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## Sheila S. Walker Collection

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Sheila S. Walker, PhD, cultural anthropologist and documentary filmmaker, has done fieldwork, lectured, and participated in intellectual and cultural events in most of Africa and the Global African Diaspora, and her goal is to educate the public about this diaspora. Her edited book, *African Roots/American Cultures: Africa in the Creation of the Americas*, resulting from her international conference on "The African Diaspora and the Modern World," has a companion documentary, *Scattered Africa: Faces and Voices of the African Diaspora*. Her also edited volume, *Conocimiento desde adentro: Los afro-sudamericanos hablan de sus pueblos y sus historias/Conhecimento desde dentro: Os afro-sul-americanos falam de seus povos e suas histórias* [Knowledge from the Inside: Afro-South Americans Speak of their People and their Stories] (in Spanish and Portuguese, not yet English), features chapters by Afrodescendants from all the Spanish-speaking countries in South America. She co-produced the documentary, *Slave Routes: A Global Vision for the UNESCO Slave Route Project*. And her most recent documentary is *Familiar Faces/Unexpected Places: A Global African Diaspora*, which was shown at the United Nations as the 2018 Black History Month program for the UN International Decade for People of African Descent. It was sent for showings at UN Information Centers in the Americas, Africa, Asia and the Pacific, and Europe. Dr. Walker was a Professor of Anthropology and Director of the Center for African and African American Studies, and held an endowed chair in the College of Liberal Arts at the

University of Texas at Austin, and was a Distinguished Visiting Professor, Professor of Anthropology, and Director of the African Diaspora and the World Program at Spelman College.

The Sheila S. Walker Collection highlights how the life experiences of an African American cultural anthropologist and documentary filmmaker, focusing on the Global African Diaspora and relationships between the Diaspora and Africa and among African Diasporan societies, allude to, exemplify, and elucidate significant issues of her era. It provides archival materials of various sorts that characterize dynamics of the period both nationally and internationally. The Collection reveals information that does not fit the usual narrative, such as that Operation Crossroads Africa, founded by an African American minister, inspired the creation of the United States Peace Corps, a U.S. government institution helmed by a relative of the then president of the nation. Also, U.S. northern, urban African Americans continued to participate in Mutual Aid Societies, as were so important historically, and sometimes presently, in much of Africa and the African Diaspora.

## Background on Sheila S. Walker

### PROLOGUE

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This period, which included the Civil Rights Movement and the struggle to make significant progress by African Americans and other oppressed groups, involved challenging entrenched ideologies in the name of truth, breaking through staunch barriers to claim freedom, forging new paths through old obstacles, and opening ways for others to follow by fighting to become so many onlies and firsts. Walker and others of her generation went to graduate school to study with learned scholars, but found herself studying against upholders of colonial perspectives designed to disempower them.

They created Black Student Associations and Black groups within their disciplines for intellectual and existential self-defense, organized study groups to learn what no professors in their academic institutions could teach them, demanded African and African American classes that administrators often provided with incompetent professors, and learned that they had to educate themselves.

### Background

Born in Jersey City, New Jersey in 1944, cultural anthropologist and documentary filmmaker Sheila S. Walker spent her childhood in Kearny, then East Orange, New Jersey. Her father taught her to read, write, and count before she began elementary school, and her mother took her to the Kearny public library children's room to borrow the books she wanted.

Two contrasting elementary school experiences were revelatory. In Garfield School in Kearny, Walker, from one of the town's two small African American communities, was the only African American child in her first-grade class. The teacher assigned her to the last seat of the slow reading group, perhaps because her name was Walker rather than Aaron. Students moved up by reading a word missed by the previous student. Walker spent the year in the first seat of the better reading group.

When she was in second grade her family moved a few miles away to East Orange, NJ, a more racially integrated town with more opportunities for African Americans. As the new girl in her class at Washington School, Walker won her first spelling bee. After that the teacher selected her, one of three African American children in the class, which came as a pleasant surprise, to be the Queen of Birthdayland in the play the class performed for the school.

Asked to choose, rather than being assigned to, one of the three reading groups named for the baseball teams in the region—NY Giants, NY Yankees, and Brooklyn Dodgers—she, even at age six and like other African Americans, automatically chose the Brooklyn Dodgers. The Dodgers' hiring of Jackie Robinson made them the first racially integrated baseball team in the nation. They were also her class' best readers. She maintained her academic excellence through primary school.

Living near a branch of the East Orange Public Library, Walker was surprised and happy to find that the children's librarian was an African American woman. The librarian was probably equally pleased to find this curious little girl who loved to read about other lives and other places. She immediately suggested that Walker read books about famous African Americans like scientist George Washington Carver, women like aviatrix Amelia Earhart, and significant people of other ethnicities such as Sacagawea, the Native American woman who accompanied the Lewis and Clark expedition to the West Coast of the United States.

When Walker was eight, her parents divorced amicably and she lived, unusually for the era, with her father and paternal grandparents. When she began years later to write popular articles for mass market magazines, a theme she wrote about was her socialization by her father: "Growing Up As Daddy's Girl," for *Essence* Magazine, June, 1976, and "Living the Songs Daddy Sang--Letter from Martinique, Summer 1984," for *Genetic Dancers*, First Quarter, 1985. She received letters of gratitude from readers also socialized by their fathers, who thanked her for writing a story similar to their own lives.

Walker also maintained a lifelong loving relationship with her mother, Susan Robinson Walker. Her mother worked as a receptionist for various companies once they began to hire African American women, eventually working at the East Orange Board of Education. For Walker's community, her mother was the model of a glamorous liberated woman—before such an image of a liberated woman appeared in the larger society.

Her mother became Walker's favorite international travel companion. She told her daughter that in school she had wondered why, in geography classes, she had to learn about places where she was convinced she would never go—but where she was thrilled to find herself thanks to her daughter. Walker took her to Jamaica, France, India, Trinidad, Martinique, the U.S. and British Virgin Islands, Marie Galante that is part of Guadelupe, St. Lucia, Senegal, Turkey, Belize and Italy.

Walker's father, James O. Walker, initially worked as a longshoreman and mechanic at Port Newark, where his father, James B. Walker, was the business agent for an African American local of the International Longshoremen's Association (ILA), labor unions being segregated. Her grandfather fought for the right to work for a decent wage for African Americans. He was also a member, often president, of the All Brothers Club, a mutual aid society similar to others that existed historically and that still exist in many places in Africa and the African Diaspora in the Americas. During the period of slavery throughout the Americas, a major goal of some such groups was to buy their members out of slavery and make them free people.

Walker's father, after being obliged to be in the segregated navy during World War II, managed to transition from being a longshoreman to attend the Chiropractic Institute of New York and become a Doctor of Chiropractic Medicine using the financial support of the GI Bill. He was surprised to have that opportunity given that the GI Bill, like other such U.S. government institutions, was designed to be unavailable to African Americans who wanted to pursue further education and improve their lives. He eventually worked at a labor union clinic that his father was proud to have helped to create.

Walker's interest in cultural anthropology began at about age four. Her parents and grandparents often took her to visit her great aunt, who lived in Manhattan's Chinatown. There she was intrigued by the novel sights and sounds, by Chinese New Year dragons, and by a language with writing in which she unsuccessfully sought letters and words she was learning in primary school. She was curious about these interestingly different people, wanted to know more about them, and wondered who else were her neighbors on the planet.

After her parents' divorce, Walker's father married Yvonne Whitlock from Washington, DC, a Howard University graduate with a Masters Degree, and a member of the most highly schooled African American population in the country. She worked for the American Society for African Culture (AMSAC) in New York City, was Walker's first model of a professional woman working in the international sphere of African/African American relations, and became a major influence in Walker's life.

AMSAC's purpose was to create links between Africans and African Americans in the political, intellectual, and artistic spheres, and to counter negative media images of Africa based on Tarzan-style fantasies. It was through AMSAC, for example, that singer and political activist Harry Belafonte supported South African singer Miriam Makeba in making a career in the United States. AMSAC hosted many professional and cultural events including sophisticated receptions that Yvonne organized at exclusive NY hotels for African heads of state. As a result, Africa and Africans began to become positive realities in Walker's life, preparing her to spend time on the continent and to integrate a consciousness of Africa and its connections with the Americas into her worldview and professional activities.

At Vernon L. Davey Junior High School Walker received the highest academic achievement award, the W. Nelson Knapp Scholarship Award. She also broke the school's high jump record without learning how high she might have jumped had her feat not ended the competition. At East Orange High School she was involved in many civic and academic activities outside and inside school, was selected to attend a leadership training camp, and received numerous recognitions. Receiving the highest academic award, the W. Nelson Knapp Scholarship Award, she was also the valedictorian in the predominantly white class. Articles about her accomplishments appeared in the school paper, *The News*, as well as in the *East Orange Record*.

Walker was selected out of hundreds of candidates to become an officer of the New Jersey Association of High School Councils (NJAHSC), and was East Orange High School's first African American representative to the New Jersey Girls State citizenship institute hosted by the Veterans of Foreign Wars Women's Auxiliary. Noticing a

small "c" by her name when checking into the house at Douglass College where some of the Girls' State group would stay, she was more amused than surprised when she arrived at the only room in the attic to meet her roommate, the other "colored" girl who had also wondered about the small "c" by her name. This was Walker's first conscious experience of N.J. segregation—from the Women's Auxiliary of the Veterans of Foreign Wars who, apparently manifesting their version of citizenship, saluted the flag several times a day.

As indicated in the East Orange High School Class of 1962 yearbook, classmates selected her as most of the "Mosts" [most likely to succeed, etc.]

Walker was the only African American in the class of 1966 at the elite, white, "Seven Sister" Bryn Mawr College. At the time such colleges were recruiting a few good "Negro" students, a category into which Walker fell as a result of being the Valedictorian of her public high school. Many other students were from fancy private schools where the educational style prepared them for that of Bryn Mawr, a style that Walker had to learn on her own. She earned her B.A. cum laude in Political Science, expecting to satisfy her desire to see the world by joining the U.S. foreign service. Her initial meeting with foreign service officers, who didn't seem particularly interested in the people and culture in the countries where they served, led her to become a cultural anthropologist as a better way to get to know the human cultural mosaic of the planet.

Looking back, Walker realized that she was probably the first "touch of color" on Bryn Mawr's swimming team, which she was invited to join although she had not tried out. Learning to swim at the Colored YWCA in Orange, NJ had not prepared her to swim competitively. Not wanting to be a disgrace to the race, she learned a new stroke, the butterfly, that the Colored Y had not taught, practiced assiduously, and performed decently at regional swim meets to which she added the only hint of melanin.

