



Newspaper

BOOKSCAPE

Article from: [Tri-State Defender](#) Article date: [December 5, 2001](#) Author: [Butler, Tim](#)

Tri-State Defender

12-05-2001

BOOKSCAPE

Rebecca Walker was born in 1969 to author Alice Walker and lawyer Mel Leventhal. Using such a diverse background, Walker has written a memoir chronicling her coming of age. *Black, White and Jewish: Autobiography of a Shifting Self* is the story of a girl whose parents - one White and Jewish, the other Black and from the South - met and married during the civil rights movement, and then divorced as the movement dissipated and was replaced by Black Power and Feminism.

After her parents divorce when she was eight, Walker alternated homes every two years, living in Mississippi, Brooklyn, San Francisco, the Bronx, and suburban New York. With each new place came a new identity and desperate attempts to fit in: as White or Black, as Puerto Rican or Jewish, as a party girl, a fighter, or a lover.

Confused and mostly alone, Walker turned to sex, drugs, books and complicated alliances. She was constantly struggling for identity and home when nothing in her world tells her who she is or where she belongs.

Educated at Yale University, Walker was named by Time magazine as one of the fifty future leaders under age forty. She is a founder of Third Wave Foundation, the only national activist philanthropic organization for young women between the ages of 15 and 30.

The attitude of Native America

phati'tude Literary Magazine has released its long-awaited special issue, *Indian Summer*. phati'tude, (which means "emphatic attitude"), returns under the auspices of The Intercultural Alliance of Artists and Scholars (IAAS), Inc., a not-for-profit organization based in New York.

"We have been waiting a long time for this moment," says Geary Hobson, a professor of English at University of Oklahoma and a member of the IAAS board. "I give Gabrielle David [the magazine's editor] a lot of credit for her tenacity and for not giving up on phati'tude and *Indian Summer*."

Indian Summer was conceived in an effort to celebrate Native American heritage and, by extension, the multi-cultural heritage of all of those races and cultures which contributed to it," explains David. "phati'tude was initially developed under a for-profit corporation, but I ran out of

money and was no longer able to support it. By stirring interest from members of New York's business community who understood and fully grasped the concept of true multi-culturalism, coupled with the assistance of [others], we were able to recognize the entity as a New York not-for-profit organization. Under the reorganization, we now have the opportunity to fulfill phati'tude's initial vision through the IAAS's mission, which is to emphasize multi-cultural literature through community literacy programs, seminars, workshops and publications, such as phati'tude."

Although it was the first true American literature to be created, Native American literature has been the last to be recognized - and, to some extent - is still waiting for full recognition. Beginning with its first thousand years of oral literature and continuing to the present time with writers in all the genres of literature, Native American is an important element in the literature of this country.

For more information, call (405) 325-2312 or e-mail GDavid@phatititude.org.

The Road to Freedom is a hard-fought one

Hard Road to Freedom: The Story of African America by James Oliver Horton and Lois E. Horton tells the story of African America from its African roots to the political and social upheavals at the end of the 20th century. "We tell the story of Black people in America as an expression of one of the nation's fundamental principles: the pursuit of freedom," write the authors in their introduction.

The book interweaves the experiences of individual Black Americans with an analysis of the nation's pursuit of its fundamental principles, of freedom, and civil rights. It tells of America's unsteady advance along the road to freedom, the triumphs and hope, as well as the failures and despair, from the vantage point of the African Americans who resolutely played a critical role in that story.

Throughout the social and political turmoil of the 60s and 70s and the political and cultural backlash that followed, African Americans continued to raise their voices in often eloquent and always insistent appeals that the nation live up to the promise of its principles.

Article copyright Tri-State Defender Publishing, Inc.

Article copyright Tri-State Defender Publishing, Inc.

Provided by ProQuest LLC. For permission to reuse this article, contact [Copyright Clearance Center](#).

HighBeam™ Research, a part of The Gale Group, Inc. © Copyright 2010. All rights reserved.

www.highbeam.com

The HighBeam advertising network includes: [womensforums.com](#) [GlamFamily](#)