

## *Original Paper*

### Theme: Teaching Gender, Class and Race in the Classroom

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#### **Abstract**

*Race and ethnicity represent the constructs that are political and used in order to make distinctions in between the human into ethnic groups (Turner, 2006, p. 490). According to Turner (2006, p. 490) there is difference in between the race and ethnicity. Race represents: “genetically transmitted characteristics popularly associated with different human groups, such as skin color, facial features, hair texture, and body type”. Ethnicity distinguishes groups through the language, nationality and religion as distinctive characteristics. Racial and ethnical relations are interactions in between the humans to which different racial and ethnical differences are ascribed at their birth. This paper analyses gender dimension of racial and national emotions. Empirical part of the paper focuses onto the analyses of racial emotions and behaviors, in order to examine the emotions towards the gender dimension of race in the group of students. The emotions towards the races and ethnicities are complex and represent one of the greatest problems of the contemporary since they produce racial and ethnical violence. Gender dimension of these emotions involve the marginalization, and discrimination against women giving the notion into the real position of the women in society as a group, and their vulnerability to racial and ethnical violence. In order to analyze the way in which, the race can be thought in the classroom, it is necessary to examine the opinion of the students, on the race. The main hypothesis of this paper is that the fight against racial and gender discrimination can unite all persons regardless of gender or color of their skin. Postcolonial and multicultural feminisms unite all the women and feminist in order to stop discrimination on the basis of the race, class, ethnicity, gender. Key terms: race, ethnicity, violence, women’s movement.*

#### **Keywords**

*racial differences, black feminist movement, aryan*

## 1. Nira Yuval Davis: Malthusianism, Eugenic Discourse, and the Degradation of Women

Women are the simplest synonym for bio-national reproduction of the nation, they represent important segments of the renewal of the nation and the national spirit, and in war conditions they are the place of the greatest discrimination. Subordinating, and discriminating women, men perpetuate, destroy and degrade men as opponents, especially making his nation impurity, which is the greatest degradation of moral and cultural dignity. Woman, and the biological reproduction of a nation that is conceived through the analysis of blood as a symbol of the nation, people as power, and of particular interest in understanding the biological reproduction of the nation is the distinction of the eugenic and Malthusian discourse, focusing on the meaning and significance of the rights contained in the feminist movement in terms of the struggle for control of reproduction, as well as the national need for reproduction of identity. Why then do women have no deserved place in society, and why the biological dimension of the reproduction of a nation is glorified on the one hand, and on the other hand it represents the place of its deepest humiliation, because in public discourse there is still no equal rights as a man while in civil laws, they promote equal rights for all. Famous black feminist bell hooks (1996, p. 181), in her book *Bone Black, Memories of Girlhood*, describes her feelings of her own race:

“Loneliness brings me to the edge of what I know. My soul is dark like the inner world of the cave-bone black. I have been drowning in the blackness. Like quick-sand it sucks me in and keeps me there in the space of all my pain. I never say out loud that I could die in this space of loneliness, of outsidership. I never say out loud I want to kill myself-to go away from all of this. I never tell anyone how much I want to belong. The priest I met saw me standing on the edge of the cliff, about to jump off and pulled me back. It was not a real cliff, just one inside myself. Before anyone goes to that real place where we leap to our death, the dying has to be imagined. And so he finds me, there in that bone black place within myself, where I am dreaming my escape”.

Entering the national collective is an essential component of the further development of the national identity, and the identity of the personality, where a particularly big problem arises if a change occurs in the national, religious identity. The question arises what if one identity turns out to be totally contradictory, it grows into the conditions of the opposite national culture. Nira Yuval Davis cites the example of Arab, who grew up in the Jewish community, who was an adaptive child, and only after seeing the documentation, only when he was growing up, he saw the data about his origins. He sought to acquire Kuwait citizenship, which was impossible, because the laws were so strict that the biological mother and surrogate mother had to be the same religious traditions (Nira Yuval Davis, 2002, p. 44). Whether the rapid development of the genetic industry, the advancement of technology and technology makes such laws absurd is one of the issues on which it wants to respond by focusing on Malthusian and eugenic discourses. The first principle of building a national discourse is the belief in the potential of supporting the increase in the country's nationality. An example of this is the rate of decline in birth rates in Japan due to the conditions of children's lives, which has led to the need to deliver monetary rewards for firstborn children in order to become fertile. In Australia, the population, who settled in,

ties up for increased fertility, where their country and workplace were insured. The relationship between Palestine and the Israelis also caused the need for increased reproduction of the nation, due to land ownership. Similar examples are found in Slovenia, Northern Ireland (Nira Yuval Davis, 2002, p. 46). The higher the birth rate of national minorities in some countries, such as Bulgaria, also required the need to strengthen national identity, and the same case was recorded by America at the beginning of the twentieth century when Roosevelt condemned the sterilization of women by linking the act to the suicide of the nation (Nira Yuval Davis, 2002, p. 46). The most radical and the most rigorous procedure for forcing Jews not to carry out abortions was to compel to watch the murders of children and women in detention camps. The most legitimate possible concept of the need for the reproduction of the nation was achieved in Nazi Germany, where Hitler's main goal is an ideological explanation of the need for children to be born pure, blue, Aryan blood, but exclusively with representatives of pure Aryan blood as a chosen nation. On Hitler's ideology, I explored more explicitly in the work of Fromm. It is necessary to distinguish between the first approach, the eugenic discourse and the Malthusian discourse. Eugenic discourse, as in the case of the Aryan race, is focused on the biological value, in the quality of the genetic material, and not on the number of nations (Davis, 2002, p. 47). The Aryans forced one to sterilize, others to reproduce in order to strengthen the nation's genetic potential. It is important to emphasize and eliminate elemental delusion, that quality relates only to the vitality and physical health of the organism, in this way the concept of quality includes the customs and traditions of a particular nation. An example of this was promoted by Thatcher with Powell in the USA, fearing that immigrants would swim America, a *new racism* concept emerged, where there is a difference in the interweaving of culture and tradition.

