pre-primer and primary level. As males and females develop from the secondary level onwards, more females take advantage of the education experience.

The school system has underserved young people. As a result of capitalism, children from poor communities are marketed to make a profit. Therefore, it is not the intention of capitalists to center learning to enhance students' personal development but to make a profit. Through the structures of the capitalist system, the education system is designed for profit. Thus, the curriculum is structured to create a market for capitalists. The government's dictation of the curriculum augments teachers' accommodation of students learning. At worst, teachers' find it a challenge to streamline the curriculum for students' personal development as they contend with their pedagogical strategies and its completion.

Interests and Participation

These major codes intertwine and interrelate with other sub-codes. Boys and girls will hone into learning based on their interest that will encourage them to participate in school in different subject areas.

Participants' views were analyzed from two major codes: interests and participation and sub codes. Boys' and girls' participation are dependent on the socio-economic and political structures. Most teachers believe that the curriculum is not structured to accommodate learning while some feel it is the teachers' responsibility to tweak it. 11 teachers out of 22 believe that the school has recognized the different learning styles; while 5 are of mixed views and the others

feel nothing or limited measures have been enforced. The environment is a key component in learning. Numerous students at the school are bombarded by numerous external factors: "societal demands, communities, and cultures (sub-cultures)". The societal influences, communities, and the homes from which they come do not inspire students learning. The community life or the belt of the environment causes students to lack interest. Right across the school, there is the issue of hunger due to the limited resources accessible to students and their parents. The Jamaican culture is fast becoming Americanized. That is though Jamaicans lack the resources to be like Americans, they nevertheless try to emulate the American lifestyle more and more. This impacts on students' morals and values in a negative way as they embrace and adopt these new lifestyles as a new culture that becomes popularized. Students' focus now lies with material accomplishments which detract from their learning. Some teachers believe all these issues stem from governments corruption which creates, supports and fosters a certain dependent lifestyle on crime and violence. Boys and girls emulate members of their communities and see crime and violence as a natural process, a part of their life. Boys and girls see it in their communities, homes and the wider society and engage in these practices at school towards their peers. The narratives of boys and girls reality will be unfolded further below.

"I hear a lot of students say they don't need to pay attention because little from this they are going to turn gun man or they are going to turn dons" (July 1, 2015).

Students are referring to a life of crime because they are familiar with it based on the communities they are from. They see it as being more viable and will better compensate their needs than actually working – seeking employment. Being a don is a major accomplishment in communities as these individuals are often respected by the society at large and many major decisions have to be given their approval before granting

permission. They try to emulate persons who just sit down on the corner rather than try to find somebody who is a role model; somebody who has made something for themselves. They are really looking towards the wrong person to be their role model (June 19, 2015).

Participation in Learning

Teachers' assumptions vary and they all express myriad viewpoints. Overall, all teachers share the view that in order for learning to be productive, there must be some form of student engagement, involvement, interaction and participation in the lessons. 3 (14%) of the participants believe that there are no differences between boys' and girls' learning, while 19 (86%) other participants share a similar view that the participants have differences in learning. Minimal participants amounting to 1 (5%) each, share the view that boys' and girls' learning is depicted through socialization, and that learning has to do with a student's interest, not his or her gender. Most agree that girls perform better than boys in most subject areas as they are either dedicated, better readers or more abstract learners as opposed to boys who are hands on or more practical than girls'. 2 (10%) of the participants believe that boys need to be motivated or inspired by teachers. This is not an innate feature as Fabes (2011) from Arizona University has identified that the behavior of girls and boys speak to societal influences.