During her freshman year, Walker attended her first professional conference as the only adolescent present. Organized by AMSAC at the African American Howard University, the theme was "Southern Africa in Transition." There she learned about African nationalism and freedom struggles, and about the concept of Pan-Africanism. She also met her first African diplomats.

Inspired by the AMSAC conference, a year later Walker spent the transformational summer after her sophomore year with the Experiment in International Living exchange program in Fomban, capital of the culturally rich Bamum Kingdom in Cameroon in Central Africa. She lived with a family with a pan-Africanist perspective, and proud of their culture that they were delighted to share with her. With this family, she also learned about the African Diaspora in the Americas, and learned that she was part of it. Spending her junior year in France studying at the Sorbonne and the Institut d'Etudes Politiques in Paris, she also discovered the African Diaspora in Europe.

After graduating from Bryn Mawr in 1966, Walker worked as an escort-interpreter for several summers while in graduate school, traveling throughout the U.S. interpreting for groups of francophone Africans invited by the African Youth Leadership Program (AYLP) of Operation Crossroads Africa (OCA). Her preparation to be an escort-interpreter was based on her experiences in francophone Africa and the command of French that she acquired during her Junior Year Abroad. Her role was both to interpret the language, and to help visitors understand elements of U.S. culture.

Operation Crossroads Africa is a non-profit organization, more dynamic in the past than now, that, based on summer work camps in Africa involving U.S. and African adolescent volunteers, built and builds links between Africa and the United States. After working as an escort-interpreter with Africans coming to the United States, Walker led a summer work camp in a village in western Ivory Coast. Operation Crossroads Africa was the precursor to and model for the United States Peace Corps. Its founder, African American Reverend James Robinson, pastor of The Church of the Master in Harlem, was an advisor to the first Peace Corps director, Sargent Shriver, brother-in-law of then President John F. Kennedy, and a member of the initial Board of Directors.

Walker also became interested in genealogy and participated in author Alex Haley's Black Genealogy Project that was part of his Roots book and TV mini-series. Her role was to teach Gullah Geechee field researchers in the South Carolina and Georgia Sea Islands to collect oral histories and construct family trees. When she told her mother she was teaching people to do family trees, her mother said she should learn about her own. They went to a family reunion of her mother's paternal family in western Georgia where Walker used the technique she had taught to get to know people present and figure out how they were related to each other and to her. She later compiled that information into a visual family tree.

When she opened the first of several boxes of her submissions to the Black Feminist Archive, the first thing she took out of the first box was that family tree. Fortunately, the opening of the boxes so Walker could discuss their contents was filmed, including the unfolding of the family tree. She was surprised to find that the paper she had used was the back of pages from her PhD dissertation!

That tree of her mother's father's family represented the memory of living people of different generations attending the reunion. Whereas she did not follow up with archival research, the tree still provides a useful vehicle for further research. The reunion experience inspired her to write an article, "Climbing the Family Tree," for Essence Magazine, Aug 1976.

Walker also did genealogical research with her father's maternal family, whom she knew from visiting them in New York State with her parents and grandparents when she was a child. She was told that her great grandmother, who died at 96 when she was six, was a Native American. She knew her as Nanny (grandmother or great-grandmother) White, her married name. She later interviewed her last great aunt and learned the key to finding more about the family. Her great aunt told her that her mother's father's name was Noah Congo, and she later learned, from the national archives, that her great grandmother's birth name was Amelia Congo.

When Walker went to the archives, she forgot the "1870 rule" that reminded African American ancestor-seekers not to bother looking at census reports before the 1870 census. Until the Emancipation Proclamation of 1863 and the ending of enslavement in 1865, African Americans were considered by their enslavers to be property, not humans, so were not listed in census reports that counted only those considered "people." She looked at census reports from 1830 to 1860, as well as thereafter, finding Noah Congo and lots of other Congos easily. Why, she wondered, was a task that was supposed to be so arduous so easy? The Congos in the state of Delaware were "free people of color," and she found one Congo in the first federal census of 1790, whom she calculates to have been her great great great great grandfather.

Going to Delaware Walker met many Congo cousins, including Bishop Herman Congo, pastor of the AUMP, African Union Methodist Protestant, church, in Glasgow, DE. The denomination was founded in 1813 in Wilmington, DE by Peter Spencer, a freedman, as the Union Church of Africans. It followed the African Methodist Episcopal Church that was founded by Richard Allen in Philadelphia in 1793, the first African American "separatist" church that separated from the segregationist practices of white churches to create their own "independent" worship style. Spencer founded 31 churches, most with schools attached, and became known as the "father of the independent Black church movement." In contrast to the AUMP, the AME church developed into one of the major African American denominations.

The AUMP Church in Glasgow has a graveyard full of headstones of Congo ancestors. On one occasion when Walker attended a church service, a group of singers that included a Congo cousin began to sing a song at the fellowship hall named for another Congo cousin across from the church. The choice of the song, among so many, obliged her to film the scene. The song was, "Hush. Somebody's Calling my Name!"

Why was she there? A name! Congo. She made a short documentary with the song as background for images of the gravestones and photos of Congo ancestors acquired from her great aunt.

While learning about her Congo family in Delaware and New York, Walker was also learning about the larger issue of Congo people in both Central Africa and the Atlantic world. The Kongo or Bakongo Kingdom (the K is used for the kingdom and its people, with the C used in the Americas and for the two current republics of Congo in Africa) was the most significant polity in Central Africa and exported millions of people to be enslaved in the Americas. A major result is the obvious continuity of Kongo/Congo culture in the Americas, including in the royal pageantry that remains present in Panama and Brazil and that has been re-enacted in Uruguay. Walker contends (with no objection so far) that Congo is the African term most used throughout the Americas.

When the Republic of Angola wanted Mbanza Kongo, capital of the Kingdom of Kongo (located in Zaire Province in what is now northern Angola), to become part of the UNESCO list of World Historical Patrimony, the Angolan committee invited Walker to provide proof of the continuity of Kongo/Congo culture beyond its original point of African origin, which is one of UNESCO's criteria. She showed her video footage of representations of Kongo royal pageantry in the Americas, which was met with approval. But it was when she showed her footage of her Congo family in Delaware that the audience burst into surprised and enthusiastic applause.

In 2019 Walker was invited to make a presentation about the presence and meaning of Congo in Africa and the Americas at the Congo/Morgan Family Reunion and Dinner/Dance in Delaware, the Morgan family having intermarried with the Congos. Her presentation was "From the African Kongo Kingdom to the Congo/Morgan Family Reunion."

As a beginning PhD candidate in the Department of Anthropology at the University of Chicago, Walker was disconcerted to find herself studying against, rather than with, as she had anticipated, white male professors who tried to convince her that her African American culture did not exist, that enslaved Africans had contributed nothing to the creation of the Americas, and that she "should be a singer or dancer" because she was "too happy to be an anthropologist." She did not yet know, but would learn, that Anthropology had been characterized as a "child of imperialism" and "handmaiden of colonialism."

In that environment, two of her class papers portended future orientations. A paper for a linguistics class for which the white male professor, a specialist in an indigenous Mexican language, corrected her African American English, led to her first popular article on African American linguistics for Black World Magazine. The professor "corrected" her "nitty-gritty" to "gritty-nitty"—which unflinchingly inspires amused incredulity from African Americans.

That article led her to write many more popular articles reflecting anthropological perspectives about elements of African and African Diasporan culture for Essence, Ebony, Emerge, and other mass market magazines in the U.S. and beyond, including for Paradise, the Air Niugini flight magazine from the South Pacific.

Criticized first by her professors and later by her academic colleagues for committing the academic sin of "popularizing" such information, for sharing it with tens of

thousands of people beyond the confines of the university, in contrast with the relatively small number who read academic publications, she received lots of positive feedback from readers, so continued writing popular articles throughout the 1970s and 1980s. One young woman told her she had read her article, *Bahia: Africa in America*, July 1977, about the Africinity of Bahia, Brazil in *Essence*. As a result, she learned Portuguese and went to study there. She said she was so pleased to finally meet Walker to tell her about that experience in response to her popular article. Others also wrote to tell her how her articles had changed their lives.

Another grad school class paper on spirituality that she wrote for African American historian of religions, Dr. Charles H. Long, provoked his enthusiastic encouragement, and led her to further her research, writings, and publications on African and African Diasporan spirituality. Walker did her doctoral field research in West Africa, 1970-72, studying the Harrist Church of Ivory Coast, and also traveled to much of the continent. She spent 1972-73 as a research assistant for Dr. Preston Williams, an African American professor in the Divinity School at Harvard University.

In addition to giving lectures about the form of African spirituality she had just researched, Walker invited the three African American graduate students in Harvard's Department of Anthropology to join her in creating a critical Black Anthropology newsletter. News from the Natives was a response to the understanding that in Anthropology, African Americans were being treated as "natives," as a group to be studied and defined by others. The newsletter artwork, by Walker's future husband Terry Brown, was of a "native" playing a rhythm on a "talking drum" with the meaning being recorded to a tape recorder that at that time was reel to reel.

With the newsletter, the group insisted upon speaking for themselves and voicing their own interests and concerns. The newsletter, of which Walker edited several issues, eventually evolved into *Transforming Anthropology*, the referred scholarly journal initially published by the American Anthropological Association.

While in graduate school, Walker also taught an anthropology class at Elmhurst College in the Chicago suburbs and participated in a theatrical production that was a collaboration between Elmhurst and Northwestern University. In "The Lion and the Jewel" by Nigerian playwright, novelist, poet, and essayist Wole Soyinka, the first African to receive the Nobel Prize in Literature, in 1986, Walker played the village belle opposite Kofi Awoonor, Ghanaian poet and writer, whose colonial name had been George Awoonor Williams, and who became Ghana's Permanent Representative to the United Nations, 1990-1994.

Receiving her PhD in Cultural Anthropology in 1976, Walker wrote her masters thesis, doctoral dissertation, and many publications based on her research about African and African American spirituality: *Ceremonial Spirit Possession in Africa and Afro-America* (1972); *Christianity African Style* (dissertation 1976); *African Christianity: Patterns of Religious Continuity* (co-edited 1979); and *The Religious Revolution in the Ivory Coast* (1983).

Recruited as an assistant professor in the Graduate School of Education at the University of California at Berkeley in 1973 to represent the then cutting-edge field of "Anthropology and Education," Walker was pleased to apply perspectives from cultural anthropology to educational processes and institutions, and was invited to edit an issue of the academic journal in the field, *The Anthropology and Education Quarterly*. Her education-related research, participation in professional conferences, and publishing included themes relating to African American women and higher education, experiential education, and negative images of Africa systematically conveyed by the "educational media" used in U.S. schools.