The emotion towards her own race described by bell hooks (1996, p. 183) in *Bone Black*, follows:

“At the night when everyone is silent and everything is still, I lie in the darkness of my windowless room, the place where they exile me from the community of their hearth, and search the unmoving blackness to see if I can find my way home. I tell myself stories, write poems, record my dreams. In my journal I write: I belong in this place of words. This is my home. This dark, *bone black inner cave* where I am making a world for myself.”

According to Thompson and Armato (2012, p. 217), sociologists Patricia Hill Collins, the author of *Black Feminist Thought: Knowledge, Consciousness and Politics of the Empowerment*, writes that “African-American Women were historically presented in ‘controlling images’—in narrow range of roles in films rotted in sexist, racist and class narratives”. In Singapore, the birth of children with the educated population structure was encouraged, and Davis cites an example of Kansas, and then Australia in a similar analogy (Davis, 2002, pp. 48-49). The second conception advocates the primacy of Malthusianism. Thomas Malthus, an English priest who spoke about the rapid growth of the population, highlighting the discrepancy between population growth whose geometric growth is growing, while food needs arise arithmetically, which means that arithmetic progression can be conditioned by increased poverty, but also the lack of elementary living space, which results in

overpopulation. According to some authors, this theory is too apocalyptic because there are natural reasons for preventing population growth, and on the other hand, nature in some parts of the country is so fruitful that food hyper production occurs, so it is possible to make even distribution through the projects. The Malthusian concept was supported by Paul Ehrlich, who in his work *The Population Bomb* lists the same statistics, countries such as China and America, Africa and third world countries. In this respect, China made a significant effort in introducing ban on marriages, forced sterilization, abortion, in order to provide better quality of life for the population, and in the United States, Reagan invested \$ 3 billion to combat displacement (Davis, 2002, pp. 50-51). The Malthusian concept nevertheless realized its own profit goal and warned that changes in population growth should be controlled. Therefore, it is clear why important women are, however, in social traditional contexts, the woman's vastness depends on her reproduction of the nation, and on the fact that she has given birth to sons for the state, which in recent times is a concept that gradually overcomes strengthened by legislative legislation. Simply stated, if women are biological representatives of reproductive behavior, whose only function is to reproduce sons, what happens if this function is not able to achieve, are materially or biologically disabled for it, whether they are less valuable citizens, and what about the children of women who, as a national team, received the children of opposing soldiers. A large number of dilemmas, which the intersection of the nation and the genus carries with them and the biggest burden in all this, are carried by women.

## 2. Gender Dimension of Nation and Race

Nira Yuval Davis in her book *Gender and Nations* emphasizes the dual nature of nature, on the one hand identity and the affiliation of men and women to the collectivity is the same, and on the other hand, the rules that are specific exclusively apply to women, who is discriminatory and what needs to be changed legally. Culture is not homogeneous, but a heterogeneous principle, so culture should treat equal rights that are attributed to everyone, ethnic minorities, and the majority population. It is important that the attitude and view of women change in a way that women become equal and equal citizens who will have the right to choose independently when they are born. These two perspectives focus on pointing out the contribution of feminist authors to the discourse of biologist in sociology, and society in general. Sociologist Vjerran Katunarcic will analyze the theory of Nira Yuval Davis, pointing out that there are "five ways women learn in the biological reproduction of the nation, the bearer of the biological reproduction of the nation, the signs of maintaining the boundaries between ethno national identities, educators who convey the symbols of national affiliation and identity, the fourth embodies ethnic diversity (Nation-Mother), and as fifth as representatives of various professions, they are struggling for the affirmation of their nation" (2003, pp. 272-273), and yet they are exclusively used as an instrument for creating and realizing the ideas of the nation, in which they have a subordinate and devalued role, where the emphasis is clearly placed on the woman as a citizen.

When retelling her personal feelings of being black bell hooks (1996, pp. 155-156) writes on relations in between black and whites in the school:

“Some of us are chosen. We are allowed to sit in the classes with the White students. We are told that we are smart. We are good servants who will be looked to. ... Although black and white attend the same school, blacks sit with blacks, white sit with whites. In the cafeteria there is no racial mixing. When hands reach out to touch across these boundaries whites protest, black protest as well. School is place where we came face to face with racism”.