Again, teachers' strategies are numerous and vary to suit boys' and girls' learning needs. They are either gender-related; provide students one on one support (individual interactions); based on lessons, employ differentiated instruction, implement the use of technology, have students identify significance or relevance in lessons, portray real life scenarios, dramatize, role play, grouping, peer teaching, demonstration, using examples or non-examples and questioning. 16 participants outlined that they used the same strategies; 3 participants declared that they don't utilize the same strategies for boys and girls, and 3 participants using the same strategies

sometimes. 15 participants stated that they believe boys and girls learn differently; 5 participants do not share this view that boys and girls learn differently and that students are different and it depends on their interest, and 2 sharing a mutual view that it depends on the material or content area that may depict that boys and girls have differences in learning.

Curriculum Structure

Eight (8) participants believe that the curriculum does cater to students' learning; while 7 participants believe that the curriculum does not cater to boys' and girls' learning and 7 believe that the curriculum is general and must be tailored by teachers themselves to accommodate learning. Of all the mixed views, 1 out of this believes that if the students are interested, they will master concepts in the curriculum; while 4 teachers believe that the curriculum should cater to students' learning in some ways or to an extent. In scrutinizing some curriculums, they are general and takes into consideration all Jamaican students. The teachers are the ones who have the responsibility to make it specific to students' level by accommodating their needs. This is poor planning and preparation on the government curriculum planners as they already know and are aware that students who are often sent to this school have learning difficulties. Literacy is a major problem between boys and girls. While most teachers talk about the boys not being able to read and have difficulty with reading, there are many girls who struggle with this too. Even though it appears to some teachers that the girls do better than the boys academically, this is because they are in classes more and the boys are in classes less.

Therefore, girls completed more assignments and earned more grades for assignments completed as opposed to the boys who were truant. However, the researcher observed that boys' scores were higher than girls in some tests. If the boys stayed in classes more and completed assignments, their scores would be more than it was. This is evident that girls do not do better

than boys, but the social conditions that encapsulate them cause them to get more work done. Boys on the other hand who are described as adventurous and practical are allowed to stay outside more frequently and does not come as a surprise because this is an anticipated action.

School Structure

Eleven (11) teachers agreed that the school recognizing the different learning styles; 5 teachers share a mixed view that the school has recognized students' learning styles to an extent; 6 teachers believed that the school has not recognized this and 1 participant postulates that it may be certain teachers who have recognized this instead of school personnel. Regarding the schools' accommodation of students learning, 1 participant does not feel that the school has done anything; while four believe that the school has done very little. Most teachers believe that the school has implemented various activities such as continuous workshops, group students; implemented the use of technology especially integrating tablets in the school system; offer more subjects to facilitate the types of learners especially in the vocational areas; create support programs especially through the guidance department and with the dean of discipline; encourage teachers to go on field trips; provide extracurricular activities; encourage teachers to widen their methodology and use differentiated learning.

As a result of this, 1 female teacher outlined that not much was done on her part; a male teacher outlined that even though it was difficult, he plans lessons and incorporates different styles; another identified the heating being an issue but incorporate activities to pique students' interests. Others outlined that they may do a pre-assessment, use differentiated instructions, rearrange boys and girls seating; incorporate different learning styles, identify students strengths and weaknesses; engage students and allow them to become a part of the learning process and freedom of expression; integrate different strategies, devote more time to students by giving

them extra classes; adjust lesson plans to suit students; include technology and audio-visuals; tap into students' interests and motivate students.

School Environment

Socio-Economic Structure

Numerous students at the school are bombarded by numerous external factors: "societal demands, communities, and cultures (sub-cultures)". The societal influences, communities, and the homes from which they come do not inspire students learning. The community life or the belt of the environment causes students to lack interest. Right across the school, there is the issue of hunger due to the limited resources accessible to students and their parents. The Jamaican culture is fast becoming westernized in which the society is embracing numerous habits and practices from the American society. This is altering the depth and score as to how students are assessing specific elements within the society; forming a popular culture. Their demand for more materialistic possessions become their primary focus of which most of them intend to acquire this through other means instead of becoming educated.