While at UC Berkeley, Walker did field research with Islamic Fulbé women in Northern Cameroon in the context of what was then the new focus on "women and development," and also wrote about how gender roles were reflected in architecture. She was invited by U.S. embassies to lecture in various countries in Africa and the Americas: Senegal, Burkina Faso, Mali, Honduras, Ecuador, Peru, Angola and Mozambique. She became involved in African development projects, especially with the African American development agency, *Africare*, in Senegal, Burkina Faso, Mali, and Somalia, looking at issues such as the use of various forms of renewable energy. She did the first socio-economic study of a refugee environment in Somalia with the goal of proposing an irrigated agricultural project, always using anthropological approaches that considered the culture and opinions of the people impacted. With the National Council of Negro Women (NCNW) she worked on female-focused development projects in Senegal, Botswana, and Mozambique. She also began what became on-going field research on the African Diaspora in the Americas, initially focusing on aspects of Afro-Brazilian culture, then broadening her focus to other societies of the hemisphere.

After an insulting and protracted "tenure battle" of three years, which should have lasted for one, Walker became a tenured associate professor at the University of California at Berkeley. She was the second African American woman tenured among more than 1500 faculty members—after only a little more than a century of the existence of the institution. She was the first African American woman tenured outside of the Department of Afro-American Studies in the history of the flagship institution of the presumably liberal University of California. She questioned the condescending "affirmative action" characterization of her promotion to tenure given her many professional activities and accomplishments that were so much more outstanding than those of so many of her white male colleagues.

Walker left the Graduate School of Education to join the Department of Afro-American Studies, where she could better pursue her interest in Africa and the Global African Diaspora. She began more field research, especially in Brazil, the major nation of the African Diaspora in the Americas. She spent 1987-1988 as one of two members of the first cohort of Scholars in Residence at the Schomburg Center for Research in Black Culture in New York. Her project was to organize her images from Bahia, Brazil, some of which became a photography exhibit at Chicago's DuSable Museum of African American History and later at the Auburn Avenue Library in Atlanta, GA. While at the Schomburg Center, Walker served as on-camera talent establishing the narrative thread in the documentary, "*Bahia: Africa in America*." The documentary was broadcast internationally and has been used in many college and university courses in the United States. While at the Schomburg Center Walker also taught an anthropology class at the City University of New York. Invited to continue teaching there, she chose to return to California.

In 1989 Walker was invited to join as a full professor the faculty of the Department of Anthropology at the College of William and Mary in Virginia to help "internationalize the curriculum." While there she participated as a member of the African organizing committee of the First Summit Meeting of African Heads of State and African American Leaders, held in Abidjan, Ivory Coast in 1991. She spent spring semester of 1992 giving several public lectures as the William Allen Neilson Visiting Professor in the Department of African American Studies at Smith College in Northampton, MA. She also served as an adviser to and as on-camera talent for the documentary, "*New World, New Forms*," comparing African American and Afro-Brazilian spiritual and secular dancing, which was a segment of the 8-part WNET "Dancing" series.

In 1992 Walker became a Professor of Anthropology, Director of the Center for African and African American Studies, and the Annabel Irion Worsham Centennial Professor (an endowed chair) in the College of Liberal Arts at the University of Texas at Austin. Told by the administration that one of her responsibilities as Director of the Center was to organize an annual Civil Rights symposium, she immediately broadened the perspective and internationalized the symposium and the general worldview of the Center, which had previously focused narrowly on Texas and the United States. Convinced from her own life of the absolute educational necessity of international experiences, she immediately created an exchange program with the University of Ghana at Legon, sending UT students to Ghana and welcoming Ghanaians at the Center.

The high point of Walker's decade of directing the Center was the international conference she organized on "The African Diaspora and the Modern World" in 1996, that was co-sponsored by UNESCO (United Nations Educational, Scientific, and Cultural Organization). She invited to participate more than sixty people from more than twenty countries in Africa, Europe and the continental and insular Americas. Unlike usual academic conferences, and again defying narrow academic strictures as in her popularizing of knowledge, Walker invited to participate not only noted scholars, but also community leaders and artists from African Diasporan communities not usually invited to speak for themselves. The conference was the only event in the United States commemorating the United Nations International Year for Tolerance because the United States had, at that time, withdrawn its membership from the international organization.

The conference had trilingual simultaneous interpretation in Portuguese, Spanish, and English, which was a first for the university in spite of its major Latin American Studies program. Conference presentations by both academic researchers and non-academic knowledge-bearers were preserved in her edited volume, *African Roots / American Cultures: Africa in the Creation of the Americas* (2001), and participants were featured in the documentary she produced, *Scattered Africa: Faces and Voices of the African Diaspora* (2001), which is subtitled in English, Spanish, and French. She and faculty colleagues also created at the university the nation's first, and quite successful, doctoral program in the Anthropology of the African Diaspora. The first doctorate was, most appropriately, awarded to an Afro-Brazilian.

Walker left the University of Texas in 2001 to become a Distinguished Visiting Professor in the Humanities and Social Sciences, 2002-2004, at Spelman College, an African American university for women, in Atlanta, GA. She received a grant from the United Negro College Fund Global Center to create a project to develop curriculum materials about Afro-Latin Americans. Believing that the project should be with Afro-Latins rather than about them, she invited an Afro-Venezuelan researcher to collaborate with her. Together they identified themes essential for understanding the African Diaspora in the Americas and invited Afrodescendent community leaders from the nine Spanish-speaking countries in South America to a meeting of what she termed the Grupo Barlovento, for the Afro-Venezuelan Barlovento region in which they held their first meeting in 2002.

Realizing that to create curriculum materials they first had to develop a collective and comparative knowledge base about their own realities, which until then had not existed, they began to, as Walker said, *generar conocimiento desde adentro/generate knowledge from the inside*. She next invited the group to Spelman College for a bi-lingual (with simultaneous interpretation) conference that she organized with students and faculty in the context of what she declared to be the "Spelman College Year of the African Diaspora 2003-2004."

Walker then became Director of Spelman's African Diaspora and the World Program from 2004-2005, after which she took a leave of absence to work independently as an internationally known researcher, lecturer, consultant, and documentary filmmaker. She found herself so busy researching and traveling in the Global African Diaspora, participating in intellectual and cultural activities internationally, writing, and making documentary films, that she did not have time to return to university teaching.

Walker's commitment to the Grupo Barlovento continued after Spelman. With her support and extensive feedback, members of the group researched and wrote about their communities. She sought further funds for future activities and received a grant from the Inter-American Foundation to hold meetings in Ecuador in 2007 and Bolivia in 2009, at which the participants discussed their findings. Finally having publishable results, Walker edited *Conocimiento desde adentro: Los afroamericanos hablan de sus pueblos y sus historias/Knowledge from the Inside: Afro-South Americans Speak of their Communities and their History*, in Spanish with chapters written about their countries by the Afrodescendent leaders. First published in 2010 in La Paz, Bolivia by PIEB, the Programa de Investigación Estratégica en Bolivia, it was then republished in 2013 by the Universidad del Cauca, in Popoyan, Colombia, making it more accessible.

Walker's introduction, *Recolocando los pedazos de Osiris/ Reconstruyendo el rompecabezas: La diáspora africana en la América del Sur hispanohablante* — Putting Back Together the Pieces of Osiris/Recomposing the Puzzle: The African Diaspora in Spanish-speaking South America, discussed the societies of the African Diaspora in the Americas in the context of their common and disparate African origins, using both themes that she and her collaborator had identified, and themes the authors discerned in their own societies. The book was translated into Portuguese as *Conhecimento desde dentro: Os afro-sul-americanos falam de seus povos e suas histórias*, and published by the Afro-Brazilian Kitabu Editora in Rio de Janeiro in 2018. Walker then launched the volume in Belo Horizonte and Ouro Preto in Minas Gerais, and Porto Alegre in Rio Grande do Sul, as well as in Brasília and Sao Paulo. The book has had considerable success in Brazil, especially with Afro-Brazilian graduate students who have said that its theoretical orientation, as well as the information about their neighbors, has made possible their doing masters and doctoral theses and dissertations.

The volume is currently being up-dated in both languages because realities have evolved in the countries represented, partially due to activities of members of the Grupo Barlovento as a result of their growing consciousness and increasing sense of agency. We filmed the first meeting of the Grupo Barlovento in Venezuela and Walker edited the footage and made a video that is on her website <https://afrodiasporaglobal.com>. It gives a sense of the orientation of the group and the project. Several members of the group have created radio programs to share with their national publics new knowledge about their own societies.

Walker also served for several years as a mentor trainer for the U.S. State Department Western Hemisphere Section's College Horizons program that focused on teaching English to African descendant adolescents in Bolivia, Nicaragua, Haiti, Colombia, Peru, and Ecuador. It was during this era that Walker's focus on the African Diaspora became really global, beginning with her invitation to a conference on The African Diaspora in Asia in Goa, India, in January 2006. There she met people from the three major Siddi, Afro-Indian, communities and traveled to two of them. She also met people from Turkey and from African Diasporan communities on the Indian Ocean Mascarene Islands of Mauritius, Seychelles, and Reunion, to all of which she traveled subsequently for further research and to participate in cultural and intellectual events.

Walker and a colleague produced a documentary, *Slave Routes: A Global Vision* (2010), the English-language version of which has voice-overs in French and Spanish, for the UNESCO Slave Route Project. When Walker showed the film to a group of African and Afrodescendant adolescents at Medgar Evers College in Brooklyn, NY, they questioned why they were not taught in their compulsory schooling the kind of information she had shared with them. They wanted to know why they were not taught that the African Diaspora was global, for example, not just in the Americas, and much more.

In 2016 Walker was invited by the United Nations Remember Slavery Programme to give the Keynote Address to the U.N. General Assembly for the Commemoration of the Victims of TransAtlantic Slavery and the Slave Trade. (Video of UN Keynote on her website <https://afrodiasporaglobal.com/sheila-s-walker-speaker/> and on UN-TV.) She spoke of the necessity to tell an accurate story of these historic facts, and contrasted some of the recommendations of the Plan of Action for the U.N. International Decade for People of African Descent with the perspectives of the Brooklyn adolescents.

At the request of the United Nations Remember Slavery Programme, Walker subsequently produced a documentary, *Familiar Faces/Unexpected Places: A Global African Diaspora*, based on video footage from her field research experiences and in-depth travels in globally scattered African Diasporan communities. The documentary was shown as the Black History Month program for 2018 of the International Decade for People of African Descent and was sent by the Remember Slavery Programme for showing by United Nations Information Centers in Africa, the Americas, Asia and the Pacific, and Europe—with subtitles in English, Portuguese, Spanish, French, and Russian.