Left liberal Black Women’s club, were important in organization of women suffrage, and after 1890-ties this clubs from different cities formed National Association of Colored Women (NACW), with over hundred local women’s clubs (Archer Mann, 2012, p. 47). Hundreds of thousands of blacks migrated from rural south to the more developed North, and Ida Wells Barnett, famous sociologist, called “Jane Addams among the Negroes”, helped migrants and formed settlement house for them (Archer Mann, 2012, p. 48). Lydia Sklevicky (1996, p. 79) dealt with the problem of the representation of the body of women and the discourse of gender and nation on the territory of the Balkans, emphasizing the importance of the Antifascist front of women in the aim of radical emancipation of women in general, in the form of a civil feminist movement developed according to the principle of “philanthropic feudalism”, and the emergence of women’s organizations leads to the “socialization of women’s roles (care for others, helpers, and careers of vulnerable, guardians and transmitters of national identities)” towards active involvement in the public and political sphere.

### **3. Empirical Investigation on Theme Race, and Racial Emotions**

This survey is conducted among the MA students at Faculty of Political Sciences Sarajevo, in the period of October to November 2017, during the 2017/2018 academic Year.

**Sample of the survey involves following information (Gender, Age, and Race):**

#### **I.) Gender**

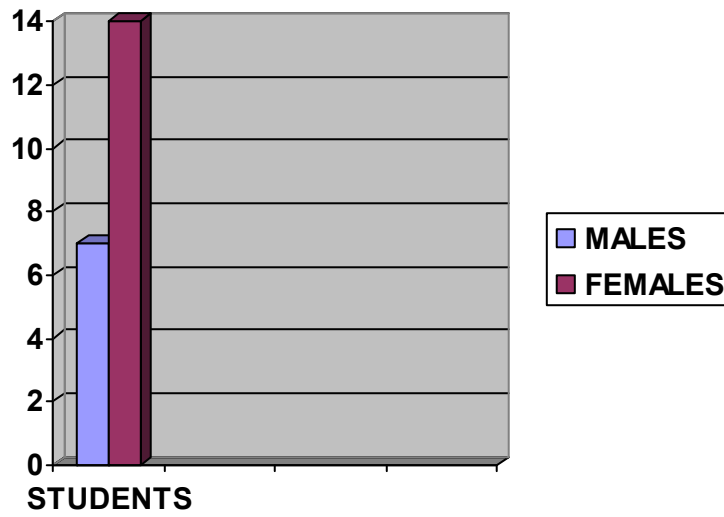


Figure 1. Gender of Students

66% of the students were males, and 34% of the students were females.

II.) Age

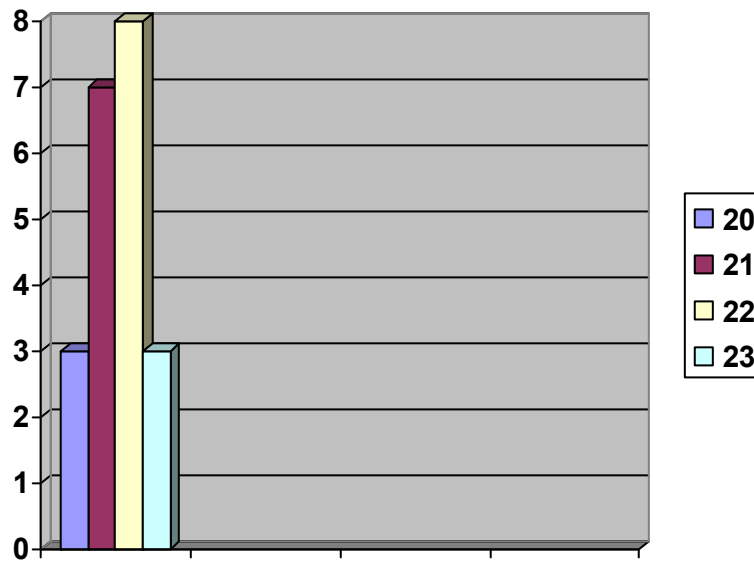


Figure 2. Age

The age of the students is from 20 to 23, since they are mainly at first year of MA studies. More than half of the students are 21-22 years old.

### III) Race

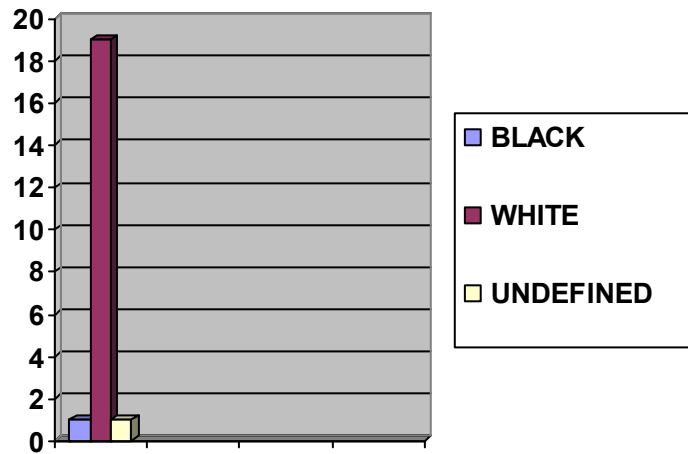


Figure 3. Race

Inside the sample, the students were mostly whites (90%), with only one black student, and one that did not want to give an answer to that question. Probably it is somebody that was of Roma people, origin.

Question 1.) When thinking of racial differences, what kind of the emotions you feel?

