

students see themselves as authentic members of majority, minority, both, or neither communities of origin. However, much of this territory has been covered before in other works (Maria P. P. Root, *The Multiracial Experience* [Sage, 1996] and Miri Song and David Parker, *Rethinking "Mixed Race"* [Pluto Press, 2002]). For example, in her discussion of whiteness, Wallace draws on Hollinger's idea of postethnic identity. Much of her discussion reinforces earlier research by Mary Waters (*Ethnic Options* [University of California Press, 1990]) about the symbolic nature of ethnic identity for those with latter European American ancestry. This discussion would be much enhanced by engaging more openly with the exciting theoretical work in whiteness studies such as *Making and Unmaking Whiteness* edited by Rasmussen et al. [Duke University Press, 2001].

Wallace carefully illustrates how parents and community come to influence identity development for these mixed-heritage students, and she shows extensively how they inherit certain ethnic and cultural traits from each parent, but there is no discussion of the constructed nature of these inheritances. For example, she discusses a woman who learned about her relationship to the earth from her Native American father (p. 90). It would be interesting to know how, where, and under what conditions she learned this and why she attributes this to Native Americanness.

Perhaps more glaring is the absence of a serious analysis of gender. There are many points in the book (e.g., pp. 63, 88) where there is discussion of the mother's influence but no analysis of gender per se. For example, it would be interesting to know if having a white mother influences young mixed-heritage women to have a more mainstream orientation to femininity even when their own features include dark skin and curly hair.

Much of the discussion of ethnic authenticity and the struggle to be accepted by these young mixed-heritage students is moving but under-analyzed. A student who is part Japanese talks about having the "real thing" (real Japanese culture) in Japan (p. 93). It is curious in a book about the social construction of ethnicity and race that there is no theory of the process by which these types of authenticity claims are constructed. Because of this, it is difficult to know how these claims are reproduced, reinforced, or given power—much less what strategies are employed to challenge or overcome them. The interviewees offer some interesting leads, but they tend to be described or repeated instead of analyzed and used to develop a more nuanced theory. The small scale of the study draws the reader into the individually detailed narratives, but it might be read alongside larger studies (see, e.g., K. Rockquemore and D. Brunsma (*Beyond Black: Bivacial Identity in America* [Sage, 2001]) to see if some of the findings hold true.

Toward the end of the book, there is a brief discussion of these young people's status as students and some suggestions for teachers and counselors of mixed-heritage youngsters, but there is no analysis of how being a student influences their identity development. There is also no discussion

Relative/Outsider: The Art and Politics of Identity among Mixed Heritage Students. By Kendra R. Wallace. Westport, Conn.: Ablex Publishing, 2001. Pp. xiv + 185. \$34.95 (paper).

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Adding to the fast-growing field of mixed-heritage (race) studies, this book is based on well-mined in-depth interviews with 15 mixed-heritage students in the San Francisco Bay Area. An empirically rich but largely descriptive study of the lives and identity development of mixed-heritage young people (16–28 years of age), this book would be ideal for teachers or counselors of mixed-heritage students.

The book bases its theoretical contribution on illustrating Maria P. P. Root's theories of identity development (*The Multiracial Experience* [Sage Publications, 1996]). Largely psychological in nature, these theories deal with having a home base/visitor's base, both feet in both worlds, living on the border, or shifting identity gears. Wallace nicely brings together empirical data to illustrate clearly these types of identity formation. I am not clear what Wallace means by "nontraditional hybrid approaches" (p. 96) to identity development, and it would be nice to understand more clearly how, and the processes by which, social forces/institutions (like schools) shape these identities.

The substantive data in this book, found in chapters 3–6, focus on the identity issues that occur around ethnicity and race. However, there is very little integration or discussion of the relationship of race to ethnicity for these young people. It is clear that family, ethnicity, physical appearance, culture, religion, language, dialect (a good addition to the field), community narratives, and community ties have large effects on whether

Book Reviews

of schools as institutions or the process of identity development within schools. There are statements that schools and teachers reproduce racial meanings, but we are left to wonder how these processes actually happen in the lives of these young people.

Excited by the title, I was disappointed that I could not find much art or politics in this book. But the real strengths of this study are the "voices" of the mixed-heritage students themselves that come through clearly in the empirical interview data. Clearly written and easy to read, this book, particularly the descriptive nature of the interview data, would be good for an undergraduate class focusing on the psychological aspects of the mixed-heritage experience or for practitioners who will be working with mixed-heritage youths.