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Mengzi Pang. Family, Identity and Mixedness: Exploring 'Mixed-Race' Identities in Scotland

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## Review

Mengzi Pang. *Family, Identity and Mixedness: Exploring 'Mixed-Race' Identities in Scotland*. Bingley, UK: Emerald Publishing Limited, 2021. 160 pages. \$95.00 hardback. ISBN: 978-1-83909-735-5. \$68.96 Kindle Online. ISBN: 978-1-83909-734-8. \$68.96 eBook. ISBN: 978-1-83909-736-2.

Through the prism of thirty-one in-depth interviews, *Family, Identity and Mixedness: Exploring 'Mixed-Race' Identities in Scotland*, by Mengzi Pang, provides rare insight into the lived experiences of the Scottish mixed-race population. The author's focus on this under-researched population is timely as the majority of British mixed-race scholarship has tended to emanate from England. This also further aligns with the transnational focus of the field of critical mixed race studies, which attempts to incorporate notions of diaspora and to promote understandings of mixed-race experiences across different national contexts.

There are certainly several unique features of this scholarly work on mixed-race identity that merit further comment. Firstly, the author aptly conveys how the specific manifestations of race and racism in Scotland have intertwined in complex ways to shape the national landscape of racialized belonging. Despite sharing a colonial history with the wider United Kingdom, the racial demographics and patterns of migrant settlement in Scotland are markedly distinct. Indeed, the fact that Scotland is largely constructed as ethnically homogeneous and is racialized exclusively as White has implications for the dynamics of mixed-race identifications by study participants.

Through the interview narratives, we acquire a sense of the various strategies deployed by mixed-race Scots to negotiate the imagined authenticity of Scottish national identity as their phenotypical differences serve to define the limits of racialized belonging. Quite interestingly, the author approaches the question of identity through a framework that combines intersectional and interactional perspectives. In fact, this exploration of identity at both micro and macro levels facilitates a more nuanced account of the lived experiences of Scottish mixed-race individuals.

A particularly noteworthy feature of Pang's book is the combination of viewpoints of both young people and parents within a single study, which enhances our understanding of the interrelationship between family and identity formation. Through the lens of the family milieu, we are made starkly aware of the structural inequalities that emerge at the everyday level. Most significantly, we can view the mixed-race family unit, located at the interface of both public and private registers, as the site where racialized identities are produced, negotiated, and contested.

This examination of mixedness in the Scottish context leaves us in little doubt that mixed race studies is evolving into an increasingly important area of scholarship. In fact, Pang's study generates awareness and validates the lived experiences of the newly emerging mixed-race community in Scotland. This book further offers a timely reminder that, in the context of shifting racial demographics, and the increasing numbers of people globally who racially identify as mixed race, we are challenged to expand knowledge and to develop greater understandings of mixedness across national boundaries.

All in all, Mengzi Pang's book will be a valuable resource for social scientists, historians, and scholars in race and ethnic studies (and, in particular, those in mixed race studies), who are interested in questions of race, multiraciality and identity. This book would further be an excellent text for college courses as well as for interested readers in the general public due to the accessibility of the writing style.

Patti O'Malley

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