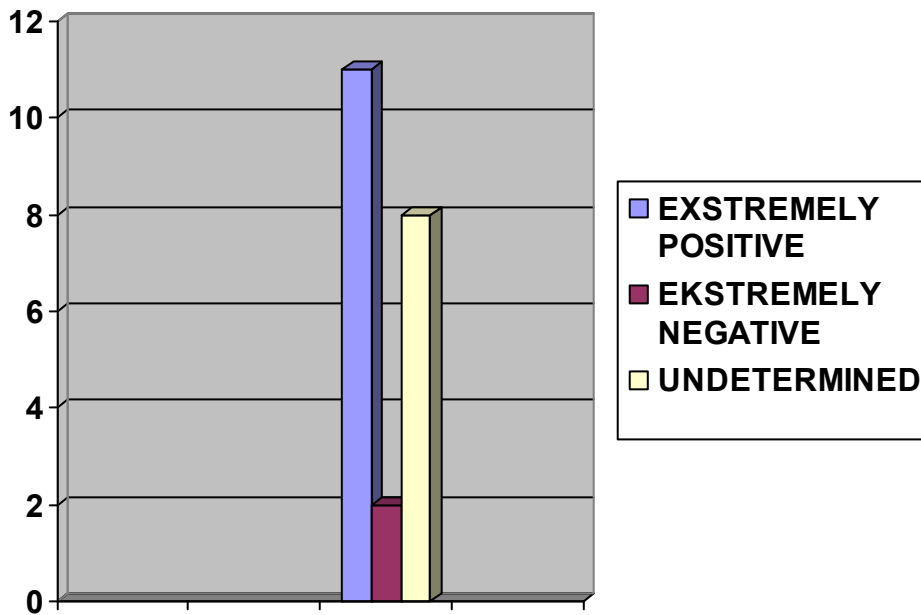
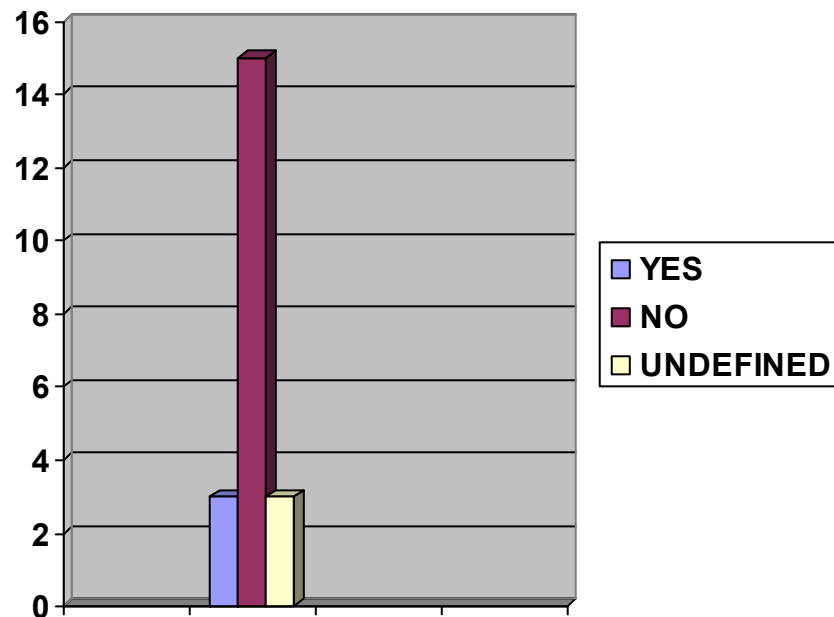


Figure 4. Racial Differences

More than 52% students do feel extremely positive emotions when they think on racial differences. Around 10% of students feel extremely negative emotions towards the racial differences, and the rest of them, around 38% of students remained undetermined or did not want to give response to the question. Question 2.) Would you rather hang out with people of the same skin color than those of other skin color?



**Figure 5. Race vs. Gatherings**

More than 71% of the students stated they did not want to rather hang out with people of the same skin color; around 15% would not like to hang out with people of other skin color. The rest of them did not answer to the question.

Question 3.) Is there a race that you find less valuable than your own?



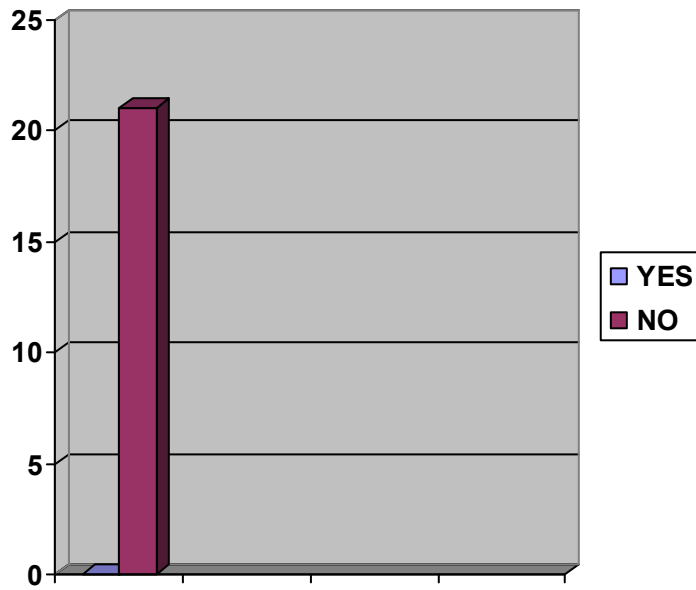


Figure 6. Racial Value

The whole sample and whole group of the examinees had responded that they do not think any other race less important than their own.