For her work, Walker received a number of awards, recognitions and honors including: an award from the Black Filmmakers Hall of Fame for the 1984 Film Symposium; a Mary McLeod Bethune Award from the National Council of Negro Women, 1983 "in recognition of achievements in the Bethune Tradition;" a Certificate of induction into the Order of the Bamum Spider, from the Bamum Kingdom, Fouban, Cameroon; the Alonso de Illescas award for education from FOGNEP, Federación de Organizaciones y Grupos Negros de Pichincha, Quito, Ecuador; and the Association of Black Anthropologists Lifetime Achievement Award (2021).

## Scope of collection

The Sheila S. Walker Collection is composed of materials from the rich academic career and professional life of a cultural anthropologist and documentary filmmaker. The Collection includes research papers, drafts, authored and edited books, scholarly and popular articles, photographs, documentary films, event announcements, and correspondence documenting Walker's many speaking, conference, and other professional engagements at numerous colleges and universities and with various national and international institutions. There are also materials from Walker's primary, secondary and college years, as well as plaques honoring activities of her father and paternal grandfather.

In addition to mainly written materials related to Walker's work in various academic institutions, the Collection includes extensive visual material in the forms of slides digitized on CDs and video footage from her field research and travels throughout Africa and the Global African Diaspora. There is also footage from several conferences, in Colombia, at the University of Texas, at Spelman College, on Reunion Island, as well as interviews with prominent researchers, activists, and artists.

## Series descriptions

### [Series 1. Personal](#) ca. 1950-1970

Walker's goal beginning in childhood was to get to know other members of the interesting human mosaic on the planet. The early days of television that coincided with her childhood were key. Too young to understand the invidious stereotyping, she was fascinated to learn about Africans, African Americans, Asians, Native Americans, and Mexicans, as well as independent women of various ethnicities.

Finding the academic discipline to allow her to satisfy her curiosity, and determined to focus on an extension of her own reality in learning about Africans and African Diasporans, she made a career of traveling, researching, writing about, and filming the rich variety of cultural phenomena found in Africa and the Global African Diaspora. Learning the languages, French, Spanish, and Portuguese, necessary to research and contribute her findings to narratives about Africa and the African Diaspora, she continues to amplify global perspective and activities that allow her to enrich her life.

### [Series 2. Professional](#) 1960-2024

Walker had a successful academic career as measured by the usual institutional criteria of teaching in major universities, publishing numerous books and articles in the right places, moving up the academic ladder to full professor, being invited to be a visiting professor, occupying endowed chairs, organizing international conferences, and directing centers focusing on her interest in Africa and the African Diaspora. During her academic career she also did extensive international field research and consulting and participated in many cultural and intellectual activities that, once she could no longer fit academia into her schedule, continue to structure her life and keep her busy discovering, and sharing with others, more about her global neighbors.

### [Series 3. Publications](#) 1973-2024

Walker has written extensively in both academic and popular styles about her research, beginning with various forms of African and African Diasporan spirituality that retained their Africanity from New Jersey, to Brazil, to Morocco and beyond. She continually expanded her research from an initial focus on the Americas to discovering the presence of people and culture of African origin around the world. Her academic publications allowed her to "publish rather than perish" as the academic maxim goes. But although criticized by her professors and then some colleagues for committing the academic sin of "popularizing" knowledge, she continued to write articles about African and African Diasporan culture for mass audience publications with readerships in the thousands and tens of thousands—way beyond the narrow readership of refereed academic journals. Her popular writings, she was aware because they told her, had significant impacts on the lives of her readers.

### [Series 4. Association of Black Anthropologists \(ABA\)](#) 1973-2000

Beginning in the 1970s, African American graduate students in anthropology, having become a significant, albeit small, critical mass, began to critique their chosen academic discipline as being a racist product of European imperialism and colonialism. They created the Association of Black Anthropologists, with a newsletter in which they proposed as a solution a "native anthropology" about which several contributors wrote texts. This ABA Series focuses on newsletters from their inception in 1973.

The original name, *News from the Natives*, acknowledged and reacted to ways in which Afrodescendants were treated in the discipline as "natives" to be studied by others. Walker, who created the first newsletter, was editor January 1973 to February 1975 and October 1978 to November 1980.

The newsletters reflected a critique of the discipline, an evolving organizational structure, information about and from intellectual predecessors, most of whom African American anthropologists had not known they had, articles, book reviews, and useful information about research opportunities, academic positions, grants, etc. The newsletter changed its name to *Notes from the ABA*, October 1978 to October 1989, began to include Occasional Papers, and eventually became, in 1991, a refereed academic journal, *Transforming Anthropology*, published by the American Anthropological Association.

### [Series 5. International Professional Activities](#)

This Series gives both a sense of the range of international activities concerning Africa and the African Diaspora that have been organized in recent decades, and of the variety of places in Africa and the Diaspora where they have been organized. It begins with the Primer Congreso de la Cultura Negra de las Americas, the first African Diaspora conference, held in Cali, Colombia in 1977, that included people speaking English, French, Portuguese and Spanish, from Africa, the Caribbean, and North, South and Central America.

This Series also gives a sense of the extent and variety of Walker's international involvements that have taken her to most of Africa and the African Diaspora. She has been invited to make presentations at conferences, show her documentaries and be a member of film festival juries, lecture for U.S. Embassy programs, train mentors to work with students learning English in a U.S. State Department program, lead workshops, and participate in on-going networks in Africa and the African Diaspora. She has been involved in important initiatives designed to highlight the accomplishments and promote the advancement of people of African origin, such as the Institut des Peuples Noirs (IPN), the Institute of Black Peoples, in Ouagadougou, Burkina Faso.

In this series are two activities Walker organized in or from the United States that reflect her international focus. The first is the conference on "The African Diaspora and the Modern World," to which she invited presenters from Africa, Europe, and the continental and insular Americas, led to her editing African Roots/American Cultures: Africa in the Creation of the Americas. The other is the activities of the Grupo Barlovento/Barlovento Group, in which she, from Spelman College with a grant from the United Negro College Fund, gathered community leaders from the nine Spanish-speaking countries in South America, and edited Conocimiento desde adentro: Los afrosudamericanos hablan de sus pueblos y sus historias. After being published in Bolivia and Colombia, the volume that represented the first time Afro-South Americans researched and wrote about their own communities' experiences in a collective and comparative manner, was translated from Spanish into Portuguese and also published in Brazil.

Not all of Walker's international connections and activities are documented in the collection. The following contains a list of presentations, publications, and contributions made by Walker that are not currently represented in the series but may be of interest to researchers.