Crime and violence are other social aspects that inhibit learning and demarcates the Jamaican society. "The so-called 'dons' misleading the students" (June 24, 2015) and causing these boys' and girls' to emulate negative role models. Ringing with gunshots is a norm for many students who come from inner city communities. The corruption and existing violence in the society disrupt learning. They are exposed to and use to these negative influences and often inculcate these habits and practices. Researchers Reddock (2009, 2012), Evans (1999, 2006) and Figueroa (1995, 2010).

Bailey 2000 postulated that the cutback in expenditure is not a new phenomenon especially that the government has invested in structural adjustments schemes. According to her

findings, one respondent suggested that girls were shown preferences for the boys with no hard on facts to support this (p. 20). She incited violence as one of the social factors that impacted students' performance at school. There is the consistent belief that boys are more effective, through these researchers are not showing how girls' bodies are used as an exploited tool to serve dons as dangerous criminals.

A problem with interpersonal relations among students and staff members was cited as another social factor, for secondary dropouts. If students were not properly trained at home in good mannerism it reflects in their behavior in dealing with personnel of authority. An issue then, and still an issue now, is the problems of gangs in schools, causing disruptions in classes. However, where I have identified discrepancy with this, is the fact that it is not only associated with boys, Girls are engaged in these activities and they have these problems too.

They try to emulate persons who just sit down on the corner rather than try to find somebody who is a role model; somebody who has made something for themselves. They are really looking towards the wrong person to be their role model (June 19, 2015).

Community members' attitudes are adopted. The indiscipline that exists in the school results from the dysfunctional society.

Limited Funding

The school's expenditure comprises of one thousand, three hundred dollars ($1,300) to eleven thousand dollars for each student per year. An estimated 1.2 million dollars is issued to the school each year. This is to pay utilities and purchase all necessary materials needed to take care of the school for the entire year. There is a total of 1360 students present at the school, this is insufficient to execute all these activities and to provide certain materials for each student.

What makes the situation devastating is the fact that the government will send 5 million dollars per year for PATH students but a limited budget is made up for the entire school population.

Political Structure

One teacher outlined that the government sees the relevance. Others believe that there is corruption within the government system and students' struggles persist as a result of partisan politics. Most inner city communities called garrisons are curtailed and controlled by politics – the infringement of state power to maintain a class structure that segregates members in the society to identify themselves not as people but as being inferior and superior. These politicians are not interested in students' personal development. With the mass in need or ignorant, they are capable of supporting and sustaining their culprit habits.

Parental Support[36]

Parents often do not show interest in their child or children's well-being at school. A grade meeting was held in June which there was limited parent participation. The majority of the parents who came were mothers, a few fathers and other relatives. The parents who were present did not amount to a quarter of the number of students in grade 10. Parents participation in school activities is minimal.

The economic situation in Jamaica is deplorable. Many parents are either unemployed, self-employed, work minimum or below minimum wages. There are limited jobs in Jamaica to service its populace. As a result of this, some parents are faced with adverse socio-economic conditions in which they are unable to find ample time to provide

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[36.] Parental support is integral in children's learning. This section is not blaming the parents who are mainly from unprivileged socio-economic backgrounds. However, students who perform well socially and academically in schools are from the same unprivileged background. The question would be, **what make students who are from similar class backgrounds strive and do well academically while others do not?** The mystery here is how do people within the same class structure operate differently?

support or be able to supplement their child or children's education in a productive way. Depending on the work, it may hinder parental involvement and interaction which automatically affects their child's academic learning and social development. This is not an excuse that they are not supposed to be going to PTA meetings, grade meetings, establishing parent and teacher rapport; checking their child or children's books, doing homework with their children, setting up a roster for their child to engage in school work at home and providing emotional and psychological sustenance.

This put a strain on the students where they have to come to school to look for love from the teacher; where we get them settled because they need attention. If parents are doing their job, it would be much easier for the students and for the teacher; and for the teacher to impart knowledge; because most students come here with an issue" (June 24, 2015).