Question 4.) If you think there is some race or more races that are superior to your, please circle?

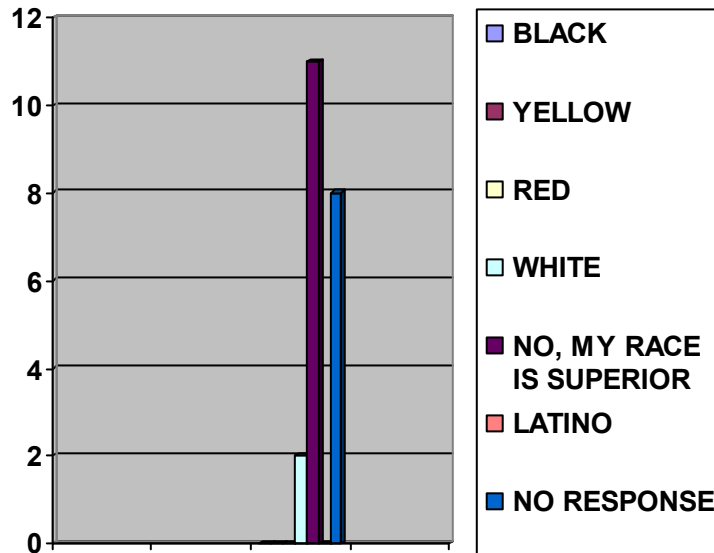
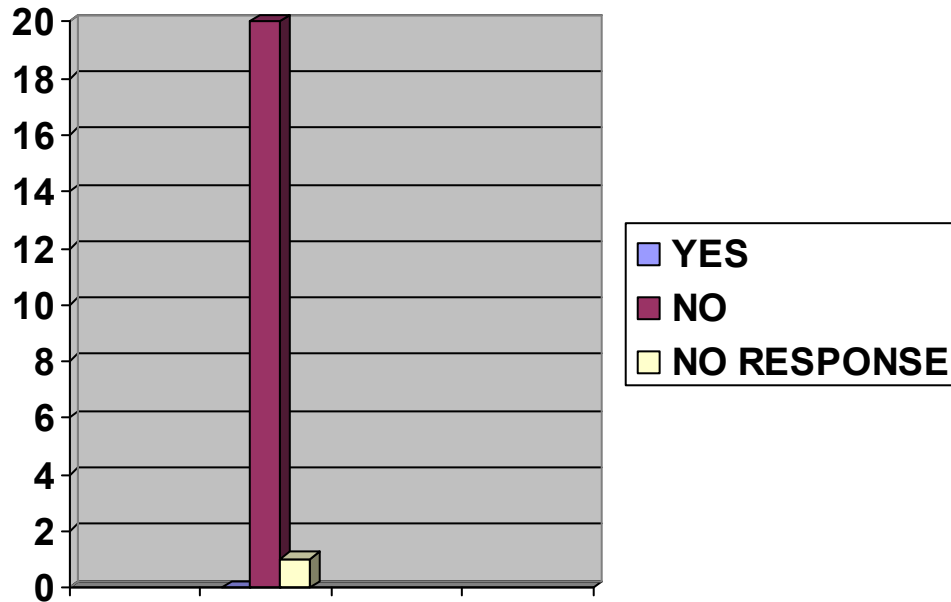


Figure 7. Racial Superiority

More than 52% of the students, since they were mainly whites, responded that their race is superior, the 38% left no response to the question. 10% of the examinees believe that white race is superior.

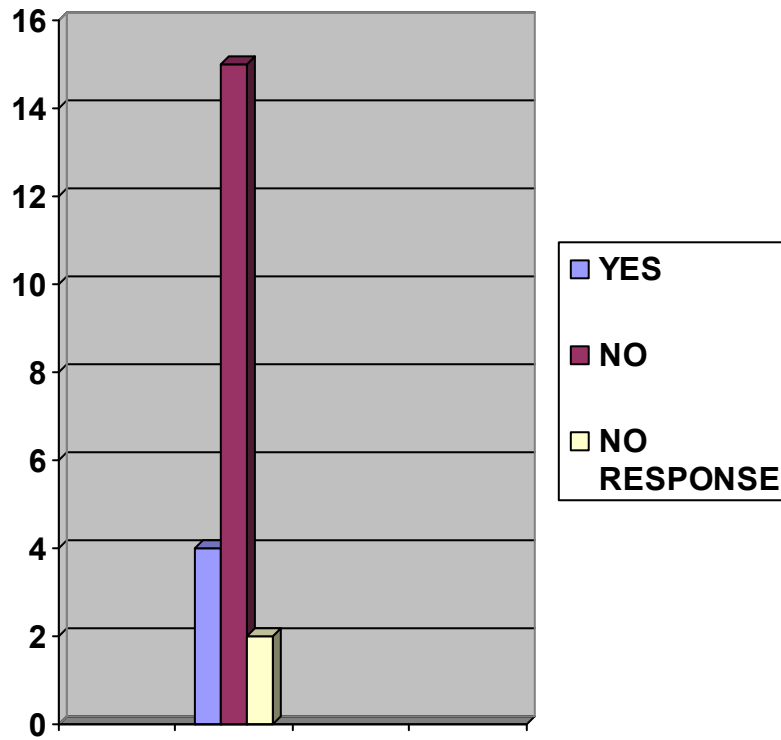
Question 5.) Is racial discrimination justified?