- ANGOLA: MBANZA KONGO, DOSSIER DISCUSSION AND ANALYSIS FOR WORLD HISTORICAL PATRIMONY DESIGNATION - LUANDA, 2015. Ministry of Culture; wrote about continuity of Kongo Kingdom in Americas.
- BENIN: "De l'Argentine au Canada: La diaspora africaine est présente dans toutes les Amériques et chez tous les américains," "La chaîne et le lien: Une vision de la traite négrière," Mémoire des Peuples. Paris: Editions UNESCO, 1998. Note: La Diaspora Africaine sur le Continent Américain: Apports et Acculturation was the title UNESCO gave to this contribution. Walker would not have referred only to the "American Continent." She would not leave out Caribbean islands. Nor would she speak of "acculturation." She made major changes to the French translation such that it now correctly conveys her intentions. Contrary to the French translation, the Spanish translation was not shared with her before it was published. When she saw it, too late, she was horrified by the distortions of her intentions.
- BENIN: "Abomey Tapestries: History of an African Kingdom," A Current Bibliography on African Affairs, Vol. 9, No. 2, 1976-1977.
- BOTSWANA: DEVELOPMENT CONSULTING, 1989. National Council of Negro Women (NCNW); evaluated NCNW development projects with women.
- CAMEROON: SUMMER EXCHANGE - FOUMBAN, 1964. Experiment in International Living; lived with family and traveled in country.
- CAMEROON: FIELD RESEARCH WITH FULBE WOMEN: WOMEN AND DEVELOPMENT, NORTHERN CAMEROON, 1976. Ford Foundation Grant; Anthropological Field Research with Fulbe people.
- CAMEROON: "Women, Education, and Rural Development in Cameroon: The Fulbé of the Garoua Region," The African-American Scholar, Vol. 1, No. 5, 1977 June.
- CAMEROON: "Women and Walls: Architectural Reflections of Changing Patterns of Male-Female Interaction Among the Fulbé of Northern Cameroon," Working Paper, Department of Architecture, University of California, Berkeley, 1978.
- CAMEROON: "Walled Women and Women Without Walls Among the Fulbé of Northern Cameroon," Sage: A Scholarly Journal on Black Women, Vol. 8, No. 1, 1991 Fall.
- CAMEROON: "Du Roi Njoya à la Diaspora Africaine Mondiale: Un Témoignage d'une Africaine-Américaine," Le Roi Njoya: Créateur de Civilisation et Précurseur de la Renaissance Africaine. Hamidou Komidor Njimoluh, editor. Paris: Harmattan, 2014. Inducted into the Ordre de l'Araignée Bamum by Sultan Ibrahim Mbombo Njoya, King of the Bamum, as a Grande Notable. Many subsequent visits, especially for Nguon ceremonies and for the enthroning of the new king in 2023.
- CONGO, REPUBLIC OF - BRAZZAVILLE: Freedom, Identity and Connections in African Diasporan Musics," Musiques d'emancipation et mouvements de liberation en Afrique et dans la Diaspora, Honoré Mobonda, editor. Brazzaville, Congo: Editions FESPAM (Festival Pan-Africain de la Musique) and Paris: l'Harmattan, 2010.
- GABON: "Pan-African Congos in the Bantu Americas," in Afrique: Ma Terre Première, eds. Manda-Tchebwa, Antoine; Ngou-Mve, Nicolas; Petrus Barry, Evelyn-Marie. Libreville, Gabon: CIGIBA (Centre International des Civilisations Bantu), 2018.
- IVORY COAST/COTE D'IVOIRE: DOCTORAL FIELD RESEARCH ON HARRIST CHURCH OF IVORY COAST - ABIDJAN AND VILLAGES AROUND LAGOON, 1971-1972. University of Chicago. Research grant from Ford Foundation - Graduate student in anthropology; travels in West, East, Central Africa. Subsequent presentations at academic conferences.
- IVORY COAST/COTE D'IVOIRE: "William Wade Harris," The Encyclopedia of Religion, Mircea Eliade, editor-in-chief. New York: Macmillan Publishing Company, 1987.
- IVORY COAST/COTE D'IVOIRE: "Women in the Harrist Movement," The New Religions of Africa, Bennetta Jules-Rosette, editor. Norwood, NJ: Ablex Press, 1979.
- IVORY COAST/COTE D'IVOIRE: FIRST SUMMIT OF AFRICAN AMERICAN LEADERS AND AFRICAN HEADS OF STATE, 1991. African planning committee.
- IVORY COAST/COTE D'IVOIRE: "The Significance of the First Summit Meeting of African Heads of State and African American Leaders," The Amsterdam News, Vol. 82, No. 17, 1991 Apr 27.
- IVORY COAST/COTE D'IVOIRE: "Africans and African Americans: Together into the Twenty-First Century," with Ambassador Moumouni Djermakoye, Niger, First African/African American Summit, Abidjan, Côte d'Ivoire, 1991 Apr.
- MOROCCO: "Les divinités africaines dansent aux Amériques et au Maroc," La Transe, Abdelhafid Chlyeh, editor, "Rencontres d'Essaouira" series. Marrakesh, Morocco: Editions Marsam, 2000.
- MOZAMBIQUE: DEVELOPMENT CONSULTING, 1989. National Council of Negro Women (NCNW); evaluated NCNW development projects with women.
- NIGER: MANAGEMENT BY OBJECTIVES STUDY — AGRICULTURAL, HYDROLOGICAL, METEOROLOGICAL ORGANIZATION (AGRYMET) - NIAMEY, 1987. United Nations World Meteorological Organization (UNWMO) — Geneva; did management by objectives study of AGRYMET and wrote report.
- SENEGAL: TO WRITE ARTICLES FOR ESSENCE MAGAZINE, 1978. Essence Magazine; wrote all articles. "It Can Work [African/Afro-American Marriages]"; "Senegalese Mosaic"; "Senegal's Women".
- SENEGAL: RENEWABLE ENERGY PROJECT: SOLAR, WIND, BIOGAS, 1978-1979. University of Michigan; focus on women and "poorest of poor" and wrote sections of report. Research report: "Social Soundness Analysis," Working Papers for a Renewable Energy Project in Senegal, Center for Research in Economic Development, University of Michigan, Ann Arbor, MI, March, 1979.
- SENEGAL: DEVELOPMENT CONSULTING/SENEGAL: DEVELOPMENT CONSULTING, 1989. National Council of Negro Women (NCNW); evaluated NCNW development projects with women.
- SENEGAL: FESMAN — ORIENTATION COMMITTEE MEETING - DAKAR, 2006. Festival Mondial des Arts Negres.
- SENEGAL: "Du nègre à l'Africain Américain: Les sonorités d'une évolution identitaire," Afrig Mag, Dakar, Senegal, #2, 2018 July-Sept.
- SOMALIA: SOCIO-ECONOMIC STUDY - JALALAQSI, 1984-1986. Africare, UNHCR - United Nations High Commission on Refugees; did first socio-economic study of refugee population in and around Jalalaqsi. Research report: Dilemmas, Opportunities, and Options in the Process of Refugee Relocation for National Development in Somalia: The Interaction of Refugees and the Local Population in Jalalaqsi. Africare, Washington, DC/National Refugee Commission, Mogadishu, Somalia, July, 1986.
- TUNISIA: Journées Cinématographiques de Carthage - Tunis, 1982. Ministry of Culture; participant in film festival discussions.
- ARGENTINA: CONFERENCIAS SOBRE LA DIASPORA AFRICANA EN LAS AMERICAS - BUENOS AIRES & CORRIENTES, 2005. Ministry of Culture; lectures about the African Diaspora organized by Lucia Molina, President of the Casa de la Cultura Indo-Afro-Americana (Mario Luis Lopez) in Buenos Aires with Misibamba, Afro-Argentinean music group, and in Corrientes, where there is a Camba Cua neighborhood and celebrations and an altar for Saint Baltazar.
- BOLIVIA: COLLEGE HORIZONS MENTOR TRAINER W CENTRO BOLIVIA-AMERICA - LA PAZ, 2007. U.S. Embassy; mentor training and program evaluation - College Horizons.
- BRAZIL, ALAGOAS: US SPEAKER, COPENE INVITED BY FUNDAÇÃO CULTURAL PALMARES - MACEIO, 2023. U.S. Embassy; showed documentary: Rostos Familiares/Lugares Inesperados: Uma Diaspora Africana Global.
- BRAZIL, ALAGOAS: REPARATIONS IN THE AMERICAS - MACEIO, 2023. Coalición Negra por Derechos; Reparations in the U.S.
- BRAZIL, BAHIA: ETNICITIES — A COR DAS CIDADES: FACULDADE DE ARQUITECTURA, 2023. Department of Architecture, Federal University of Bahia - UFBA; lecture: Urban Renewal as Negro Removal in the U.S. and Brazil.
- BRAZIL, BAHIA: PUBLICATIONS BASED ON FIELD RESEARCH IN BAHIA, 1977-.>"Bahia: Africa in America," Essence, July, 1977. "African Gods in the Americas: The Black Religious Continuum," The Black Scholar, Vol. 11, No. 8, Nov.-Dec., 1980. "The Bahian Carnival," Black Art: An International Quarterly, Vol. 5, No. 4, Fall, 1983. "Candomblé: A Spiritual Microcosm of Africa," Black Art: An International Quarterly, Vol. 5, No. 4, Fall, 1983. "Master Didi," Black Art: An International Quarterly, Vol. 5, No. 4, Fall, 1983. "The Saints versus the Orishas in a Brazilian Catholic Church as an Expression of Afro-Brazilian Cultural Synthesis in the Feast of Good Death," African Creative Expressions of the Divine, Kortwright Davis and Elias Farajaje-Jones, editors. Washington, DC: Howard University School of Divinity, 1991. "A Choreography of the Universe: The Afro-Brazilian Candomblé as a Microcosm of Yoruba Spiritual Geography," Anthropology and Humanism Quarterly, Vol. 16, No. 1, June, 1991. "Everyday and Esoteric Reality in the Afro-Brazilian Candomblé," History of Religions: An International Journal for Comparative Historical Studies, Vol., 30, No. 2, Nov., 1990. "Africanity Versus Blackness: The Afro-Brazilian/Afro-American Identity Conundrum," Introspectives: Contemporary Art by Americans and Brazilians of African Descent, California Afro-American Museum, Los Angeles, CA, Feb., 1989. "The Feast of Good Death: An Afro-Catholic Emancipation Celebration in Brazil," Women in Africa and the African Diaspora: A Reader, 2nd edition, Rosalyn Terborg Penn and Andrea Benton Rushing, editors. Washington, DC: Howard University Press, 1996; revised from Sage: A Scholarly Journal on Black Women, Vol. 3, No. 2, Fall, 1986. "The All-Americas/All-American African Diaspora," Currents of the Spirit in the African Diaspora: Survivals, Innovations, and New Expressions, Program in African American Culture, National Museum of American History, Smithsonian Institution, Washington, DC, 1994. "O Olhar de Dentro e de Fora na Diáspora Africana," Preface to Ori Apéré Ó: O Ritual das Águas de Oxalá, Maria das Graças de Santana Rodrigué, São Paulo: Selo Negro Edições, 2001. "Africanity vs Blackness: Race, Class and Culture in Brazil," North American Congress on Latin America (NACLA) Report on the Americas, Vol. 35, No. 6, May/June 2002. "The Feast of

