

Creating a Family Across Race and Gender Borders. In Chen, Y.-W., & Gonzalez, A. (Eds.), *Our Voices: Essay in Culture, Ethnicity and Communication* (6th ed.) (pp. 222-229). New York, NY: Oxford University Press.

Harding analyzed standpoint theories on the social issues. According to the book, “standpoint theories posit that knowledge emerges from social situations that are structured by power relations. By starting with the experiences of marinated people, standpoint theories ‘generate illustrating critical questions theories that do not arise in thought that begins from dominant group lives.’ (Harding, p. 222)” This story is based on the major scenarios of gender and race identity. Academic researchers, Nakayama and Martin (2013) explained about racial, gender and sexual identity (pp. 184-188).

*Paradoxes of A Nontraditional Family* is the experience of family situation. Living in a multiracial family is a contractional idea to understand what it feels like to be in their shoes. “The fluctuations of normativity and marginity hinge on race (white-black), gender and sexuality (same-sex women parents), and the force of a particular cultural ideology of family structure and family values that is prominent in the dominant discourses of the United States (nuclear family) (p.223)” According to *Intercultural Communication in Contexts*, sexual identity classifies the categories of sexuality. The same-sex activities does not involve in any negative impact. “Pedophilia was accepted in some eras and cultures, and on the occasions when children were born with male and female sexual organs, they were not necessary operated on or forced to be male or female (Foucault, 1988, p.186).”

*White Privilege Made Visible* is based on how white people became visible to multiracial family. McIntosh explains about the definition of *white privilege*. “...defines *white privilege* ‘as an invisible package of unearned assets which I can count on cashing in each day, but about which I was ‘meant’ to remain obvious’. White privilege is largely unseen by whites... to be

reasonably certain that their neighbors will accept and their children. Although both of us practical matter, we had never thought about these privileges until we were part of multiracial family (McIntosh, 1992, p.225).”

*Community of Practice* describes the reflection of race and gender identity. How you knowledge these identities? You have to practice the two observations. On the Intercultural Communication in Contexts, Racial identity concentrates on the identification of racial group (p.188). Gender identity is based on the “identification with the cultural notions” to understand the male and female stereotype (p.184). Researchers, Holmes and Meyerhoff analyzed the concentration on the *Community of Practice*: “As Holmes and Meyerhoff (1999) put it, ‘the CofP is one way of focusing on what members do: the practice or activities that indicate that they belong to the group, and the extent to which they belong’ The families in CofP have ideological power because we challenge by our very practice the paradoxical nature of our standpoint (Holmes and Meyerhoff, 1999, p.228)”

These researchers made the article as the reader understands the concepts. It is hard for people to learn the experience of multiracial family. People should educate themselves to define what it feel in their position before they make a huge judgement. After, reading this article, we have to teach ourselves to be in their shoes and then, we criticized.

References

Martin, J. N., & Nakayama, T. K. (2018). *Intercultural Communication in Contexts* (7th ed.). New York, NY: McGraw-Hill Education.

CM-350-02

Waweru/RIP N DIP

Reader Report #1

02/16/2020