**Figure 8. Justification of Racial Discrimination**

95% of the examinees had responded that racial discrimination is not justified, around 5% of the students left no response to the question. There was no answer yes to this question.

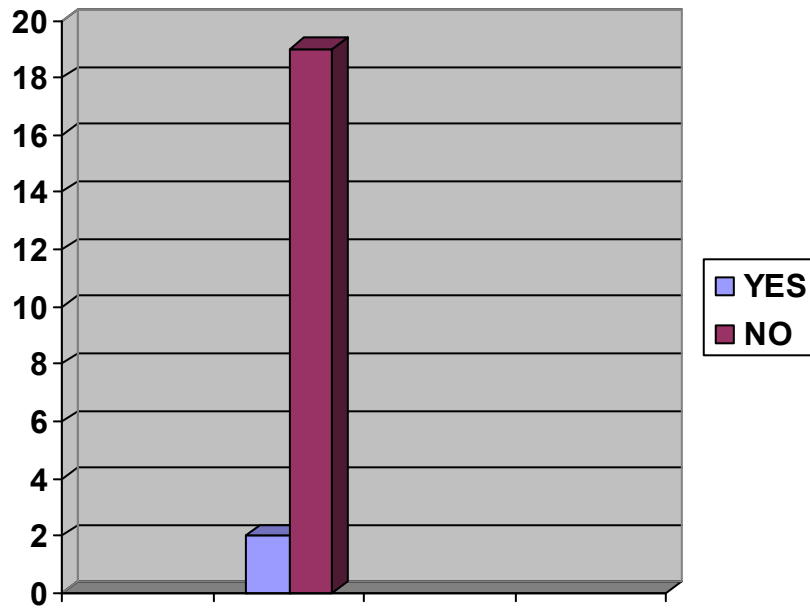
Question 6.) Have you developed “white feelings” in your area, or do you prefer a white race?



**Figure 9. Development of “White Feelings”**

Around 71% of the students had responded that they do not prefer the white race and that they did not develop the white feelings. 19% stated that they prefer white race, and have white feelings. And 10% of the students had not responded to the question.

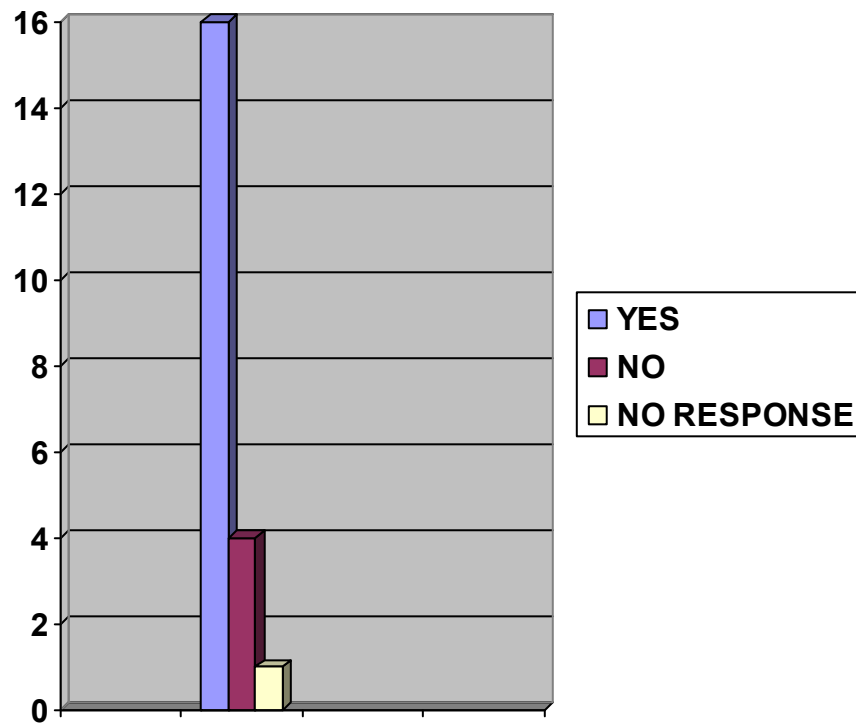
Question 7.) Do you feel the fear of staying in the black/Chinese/Mexican neighborhoods of the big cities?



**Figure 10. Racial Fear**

90% of the students had responded that they do not feel a fear from of staying in the black/Chinese/Mexican neighborhoods of the big cities, while as 10 % do feel fear.