- Good Death: Celebrating Emancipation in Brazil," The Woodson Review, Association for the Study of African American Life and History (ASALH), 2007.
- BRAZIL, MINAS GERAIS: EGBE - PARTE DE NOS - BELO HORIZONTE, 2022. EGBE: Part of Us. CENARAB; How learning about the African Diaspora Helps Us Know Ourselves.
  - BRAZIL, MINAS GERAIS: FACULTY OF LETTERS, FEDERAL UNIVERSITY OF MINAS GERAIS - BELO HORIZONTE, 2024. UFMG; showed and discussed documentary: Rostos Familiares/Lugares Inesperados.
  - BRAZIL, MINAS GERAIS: MEETING WITH CONGADEIROS - SABARA, 2024. Casa Amarela; showed and discussed documentary : Rostos Familiares/Lugares Inesperados.
  - BRAZIL, MINAS GERAIS: UNIVERSIDADE FEDERAL DE OURO PRETO - OURO PRETO, 2018. UFOP; showed and discussed documentary : Rostos Familiares/Lugares Inesperados.
  - BRAZIL, SAO PAULO: SOCINE, 2023. USP — Universidade de Sao Paulo; showed and discussed Rostos Familiares/Lugares Inesperados: Uma Diaspora Africana Global.
  - BRAZIL, SAO PAULO: DIVERSOS, 2023. Revista Raça; talked about What I learned from Afro-Brazilians about African America, USA.
  - CANADA: BLACK HISTORY MONTH - MONTREAL, 2024. Le Mois de l'Histoire des Noirs, U.S. Consulate, McCord Stewart Museum; lecture and showed and discussed documentary - Familiar Faces/Unexpected Places: A Global African Diaspora.
  - COLOMBIA: FIESTA DE LAS LENGUAS - FERIA INTERNACIONAL DEL LIBRO DE BOGOTA 2018 (FILBO) - BOGOTA, 2018. Ministry of Culture; Workshop - Capacitacion en la metodologia "desde adentro" and showed documentary: Caras Familiares/Lugares Inesperados: Una Diaspora Africana Global, Foro: Exigibilidad de los derechos culturales, press — radio, newspapers, etc.
  - COSTA RICA: "Música (y ahora bailes) de la Libertad e Identidad en la Diáspora Africana," XXIII Festival Flores de la Diáspora Africana, SAN JOSE, 2021 Aug.
  - CUBA: ASSOCIATION OF BLACK ANTHROPOLOGISTS IN CUBA, 1980. HAVANA, SANTIAGO. Academia nación de ciencias. Presentation about U.S. Africa American Culture.
  - MEXICO: FILMING AFRO-MEXICAN WOMEN WITH AFROCARACOLAS - COSTA CHICA, 2023. Afrocaracolas; invited to offer guidance based on African Diaspora research.
  - PANAMA: ANTHROPOLOGICAL FIELD RESEARCH WITH CONGOS, 2002-2024. Attend ceremonies and events, interview key people, etc.
  - PANAMA: FERIA INTERNACIONAL DEL LIBRO DE PANAMA - PANAMA CITY, 2019. Camara Panamena del Libro; Conocimiento desde adentro: Los Afrosudamericanos hablan de sus pueblos y sus historias.
  - PARAGUAY: KAMBA CUA ANNUAL FIESTA DE SAN BALTASAR — ASUNCION & FERNANDO DE LA MORA, 2016. Participation in Kamba Cua annual Fiesta de San Baltasar and visits to and discussions with people in La Emboscada and Kamba Koke Afro-Paraguayan communities.
  - PERU: US EMBASSY SPEAKER (PERU and ECUADOR) LIMA; CHINCHA/SAN LUIS DE CANETE, EL CARMEN, EL GUAYABO, & TACNA (SAMA), 2002. US Embassy; lectures on Afro-American Cultural Identity and Civil Rights and Aportes de la Cultura Africana en el Mundo Moderno — (Their title. Walker does not talk of "la cultura africana" given that Africa is the most culturally diverse of continents. She speaks of "las culturas africanas" in the plural.)
  - PERU: US EMBASSY SPEAKER AND COLLEGE HORIZONS MENTOR TRAINER, 2007. US Embassy; Los Derechos Humanos y la Identidad Cultural de las Comunidades Afro Descendientes en las Americas, and mentor trainer for College Horizons.
  - UNITED STATES: THE AFRICAN DIASPORA AND THE MODERN WORLD - AUSTIN, TX, 1996. Center for African and African American Studies, University of Texas at Austin & UNESCO; Conference organizer.
  - UNITED STATES: Producer of conference documentary — Scattered Africa: Faces and Voices of the African Diaspora, 2001. Conference papers.
  - INDIA: FIELD RESEARCH WITH PASHINGTON OBENG - KARNATAKA, 2016.
  - TURKEY: AFRO-TURKISH CALF FEAST - IZMIR & BAYINDER, 2013. Afro-Turks; lecture about the Global African Diaspora and filming with family in village.
  - TURKEY: AFRO-TURKISH CALF FEAST - IZMIR, 2023. Afro-Turks; lecture — Afro-Turks and the Global African Diaspora.
  - FRANCE: JUNIOR YEAR ABROAD - PARIS, 1964-1965. Junior Year Abroad Program; Discovered African Diaspora, Presence Africaine — first Black bookstore Walker got to know, participated in Black community events like "reception" for Malcolm X.
  - SPAIN: ASSOCIATION FOR THE STUDY OF THE WORLDWIDE AFRICAN DIASPORA - SEVILLE, 2017. ASWAD; showed documentary for commentary - Familiar Faces/Unexpected Places: A Global African Diaspora.
  - PORTUGAL: OS FUNDAMENTOS IDEOLOGICOS E JURIDICOS DA ESCRAVATURA E DO COMERCIO NEGREIRO, 1998. UNESCO Slave Route Project; Ideologies of Slavery and of Post-Slavery African Diasporan Cultures and Identities.
  - ITALY: INAUGURAZIONE DELLA CATTEDRA UNESCO INTITOLATA A SAN BENEDETTO IL MORO - LA SCHIAVITU NEL MEDITERRANEO IN ETA MODERNA - PALERMO, 2000. UNESCO Slave Route Project; member of International Scientific Committee.
  - UNESCO SLAVE ROUTE PROJECT: LETTER FROM UNESCO DIRECTOR GENERAL APPOINTING WALKER TO INTERNATIONAL SCIENTIFIC AND TECHNICAL COMMITTEE - PARIS, 2006. UNESCO; While Walker was a member, the UNESCO Slave Route Project International Scientific and Technical committee met in Angola, including Cabinda; Palermo, Italy; Rabat & Marrakesh, Morocco — 1996-2010.

## [Series 6. Visual Materials](#)

As part of the archives of a cultural anthropologist and documentary filmmaker, the Sheila S. Walker Collection offers the advantage of including extensive visual materials from Walker's field research in much of Africa and the Global African Diaspora. The visuals are in the form of approximately 5000 digitized slides, and hours and hours of video footage, originally in various formats, now all also digitized.

The images include, for example, footage from conferences from Reunion Island in the Indian Ocean to Texas in the United States to the Barlovento region of Venezuela, as well as interviews with scholars, community leaders, and artists from Africa and the Global African Diaspora. Images also portray ways in which Africans created new cultural forms that have maintained their African identity wherever they found themselves beyond the continent of human origins, in addition to obvious continuities of African culture in various parts of the Diaspora, such as manifestations of African royalty in the Americas.

Walker and her associates are currently cataloguing these images and will make them searchable. At the end of this process the images will be available for consultation in 2025.

## Inventory

Series 1. Personal

ca. 1950-1970

Bryn Mawr College: commencement program

1966

Box 1: 1

Bryn Mawr: "Southern Africa in Transition," conference papers

1963

Box 1: 2

East Orange High School: awards

Box 1: 3

Awards: "Outstanding Service as Study Hall Chairman," "Volunteer Group Leader of the Young Women's Christian Association of The Oranges," "High Honors in Scholarship," school pin for "Highest Honor of the General Organization in Recognition of Excellence in Citizenship." Includes two newspaper clippings about honors Walker received: secretary of the New Jersey Association of High School Councils and Good Citizenship Award from the New Jersey Daughters of the American Revolution (DAR).

Conversation with Sheila Walker

2022 Apr 27

digital file

Recorded at SCUA, UMass Amherst Libraries when Sheila Walker donated her papers. The video includes stories about and descriptions of materials contained in Walker's collection.

Operation Crossroads Africa: certificate

1966

Box 1: 4

Honorary Crossroader in recognition for international service in helping to promote cooperation, understanding and friendship among the peoples of Africa and North America.

Operation Crossroads Africa: handbook

1966

Box 1: 5

Handbook of the African Youth Leadership Program.

Operation Crossroads Africa: photographs

1966

Box 1: 6

Operation Crossroads Africa: postcards  
1970  
Box 1: 7

From participants in the program to Walker.

Operation Crossroads Africa: publications  
1966-1970  
Box 1: 8

Includes program brochures, newsletters, press releases, interpreters' manuals and a Report on the African Youth Leadership Program.

Orisha figures, Brazil  
undated  
Box 11

Photographs: school  
ca. 1950-1962

Box 1: 9  
Series 2. Professional  
1960-2024

African Development Foundation (ADF)  
1991-1993  
Box 1: 10

Served on the ADF Advisory Council.

African Film Festival New York: programs  
2011  
Box 1: 12

Co-presented on panel at NY premiere of film: "Africans Out of Africa."

African Film Society  
1979

Box 1: 13

African Heritage Festival: program descriptions  
1998

Box 1: 14

Moderated "Symposium: Preserving our Cultural Heritage."

African Union  
2003  
Box 1: 15

Inviting her to a reception in honor of African and Diasporan leaders and to participate in the New York Conference on the Contributions of Diasporan Intellectuals to the African Union.

African/African American Summit: program and report  
1991  
Box 1: 16

Contributed "The Significance of the First Summit Meeting of African Heads of State and African American Leaders" to the summit report titled, "Africans and African Americans: Together into the Twenty-First Century."

Africare: Jalalaqsi Socio-Economic Survey: draft and correspondence  
1986  
Box 1: 17

Relating to the report Walker prepared.

Afrodiaspora, Inc.: correspondence  
1999-2019  
Box 1: 18

Articles  
1960-1969  
Box 3: 5

About Walker or include quotes from her

Articles  
1970-1979  
Box 3: 6

About Walker or include quotes from her

Articles  
1980-1989  
Box 3: 7

About Walker or include quotes from her

Articles  
1990-1994  
Box 3: 8

About Walker or include quotes from her

Articles  
1995-1999  
Box 3: 9

About Walker or include quotes from her

Articles  
2000-2011  
Box 3: 10

About Walker or include quotes from her

Association of Black Anthropologists: correspondence  
1987  
Box 1: 20

Inviting Walker to join the new editorial committee.

Austin Independent School District: "African American Women: Yesterday, Today, and Tomorrow" program  
1996

Box 1: 21

Selected as an honoree.

Austin/Maseru Sister Cities Committee: A Taste of Africa program  
1996

Box 1: 22

Presented "What Africa Can Teach Us About Ourselves."

Bahia: Africa in the Americas: correspondence with producers and notes  
1987-1991

Box 1: 23

Bahia: Africa in the Americas: press clippings and catalogue inclusions  
1987-1991

Box 1: 24

Bell Multicultural High and Hart Middle School: correspondence, itinerary  
2002

Box 1: 25

Presented "Faces and Voices of Africans in Diaspora" to students visiting the World Bank.

Caribbean Cultural Center: programs and correspondence  
1986-1992

Box 1: 26

Participated in several events including a talk titled "Presents for Yemanja in Candomble" and "Hidden Roots: The Africinity of Afro-Protestantism."

Center for the Development and Study of Effective Pedagogy for African American Learners (CPAL)  
1995

Box 1: 27

Invited to serve on the Advisory Board of CPAL located at Texas Southern University.

Certificates

1974-2018

Box 1: 28

Certificates from the First African-American Summit, the Richmond Unified School District, Austin Independent School District African-American Heritage Committee, Phi Beta Delta Honor Society for International Scholars, and the National Museum of African American History and Culture.

College of William & Mary: correspondence  
1988-1991

Box 1: 29

College of William & Mary: correspondence  
1989-1991

Box 1: 30

College of William & Mary: presentations  
1990

Box 1: 31

Colloquia: Scholars at the Intersection of South Asia and African Studies (SISAAS)  
2017

Box 1: 32

Presented Keynote Address, "Ngomas for Ethiopian Saints in Gujarat and Minas Gerais: Bantu Musical Connections in India and Brazil."

Colonial Williamsburg: "Slavery and Freedom: An American Paradox"  
1992

Box 1: 33

Presented "Africans in the New World."

Conferences: Afro-Latin American Leaders Institute  
2001

Box 1: 34

Screening of Walker's film, "Scattered Africa: Faces and Voices of the African Diaspora" and her presentation of "Africans in the Creation of the Americas."

Conferences: Association for the Study of African American Life and History (ASALH): conference programs  
2007, 2018

Box 1: 35

Presented: Plenary Session 1: "The African Diaspora," moderator; "Scattered Africa: Faces and Voices of the African Diaspora"; "Slave Routes: A Global Vision" (2007) and "Two Documentary Films" Scattered Africa: Faces and Voices of the African Diaspora and Familiar Faces/Unexpected Places: A Global African Diaspora" (2018).

Conferences: Association for the Study of Negro Life and History  
1978

Box 1: 36

Presented, "Fulbe Women of Northern Cameroon: Education for Better or Worse?" as part of the African Women and National Development panel.

Conferences: Association for the Study of the Worldwide African Diaspora, "Remembrance, Renaissance, Revolution: The Meaning of Freedom in the African World Over Time and Space"

2019

Box 1: 37

Presented "Familiar Faces/Unexpected Places: A Global African Diaspora" as part of a panel titled, "Mediating the Diaspora: Transmitting Blackness across the Atlantic."