Students lack parental guidance. 8 (36%) of the participants outlined that the limited interaction of parents in their children's learning most times causes students to underperform and puts the strain on teachers. The other participants believe that parents merely have no interest in their students. Participants relate that parents expect them to be teachers, mothers and fathers to their child/children. However, teachers expect that most parent would fulfil their obligation to their child. As some participants point out below that a parent needs to be present in the life of his or her child (boy or girl).

A parent who checks his child's homework, who makes random visits to the institution, who attends meetings and consultation with teachers and form teachers, I can guarantee you that that parent has a child who is progressing well academically. The same cannot be said for a child whose parent is not involved in any way. The absentee, the absenteeism sorry of parents in this

institution is a serious problem and has serious implications for the control of the students. It also has serious implications on serious behavioral problems within the institution (July 10, 2015).

This becomes a major issue as parents show no interest in their daughters or sons work. Parents often shadow this responsibility on teachers and react as if they are not doing their jobs properly. The reality of the situation really speaks to the fact that parents are not implementing sufficient time in their children's learning.

The reality is the parents themselves do not see learning as vital. As a result, no great emphasis is placed on education from the home. Michael Fabricant and Michelle Fine (2013) articulated that once there is parental fidelity, their children's accomplishments become their fundamental focus instead of the communities and cultural norms (p. 76).

Moreover, some parents migrate to improve their children's life. These boys and girls often are taken care of by their grandparents, aunts, and other family members. The absentee parenting disrupts the child's attitude towards learning and the interest he or she shows. The majority of the situations replicate the influence of mothers. Most Jamaican fathers are absent from the homes. The single parent families that are present mostly consist of mothers. Women continue to bear the burdens of child rearing with little or no support from their fathers.

Hunger

Nutrition is a key component in students' diet. The brain needs energy which is supplied from foods to function effectively. Students sometimes became agitated and irritated when it came close to the lunch period. The students go through an entire school year (September to late June or early July), with their bodies being conditioned to eat at a specific time of day. Closer to lunch they become easily distracted and are anxious to go outside. Some of these boys and girls had no breakfast or consumed any meal before coming to school. The behavior of both girls and

boys are the same. There are no observed differences in their disposition in the hours leading to lunch, during lunch or after. A situation I think is not catered to enough even though there are two different lunch periods. The first lunch period is for the lower school, grades 7 to 8, while the final lunch period serves for grades 9 to 12 which is insufficient that only lasts for 50 minutes. The narrative of some teachers in the classroom will unfold how this is integral to the learning process**. "Sometimes they come and they are not up to learning because they are hungry (June 24, 2015)." "If the student is hungry, it is quite likely they may not have that kind of interest and may want to sleep. They may be tired; they may not be able to find that strength to participate in learning activities" (June 25, 2015).**

All participants commented on the vast number of students, more than 50% of the students are on the Path Programme. The participants outlined that parents have difficulty in providing for their socio-economic needs that has serious implications on students' attitude towards learning. "**As a Scientist speaking from the scientist point of view, if you are hungry and you are unable to think, there is nothing that the teacher says that will sink" (June 19, 2015).** The issue of boys and girls taking on adult roles was presented due to parental neglect came into effect where children were forced. Some teachers state that this results from poverty that is impacting on the lives of these students.

Poverty is one of the most influential deterrents impacting these students. Many come to school without breakfast or even lunch money. To be more explicit they don't even have dinner to eat when they go home in the evenings. Now, which of us would be able to function or care about learning under conditions of these proportions (July 13, 2015)?

Interests

Depending on students' intrinsic and extrinsic drive, their attitude towards learning will depend on a myriad of social factors. These will ultimately impact students' participation and learning. Boys' and girls' interests become mitigated and lose their interest in learning because they are not motivated nor can recognize its importance. This attitude is strengthened especially when they see that their peers are able to make sense of their reality, students anticipate joining them.