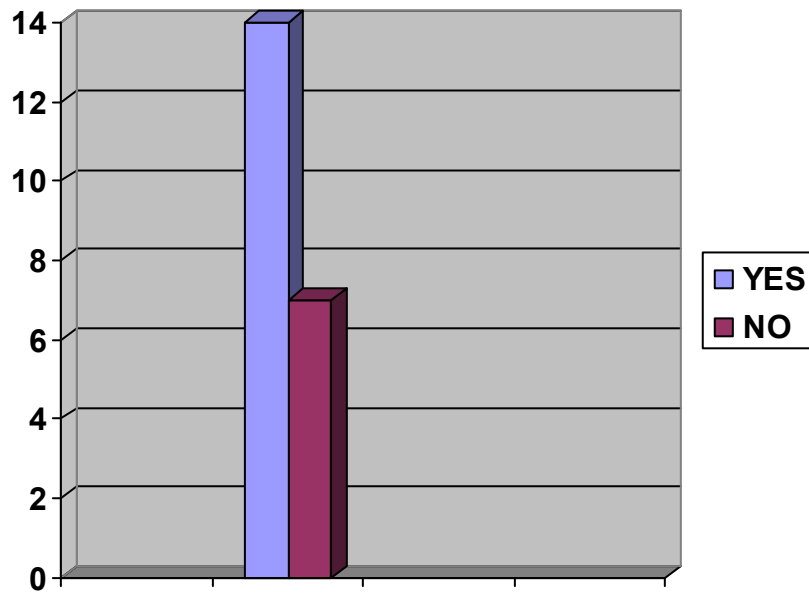
Question 8.) Do people of other skin color have the right to racial pride, happiness, empathy, comfort, solidarity and satisfaction?



**Figure 11. Human Rights for Different Races**

76% of the examinees think that people of other skin color have the right to racial pride, happiness, empathy, comfort, solidarity and satisfaction while as 19% even think that they do not have the right to that. Around 5% of the examinees did not respond.

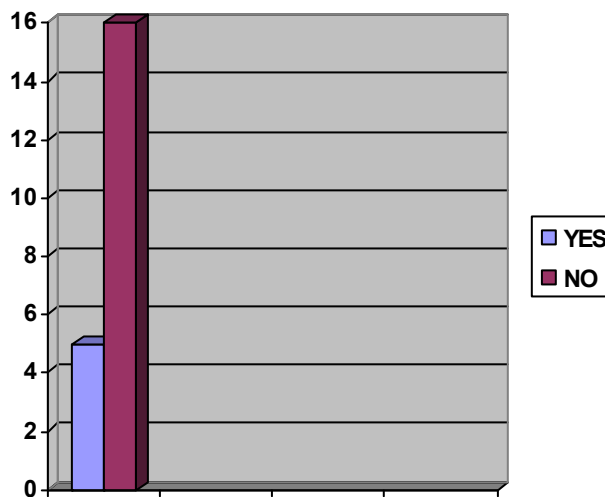
Question 9.) Do you think that the position of Black women/Chinese/Latino/Indian is more difficult than the situation of white women in the world today?



**Figure 12. White Women Position vs. Women of Other Race Position**

The position of Black women/Chinese/Latino/Indian is more difficult than the situation of white women in the world today thinks 66% of the examinees, while as 34% of them do not think so.

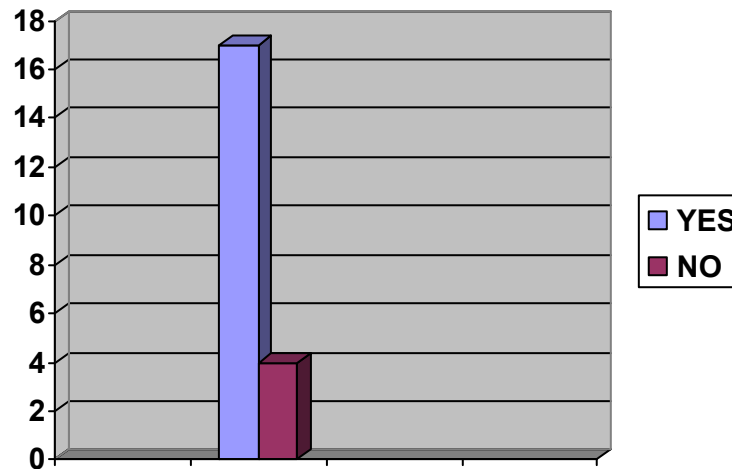
Question 10.) Do you think that the situation of some white women is more difficult than the position of Negro/Indians/Latino/Chinese?



**Figure 13. The Position of White Women**

The situation of some white women is not more difficult than the position of Negro/Indians/Latino/Chinese women thinks 76% of the examinee, while as 24% of them thinks that it is.

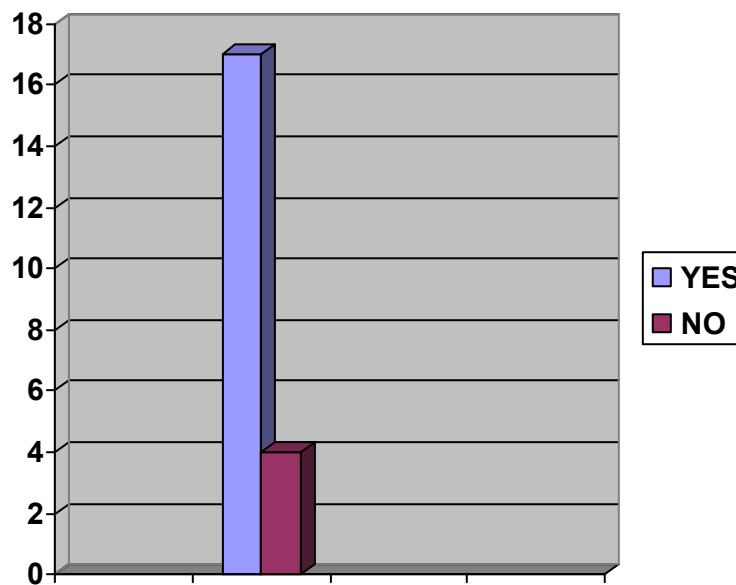
Question 11.) Can gender-based discrimination affect all women internationally regardless of skin color in a group that fights for the equality of women?