Conferences: Association of Black Psychologists: programs  
1977-1986

Box 1: 38

Presented: "Spirit Possession As a Therapeutic Mode in Africans and Afro-Americans" (1977); "Where Black Gods Rule: African Religion in Brazil" (1986); moderator of the panel "Africa/World Civilization: Historical and Psychological Perspectives" (1986).

Conferences: Coastal Carolina University, Gullah Geechee African Diaspora Conference: program and flyer  
2019

Box 1: 39

Delivered the Keynote address

Conferences: Cornell University: correspondence and program  
1994-1997

Box 1: 40

Presented the dinner address at the conference, "Africana Studies in Africa and the Diaspora." Includes correspondence leading up to and after the presentation.

Conferences: Encontro de Cinema Negro—Brasil, Africa & Americas  
2009  
Box 1: 41

Presented on "Cine Odeon" (Caribenhos) panel.

Conferences: Howard University, Melanin Conference: program  
1989  
Box 1: 42

Presented, "African Dynamics in Brazilian Religion."

Conferences: Infusion of African and African American Content in the School Curriculum  
1990  
Box 1: 43

Presented "Images of Africa: An Assessment of Educational Media Resources Pertaining to Africa."

Conferences: Institute for Research on Women, Rutgers University: program and abstracts of papers  
1990  
Box 1: 44

Presented "The Primacy of Women in Afro-Brazilian Religion" as part of the Women's Leadership in Religions panel.

Conferences: Multi-Cultural Institute  
1974-1975  
Box 1: 45

Contributed to the panel, "How a Multicultural Program Aids Meaningful School Integration."

Conferences: National Council for Black Studies: program  
1985, 2002  
Box 1: 46

Presented, "Systemic Mis-Education About Africa in U.S. Public Schools: Implications for Afro-Americans," as part of the Africa, Media and Famine panel (1985) and "Redefining Africana Studies for the 21st Century" as well as a screening of her film "Scattered Africa: Faces and Voices of the African Diaspora" (2001).

Conferences: New Jersey Conference in Observation of Black History Month: correspondence and program  
1983-1984  
Box 1: 47

Presented "Spirit Possession in the Religious Life of Black Peoples in the Americas" at the conference titled "In That Great Gettin' Up Mornin': Religion in Afro-American, Haitian, and Jamaican History."

Conferences: Sacramento Anthropological Society, "Women in Anthropology"  
1977-1978  
Box 1: 48

Presented "Fulbe Women of Northern Cameroon: Their Place and How It Is Changing, Albeit Slowly."

Conferences: Teaching World History and World Geography  
2000  
Box 1: 49

Presented "The African Diaspora," as part of a panel titled, "Diasporas in World History."

Conferences: The Asia Society, Festival of Korea: programs, correspondence, notes  
1994  
Box 1: 50

Invited to present about "Shaman Ritual: Practice, Performance and Metaphor."

Conferences: University of California at Berkeley, CCEW Women's Center  
1980  
Box 1: 51

Presented "Afro-American Women and Higher Education," is included in the published papers delivered at the conference, "Looking Back at 'A Second Look at the Second Sex': Berkeley's First Research Conference On and By Women."

Conferences: University of California at Berkeley, African Diaspora Studies on the Eve of the 21st Century: flyers and correspondence  
1997-1998  
Box 1: 52

Presented on the panel "Connections to Africa."

Conferences: University of Iowa, "Redefining the 'Artisan': Traditional Technologists in Changing Societies"  
1990  
Box 1: 53

Presented "Religion in the Streets and on the Stage in Bahia: The Profaning and Folklorizing of the Afro-Brazilian Candomble."

Conferences: University of Texas at Austin, "The African Diaspora and the Modern World"  
1993-1996  
Box 1: 54

Conference organized by The Center for African and African American Studies at the University of Texas at Austin in collaboration with United Nations Educational, Scientific, and Cultural Organization (UNESCO). Includes correspondence, planning documents, invitations to participate, program, publicity, and congratulations on a successful conference.

Conferences: University of Texas at Austin, "The African Diaspora and the Modern World"  
1993-1996  
Box 1: 55

Conference organized by The Center for African and African American Studies at the University of Texas at Austin in collaboration with United Nations Educational, Scientific, and Cultural Organization (UNESCO). Includes correspondence, planning documents, invitations to participate, program, publicity, and congratulations on a successful conference.

Conferences: University of Wisconsin, "African Religions in the Americas"  
1990  
Box 1: 56

Presented "Our Deities Love to Dance: Cosmic Choreography in the Religious Continuum from Africa to the Americas."

Congressional Black Caucus: correspondence and meeting agendas  
1991-2003  
Box 1: 57

Documents Walker's participation in and presentations at the Congressional Black Caucus Foreign Affairs Brain Trust.

Constituency for Africa  
1992-1996  
Box 1: 58

Inviting Walker to present in various forums.

"Creation of the Sacred Image: Apotheosis and Destruction in Hinduism"; "Empiricism and the Phenomenology of Religious Experience"  
ca. 1984  
Box 1: 19

Both texts by James J. Preston; both cite Walker's "Ceremonial Spirit Possession in Africa and Afro-America"

Curriculum vitae  
2024  
Box 1: 59  
Documentaries: Dancing, event invitation and brochure  
1993  
Box 1: 60

Served as a content consultant and was interviewed on camera for the episode titled "New Worlds, New Forms."

Documentaries: Familiar Faces/Unexpected Places: screenings  
2017-2019  
Box 1: 61

Documentaries: Global Links: press release and clippings  
1987-1989  
Box 1: 62

Walker was featured in two programs of the ITV series, "Traditions and the 20th Century" and "Women in the Third World."

Documentaries: Scattered Africa: catalogs, flyers  
2002  
Box 1: 63

Includes artwork for DVD covers.

Documentaries: Scattered Africa: correspondence  
2002  
Box 1: 64  
Documentaries: Scattered Africa: interview transcripts  
1996  
Box 1: 65  
Employment: offers and invitations to apply  
1974, 1988, 1994  
Box 1: 66  
Festival Mythos: programs and flyers  
1991  
Box 1: 67  
Field Museum: correspondence and programs  
1990-1998  
Box 1: 68

Invited to present several lectures and served as content consultant during this time period.

"Harrist Church: Christianity African Style"  
1972  
Box 1: 69

Typescript of a presentation delivered at the second annual meeting of the Society for the Study of Black Religion.

Harrist Church: letter and flyer  
1988  
Box 1: 70  
Harrist Church: maps and photographs  
1978  
Box 1: 71  
Harrist Church: research articles and pamphlet  
1970  
Box 1: 72  
Harrist Church: typed paper and research materials.  
1976-1986  
Box 1: 73  
Harvard University: Research Assistant appointment  
1972-1973  
Box 1: 74

Appointed Research Assistant in Contemporary African and Afro-American Religion in the Divinity School. Includes flyers and programs for lectures delivered while at Harvard.

Institutes and lectures: Cornell University, Africana Studies and Research Center: correspondence and program  
2002-2003  
Box 2: 1

Presented "To Know Us, We Must Know All of Us."

Institutes and lectures: Cornell University: letter  
1994  
Box 2: 2

Invited to present at the Anthropology Colloquium Series.

Institutes and lectures: Princeton University, NEH Summer Institute on Afro-American Religion: letter and brochure  
1986  
Box 2: 3

Invited to present a lecture.

Institutes and lectures: Trenton State College, NEH Summer Institute on African-American Culture: correspondence and programs  
1984-1987  
Box 2: 4

Presented "Spirit Possession and African-American Religious Rituals" as part of the lecture series, "Contemporary African-American Culture: The Legacy Continues" (1984); "African and Latin-American Cultures" (1985); and "South American and Caribbean Cultures" (1986).

Institutes and lectures: University of Texas at Arlington, The Africa Program

1994  
Box 2: 5

Presented "The Myths of Africa."

Institutes and lectures: Yale University Art Gallery: correspondence, program  
1988  
Box 2: 6

Presented "African Religions in the Americas."

International Resources Group: contract and and progress report  
1987-1988  
Box 2: 7

Relating to Walker's assignment in Niger; includes her report, "Phase One Progress Report: AGRHYMET Management by Objectives Study."

Mozambique Film Institute  
1981  
Box 2: 8

Thanking her for serving as a translator during the tour of the films and visitors from the Mozambique Film Institute.

National Council of Negro Women: correspondence and programs  
1986-1990  
Box 2: 9

Invited to present at several events and selected an honoree by the Executive Committee of the Bethune Recognition Program.

National Park Service: correspondence  
1999-2002  
Box 2: 10

Inviting Walker to present at a conference and requesting her review of a draft course outline.

National Summit on Africa: correspondence and programs  
1997-2004  
Box 2: 11

Documents Walker's contributions to the National Summit on Africa including serving as an Expert Group member.

New Ark School: correspondence  
1974  
Box 2: 12

Inviting Walker to be a guest on their weekly radio program.

Newspaper clippings on Black English  
1969-1973  
Box 2: 13

Pan African Film and Arts Festival  
2019  
Box 2: 14

Presentations: Brazil Fest  
2011  
Box 2: 15

Member of panel presenting on the topic, "Art and Culture as a Catalyst for Social Change."

Presentations: Congo in Harlem 10  
2018  
Box 2: 16

Presented as part of a panel titled, "Cultural Passage: Exploring the Cultural and Political Connections Between Congo and the Americas, Past and Present."

Presentations: Congressional Black Caucus Legislative Conference  
2008  
Box 2: 17

Member of a forum presenting on the topic, "How Far Have We Come: Being Black in America: 200 Years After the Abolition of the Transatlantic Slave Trade?"

Presentations: flyers  
1983-2018  
Box 2: 18

Publicizing presentations delivered by Walker at a variety of locations.

Presidential inauguration: Obama, Barack: invitation  
2009  
Box 2: 19

"Remember the Pearl!": brochures and flyers  
2021  
Box 2: 20

Wrote, "Pearl as Metaphor," and was quoted in the brochure that publicized the event.

Road Scholar  
1991 Sept. 13  
Box 10:  
Schomburg Center for Research in Black Culture  
1985-1991  
Box 2: 21

Selected as Schomburg Center Scholar in Residence (1987-1988).

Smith College: correspondence  
1990-1992  
Box 2: 22

Offered the William Allan Neilson Professorship in the Department of Afro-American Studies as a visiting scholar in Spring 1992.

Smith College: flyers, newsclippings, invitations  
1990-1992  
Box 2: 23

Publicizing talks Walker delivered at Smith College while a visiting professor.