Out of a class of um, out of a school of a grade, you must have um 4th to 6 4th form classes, 6 grade 10 classes, 7 grade 10 classes and you will find maybe not even one class full of parents turning out for a grade meeting so, that's clear signal to show that there is no parental support at home (June 25, 2015).

Relevance

"Most of them they don't see school as being important" (July 1, 2015). Boys and girls become exposed to myriad social ills. They are not only abused by their parents or people in the society physically, emotionally and sexually but by the state which dictates what materials they should grasp even when they are unable to relate to their external environment. From the communities where these children are from, learning is not seen as vital. Students find difficulty in adjusting themselves in the school environment. This may result from not being exposed to certain ethical principles nor values that would allow them to make these distinctions when operating in school as opposed to home.

The material relations of the state dictate where boys and girls interests lie. The direct areas that they have identified, parents, family and community members to pursue will be adhered to by boys and girls. Education is not seen as a priority by some boys and girls. This

result from the learned behaviors boys and girls have recognized from men and women in their communities. The researcher observed boys and girls loitering on the corridors or roamed the school campus while school was in session. This was because the students were mirroring what they have identified their family, community members and the wider society practices. In the lower socio-economic neighborhoods (classed as ghettos[37]), there are numerous unemployed men and women. They have no work, so they will use their unoccupied time to be on the roads or street side to view what is happening in their communities or talk with other community members.

Sexual Engagement

Labor power and value determine exploitation. Capitalism is organized and engenders people's thinking. Under this system, some boys and girls are left to fend for themselves. Because they become caught up with this reality, less interest is placed on learning. They lack the courage to participate in learning or show interest because they take on this adult life. They are spurred or inspired to establish sexual relations whether with their peers or through the exploitation of older men and women.

Teachers' Preference

16 participants said that they had no preference for the students that they teach while 5 teachers admitted that they had preference, 1 female (at the grade 11 level) and a male having preference for girls (at the grade 10 level), 2 females and 1 male having preference for boys; and 1 male teacher was undecided, not really having any preference for boys or girls.

[37.] Ghettos are peripheral areas or sections of a city occupied by mainly unemployed to low income earners whose social well-being are inundated by a country's existing social conditions.

For time spent at specific grade levels, 2 teachers spend most of their time at grade 11 as students find relevance and 1 outlined that she was the form teacher for one of the classes at this level; while 2 said most of their time is spent at the upper school (grades 10-12) as the students don't matter and that they often put out more effort; 6 teachers spend most of their time at the grade 10 level as students are committed, dedicated and exert more energy towards their work, which sometimes creating a challenge for teachers. Teachers appreciate their willingness to learn and to grasp concepts; 1 of this teacher (a male) identified that girls follow instruction and are easier to work with; 1 female teacher outlined that for her grade 10 boys spend time with finer details and present better products and another outlined that they are more open while 1 male teacher stated that he has planted a seed with boys and he wants to see them succeed – become leaders. 2 teachers spend most of their time at the grades 10 and 11 because they are more focused, settled and put out more effort in their work and lower school students have a short attention span making it a strain on the teacher. 3 teachers spend most of their time at the lower school (7 and 8) because students display a willingness to learn and would want to build a foundation as the difficulty is experienced when teaching upper school students, or because students are neutral at this level. 5 teachers outlined that they equally distribute their time to all students and give it to those who will accommodate or are willing to accept it, and gave their undivided attention to students who have interest as all students come for the same purpose and should be treated equally and given the same opportunities; major issues or factors that they contend with are indiscipline that impacts learning. 2 teachers state that most of their time is invested at the grade 9 level as they believe that students at this stage lack moral support, and learn to develop self-worth so guidance is necessary at this stage.