**Figure 14. Influence of Gender Based Discrimination**

Gender-based discrimination affects all women internationally regardless of skin color in a group that fights for the equality of women, thinks 80% of the examinees, while as 20% of them do not agree.

Question 12.) Can the fight against racial discrimination associate all persons regardless of gender or color of the skin?



**Figure 15. Fight Against Racial Discrimination Influence**

The fight against racial discrimination can associate all persons regardless of gender or color of the skin thinks 80% of the examinees, the rest of them think that it does not.

#### **4. Conclusion**

Nira Yuval Davis in the analyses of Gender and nations explains the difficult position of Women in traditional society, therefore showing that it is clear why important women are, however, in social traditional contexts, the woman's vastness depends on her reproduction of the nation, and on the fact that she has given birth to sons for the state, which in recent times is a concept that gradually overcomes strengthened by legislative legislation. The main hypothesis of this paper that the fight against racial and gender discrimination can unite all persons regardless of gender or color of their skin proved to be right practically in the survey result. The fight against racial discrimination can associate all persons regardless of gender or color of the skin thinks 80% of the examinees. The survey had shown that the examinees have positive feelings towards the racial differences, they would rather spend time with people of other skin color, and they (all of them 100%) do not think that there is a race that is inferior to their race. But on the question if their race is inferior to others race, more than 52% of the students, /since they were mainly whites, responded that their race is superior/, the 38% left no response to the question, and 10% of the examinees believe that white race is superior. Around 71% of the students had responded that they do not prefer the white race and that they did not develop the white feelings. 19% stated that they prefer white race, and have white feelings. And 10% of the students had not responded to the question. Therefore, even though they do not feel national and racial



hatreds, there is feeling of racial proud and white feeling inside the group, especially when faced with discussion of their race being inferior in comparison to other races. But, students 90% of them do not feel a fear from of staying in the black/Chinese/Mexican neighborhoods of the big cities, while as 10% do feel fear. The position of women and marginalization of women of other color proved to be present since the position of Black women/Chinese/Latino/Indian is more difficult than the situation of white women in the world today thinks (66% of the examinees) while as the situation of some white women is not more difficult than the position of Negro/Indians/Latino/Chinese women (thinks 76% of the examinee). Therefore, the notion of postcolonial and multicultural feminism on the necessity of the space for the women of other colors and nations proved to be right. The conclusion of the investigation is in line with the idea of multicultural and postcolonial feminism: Gender-based discrimination affects all women internationally regardless of skin color in a group that fights for the equality of women, (thinks 80% of the examinees). Teaching the gender, race, and class, in the classroom, needs to include the feminist ideas on transversal politics of identities. Ecological problems of contemporary age unified all nations and perspectives, in need for the best possible solution. Gunnel Cederlöf, and Kalayanakrishnan Šivaramakrishnan advocate the idea of ecological nationalism. Cosmopolitan democracy, suggested by Daniel Archibugi is radical idea of ecological nationalism, in which the supranational expert team, working on the regulation of climate changes, represents the paradigm for future society. Multicultural feminism, and its representatives such Gayatri Cahravorty Spivak, Nira Yuval Davis, and Uma Narayan in idea of transversal politics of identity, promote supranational identity, over the old concept of nation-states. Therefore, the ecological literacy, eco ethics, bioethics, social reflexivity can be the agents of change in future.

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## Appendix

INTERVIEWING IS AN ANONYMOUS/Please be honest!

ANKETA

SKIN COLOR: .....; GENDER: .....; AGE: .....

ANQUETTE

1.) When thinking of racial differences, what kind of the emotions you feel?

- A) Extremely positive
- B) Extremely negative
- C) Undetermined

2.) Would you rather hang out with people of the same skin color than those of other skin color?

- A) Yes B) No

3.) Is there a race that you find less valuable than your own?

- A) Yes B) No

If so, write what and explain the answer.....

4.) If you think there is some race or more races that are superior to your, please circle?

- A) Black
- B) Yellow
- C) Red
- D) White
- E) No, I think my race is superior
- F) Latino

5.) Is racial discrimination justified?

- A) Yes B) No

6.) Have you developed “white feelings” in your area, or do you prefer a white race?

- A) Yes B) No

7.) Do you feel the fear of staying in the black/Chinese/Mexican neighborhoods of the big cities?

- A) Yes B) No

8.) Do people of other skin color have the right to racial pride, happiness, empathy, comfort, solidarity and satisfaction?

- A) Yes B) No

9.) Do you think that the position of black women/Chinese/Latino/Indian is more difficult than the situation of white women in the world today?

- A) Yes B) No

10.) Do you think that the situation of some white women is more difficult than the position of Negro/Indians/Latino/Chinese?

A) Yes B) No

11.) Can gender-based discrimination affect all women internationally regardless of skin color in a group that fights for the equality of women?

A) Yes B) No

12.) Can the fight against racial discrimination associate all persons regardless of gender or color of the skin?

A) Yes B) No