The study finds that the environment is a key component in learning. Numerous students at the school are bombarded by numerous socio-economic and external factors: "societal demands, communities, and cultures (sub-cultures)". The societal influences, communities, and the homes from which they come do not inspire students learning. The community life or the belt of the environment causes students to lack interest. Right across the school, there is the issue of hunger due to the limited resources accessible to students and their parents. The high unemployment rate causes some parents to become frustrated and neglect students' learning that causes them to lose interest.

CHAPTER 5

CONCLUSION

The study has found that there are no differences in boys' and girls' learning. The differences that Jamaican society has recognized have been perceived from social constructions that are steeped in the culture due to patriarchy. Boys are allowed more privileges than girls, a practice that is encouraged in schools and the society at large. Thereby, there are no suitable structures in place that limit or monitor boys' attitude towards learning. The needs of boys are often facilitated and accommodated while the plight of girls goes ignored. Society expects girls and boys to pursue traditional roles. Boys and girls are encouraged to venture into non-traditional fields which are not normally achieved due to stereotyping (stigmas are attached to roles and they become gendered). Grade 10 boys are given more leniency than grade 10 girls. The occurrences that are depicted in schools are a microcosm of the wider society. The privilege that boys enjoy during school reflects how males are sheltered by the wider society while the needs of girls are sometimes unattended and goes ignored. These are brought out in the labor relations of the economy in which more men benefit from jobs in which they are not qualified for, but obtained because of their gender and the role being specific. There are some jobs that are gender neutral and some that are specific. Persons who labor outside of what is expected of their gender, their sexuality is put into question. The struggle of girls must be understood as an ongoing process in which they try to ascertain a place for equity.

Based on participant observation and interviews conducted, it is evident that most teachers believe that boys and girls learn differently. Teachers are not able to distinguish that they treat boys and girls because of how they themselves were socialized. Some teachers believe that boys should be allowed to do as they please while girls should be curtailed to be ladylike.

Fundamental questions were addressed in the following ways. The research identified that: 1. Differences in boys' and girls' learning evolved from socialization, the environment that embodied their learning (homes and communities). 2. Grade 10 boys and girls are accommodated to suit the completion of the curriculum. Teachers work to show their competence, and that they facilitated learning. Though teachers may employ differentiated approach, it does not benefit boys or girls' personal development, as they engage in this process to get results. In actuality, boys' and girls' weaknesses are not strengthened.

As a result of this, most teachers put effort to employ myriad strategies to ensure students' success or facilitate their learning. Some teachers would devote extra time and always gave home assignments to keep them engaged. Importantly, teachers were consistently on time for their classes. 3. The impact of teachers' attitudes is mixed. Even though most teachers do extensive work to accommodate students, this was compounded by numerous social ills. Lisa Delpitt (2006) in describing education for black youths in America, outlined that society has failed them by dismissing their enriching education in support of deficient, decontextualized purposeless strategies that shape callous hearts, unstructured character and noncontroversial minds (xiv). According to Delpitt (2006) reductionism has established the manipulation of teachers and students who are treated as non-thinking and controlled (p. xv). Students are programmed to pass the exam but their personal selves are underdeveloped. Teachers accommodate students learning to the extent where it matches the curriculum or is in line with the syllabus. This is not to say that they do not want to be more dynamic in the classroom, but their actions are controlled by the government. Therefore, it limits their input in boys and girls learning.

Results and Recommendations

Some of what I found from analyzing the data is that **t**he government needs to:

1. Establish more programs or initiatives at the national level that caters to boys and girls equally

2. Create a balance in budget expenditure. Do not spend more money for programs geared to develop males and less for females.

3. Invest more capital in education so it can truly be of benefit to all students.

4. Implement measures to improve parental involvement.

5. Enlighten the public of the social issues girls undergo physically, sexually, emotionally, psychologically and spiritually.

6. Encourage more practical subjects i.e., provide more support for vocational training and teach the public to understand its relevance to lessen the stigma.

7. Alter curriculums to benefit all students. As a result, standardized tests should be eliminated because they do not fit the social context. More subjects that offer hands-on experience need to be taught throughout schools to offer and equip all students with practical knowledge.

8. Revise the curriculum with a detailed inspection of the concepts and ideologies inserted and taught to students as well as the text materials (books) used to educate students that may omit gender data or can have convoluted gender ideologies.

9. The colonial structure of education in the past has shaped the socio-economic reality of today. Logically, it would be useful if girls can wear pants. It would be comfortable for them and they would not have to ascribe to the way they sit. Equal opportunity should be enforced in the way of students' attire – the way boys and girls dress. With the politics of respectability, girls are not allowed to show their underwear. Wearing tunics or skirts do not give girls the right for their undergarment not to be revealed. Therefore, the attire of girls needs to be in compliant with the environmental demands of society today. No longer should girls be confined to the conventional way of dress addressed as there are social demands at school that require otherwise.

10. Encourage and support programs where women will learn to appreciate, assist and strengthen each other.

APPENDICES

APPENDIX A

SYRACUSE UNIVERSITY

COLLEGE OF ARTS AND SCIENCES
DEPARTMENT OF AFRICAN AMERICAN STUDIES

Title: <u>Exploring the Differences in Boys' and Girls' Learning from their Teachers' Perspectives in a Coed High School in Kingston, Jamaica.</u>

Hi, my name is Renée Wilks and I am conducting a research study titled "Exploring the Differences in boys' and girls' learning from their teachers' Perspectives in a Coed High School in Kingston, Jamaica." I am recruiting teacher participants to conduct interviews with that will take about 45 minutes to an hour.

Please let me know if you would be interested in participating in my research. If you are uncertain, you can take up to two weeks to get back to me so we can make an arrangement at your convenience for an interview. I will then ask you to sign the consent form.

If you decide to participate in this project, please be truthful in the responses that you give to questions asked. Your participation is entirely voluntary and you may end your participation at any time. If you do not want to participate, I still want to thank you for taking the time to accommodate me by listening to my request.

Please note that you will not receive any compensation for participating in this research. Here is my contact information if you decide to participate in the study. Thank you for your time and patience for listening. I am truly grateful. Have a productive day.

APPENDIX B

Title of Research: **Exploring the Differences in Boys' and Girls' Learning from their Teachers' Perspectives in a Coed High School in Kingston, Jamaica.**

Date of Interview: _____2015
Interviewer: Renée Wilks
Interviewee (Pseudonym): _____
Gender: _____
Subject: _____
Duration: _____
Time: _____
Location: _____

Number of grade 10 classes taught:
Number of boys: Total # of Students:
Number of girls:

Questions for Interview Schedule

1. Interviewer: What are the assumptions you make that boys and girls learn? Basically, in your opinion, what are some of the ways that you believe grade 10 boys and girls learn?

2. Interviewer: How do you contextualize your lessons to have an impact on all the students that you teach? Please provide examples of strategies that you employ.

a. In essence, what are the strategies that you use for teaching?

b. Interviewer: Do you use the same strategies for boys and girls?

3. Interviewer: Have you observed that there are differences in the ways girls and boys learn? Do you think that boys and girls learn differently?

4. Interviewer: Do you think that the curriculum is sensitive to the different learning styles?

5. Interviewer: Do you think that the school has recognized the different learning styles?

6. Interviewer: What has the school done to accommodate different styles of learning?

7. Interviewer: What have you personally done as a teacher to accommodate these different learning styles?

8. Interviewer: What are some of the external factors that you consider impact the teaching and learning environment?

9. Interviewer: Do you believe that social, economic and political influences interfere with learning inside the classroom? If yes or no, please expound why you have arrived at this conclusion.

10. Interviewer: Do you have any specific preference for boys or for girls?

11. Interviewer: Which group of students do you feel that you give most of your time to and at what grade level?

12. Interviewer: Why do you prefer or not prefer to teach this group of students? Please provide an honest response.

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