Smithsonian Institution: correspondence, programs

1975, 1993-1998

Box 2: 24

Documenting the various events in which Walker was invited to participate.

Spelman College: correspondence

2002-2005

Box 2: 25

Concerning Walker's roles as the William and Camille Hanks Cosby Endowed Professor and as the Director of African Diaspora and the World Program.

Spelman College: flyers, programs

2002-2005

Box 2: 26

Materials related to the African Diaspora and the World (ADW) program, of which Walker was the director, and flyers publicizing her classes and talks.

Stanford University: correspondence, programs

1987-1989

Box 2: 27

Relating to Walker's talk, "Sacred Choreography in Afro-American Religion" and to "Women, Law, and Public Policy: An Agenda for Equality" conference.

Symposia: "Art and Culture of the Yoruba Diaspora: A Symposium Examining African Cultural Expressions in the Americas": program

2006

Box 2: 28

Presented "The Yoruba-ization of African Cultures in America."

Symposia: Howard University, "African Religions: Creativity, Imagination and Expression" (Latin & Central America; The Hispanic Caribbean)

1987

Box 2: 29

Presented the Keynote Address.

Symposia: National Archives Symposium: "200th Anniversary of the Slave Trade Act of 1808" program

2008

Box 2: 30

Presented on a panel titled, "Africans and African Diaspora."

Symposia: National Slave Museum: program, correspondence, clippings

2002-2003

Box 2: 31

Invited to participate in two symposia on the establishment of the museum. Topics discussed include: scope of the task, constructing the framework of the permanent exhibit, and applying current research.

Symposia: Spelman College, Inauguration of Johnnetta Betsch Cole: correspondence and program

1988

Box 2: 32

Presented on the panel, "Black Women as Anthropologists."

The Changing Role of Women in African American Studies UC Berkeley Speech

1991

Box 2: 10

The National Faculty: correspondence

1993-1997

Box 2: 33

The Religious Revolution in the Ivory Coast: book reviews

1983

Box 2: 34

TransAfrica Forum: correspondence

1990-2001

Box 2: 35

Invitations to serve on several committees: advisory committee for a new library and resource center, the editorial board, and the research advisory council.

Union Institute: correspondence

1992-1996

Box 2: 36

Offering an appointment of Adjunct Professor of The Union Institute,

United Nations Development Programme (UNDP): West Africa Regional Nutritional Surveillance and Intervention Project

1986

Box 2: 37

United Nations Educational, Scientific, and Cultural Organization (UNESCO): "Year of Tolerance" mission statement

1995

Box 2: 38

United Nations Headquarters: International Day of Remembrance of the Victims of Slavery and the Transatlantic Slave Trade

2010-2016

Box 2: 39

Includes keynote address Walker delivered, press release, and printed material.

United Negro College Fund (UNCF) Special Programs: Global Partnerships: Higher Education and International Development

2002

Box 2: 40

Walker received grant from UNCF at Spelman College (2002) for project with Afro-Latins that led to Grupo Barlovento/Barlvento Group international meetings and subsequent publications in Spanish and Portuguese in Bolivia, Colombia, Brazil.

University of California, Berkeley: annual research and biography reports

1982-1986

Box 2: 41

Consists of completed forms titled "Annual Supplements to the Bio-Bibliography" that include information on teaching, publication, and research activity.

University of California, Berkeley: correspondence

1975-1988

Box 2: 42

University of California, Berkeley: correspondence

1975-1988

Box 2: 43

University of California, Berkeley: correspondence

1975-1988

Box 2: 44  
University of California, Berkeley: correspondence, administrative  
1987-1989  
Box 2: 45

Relating to requests for merit increase in salary, sabbatical and leaves of absence, and affiliations with departments on campus.

University of California, Berkeley: courses  
ca. 1986  
Box 2: 46

Proposal for a telecourse, "Africa in the Americas" and course packet for "Selected Topics in the Socio-Historical Development of the Black World: African Peoples and Cultures."

University of California, Berkeley: course description, "Children and Cooking: Experiences for Cognitive Development, Basic Skills, and Cultural Awareness"  
1977  
Box 2: 47

Presented "Afro Cooking Experiences."

University of California, Berkeley: presentations  
1975-1989  
Box 2: 48  
University of California, Santa Barbara: correspondence  
1993-1995  
Box 2: 49

Invitation to serve on the Advisory Committee for the Center of Black Studies.

University of Chicago: Anthropology 321  
1969  
Box 2: 50

Final paper submitted for the course title, "The Origins of Agriculture in West Africa" / C. Davies and H. J. Hugot and "The Zimbabwe-Monomatapa Culture in Southeast Africa" / H. A. Wieschhoff.

University of Chicago: course papers  
1967  
Box 2: 51

Two papers submitted as part of Walker's coursework: "Black Speech in White America: The Dialectal Difference" and "Black English in White America."

University of Texas at Austin: event flyers and programs  
1992-2001  
Box 2: 52

Includes materials related to events that Walker contributed to as well as events of interest held on campus. Walker's presentations: Introduction, "1992--A Sense of Origins: The African Global Presence" (1992); Remarks, "A Tribute to Black Women: A Celebration of The Essence of Life" (1992); "Columbus in Contemporary Contexts" at Reclaiming New Worlds: A Multicultural Commemoration of the Quincentennial (1992); Chair, "Brazilian Racial Politics: Analysis" at Racial Politics in Contemporary Brazil (1993); Opening Remarks, "Beyond Kente: From Ghana to Texas--A Cultural Continuum" (1993).

University of Texas at Austin: Center for African American Studies  
1991-1995  
Box 2: 53

Includes brochures and newsletters.

University of Texas at Austin: Center for African and African American Studies: correspondence  
1991-2001  
Box 2: 54

University of Texas at Austin: Center for African and African American Studies: correspondence  
1991-2001  
Box 2: 55

University of Texas at Austin: Center for African and African American Studies: correspondence  
1991-2001  
Box 2: 56

University of Texas at Austin: Center for African and African American Studies: newsletters, press releases, and publications  
1991-1996  
Box 3: 1

Featuring articles or announcements relating to Walker.

University of Texas at Austin: Center for Mexican American Studies (CMAS)  
1994  
Box 3: 2

Correspondence with Rep. Henry Cueller concerning appropriations for the Centers of Mexican American Studies and American and African American Studies.

Working paper: "Women and Walls: Architectural Reflections of Changing Patterns of Male-Female Interaction Among the Fulbe of Northern Cameroon"  
1978  
Box 3: 3  
Zora Neale Hurston Festival of the Arts  
1989-1990, 2007  
Box 3: 4

Invited to serve as a juror for anthropology papers.

Series 3. Publications  
1973-2024  
Abafazi vol. 10 no. 2: "The Art of Sheila S. Walker"  
2000 Nov.  
Box 3: 11  
Ache vol. 1 no. 5: "While You Were Out"  
1989 Apr.  
Box 3: 12

Discusses Walker's lecture "The Sisterhood of Good Death and a Present for Yemanja"

African Creative Expressions of the Divine: "The Saints versus the Orishas in a Brazilian Catholic Church as an Expression of Afro-Brazilian Cultural Synthesis in the Feast of Good Death"  
1991  
Box 3: 13  
"Anthropological Analysis"  
ca. 1986  
Box 3: 14  
"Anthropological Perspective on Investigating the Consequences of Experiential Education"  
ca. 1979

Box 3: 15  
Anthropology and Education Quarterly vol. 9 no. 2: "On a Challenge to Anthropology and Education"  
1978 Summer  
Box 3: 16  
Anthropology and Humanism Quarterly vol. 16 no. 2: "A Choreography of the Universe: The Afro-Brazilian Candomble as a Microcosm of Yoruba Spiritual Geography"  
1991 Jun.  
Box 3: 17  
Bay Area Association of Black Psychologists Newsletter: "BAABP Meeting Notice"  
1983 Nov.  
Box 3: 18

Announces Walker as speaker at next BAABP meeting (about Supernatural Phenomena in Afro-Brazilian Religions)

Black Art vol. 5 no. 4: "Master Didi"; "Candomble: A Spiritual Microcosm of Africa"; "The Bahian Carnival"  
1984  
Box 3: 19  
Black Collegian: "Careers in Languages: Escort-Interpreting"  
1980 Dec.-1981 Jan.  
Box 3: 44  
Black Issues vol. 6 no. 1: "Reassembling Africa"  
2004 Jan.-Feb.  
Box 3: 20  
Black Perspectives vol. 2 no. 6 and vol. 3 no. 1: "Systematic Mis-Education in California Public Schools: Teaching About Peoples of Africa, the African Diaspora, and the Third World Through Educational Media"  
1985 Sep.-Nov.  
Box 3: 21  
Black Scholar vol. 11 no. 7 and no. 8: "African Gods in America: The Black Religious Continuum"  
1980 Sep.-Dec.  
Box 3: 22  
Black World: "Black English: Expression of the Afro-American Experience"  
1971 Jun.  
Box 3: 45  
La Chaine et le Lien: "De l'Argentine au Canada, la diaspora africaine est presente dans toutes les Ameriques et chez tous les Americains"  
1998  
Box 3: 23  
Constituent: "Breaking Away from 'Miseducation'"  
1992 Jul.-Sep.  
Box 3: 24  
Cultural Portrayals of African Americans: "Tarzan in the Classroom: How 'Educational' Films Mythologize Africa and Miseducate Americans"  
1997  
Box 3: 25  
Current Bibliography on African Affairs: "The History of an African Kingdom in Symbols"  
1976-1977  
Box 3: 26  
"Dilemma of the Black Woman in the United States"  
1981, Jul.  
Box 3: 27

Presented at Caribbean Federation of Mental Health Annual Conference

Earth News: "African Cinema: Surveying the Art"  
1980 Winter  
Box 3: 46  
Emerge: "Africa On Our Minds and In Our Hearts"  
1992 Oct.  
Box 3: 47  
Emerge: "Our Natural Ties To Africa and a Global Future"  
1992 Feb.  
Box 3: 48  
Essence: "Abomey Cloth"  
1974 Feb.  
Box 3: 49  
Essence: "Anthropology: What's That?"  
1971 Jun.  
Box 3: 50  
Essence: "Bahia: Africa in America"  
1977 Jul.  
Box 3: 51  
Essence: "Growing Up as Daddy's Girl"  
1976 Jun.  
Box 3: 52  
Essence: "How You Eat is How You Be"  
1973 Sep.  
Box 3: 53  
Essence: "The In-Crowd is Now Out -- Playing"  
1976 Jun.  
Box 3: 54

Also contains "Parlez-Vous Francais?: Jobs and Careers in Escort-Interpreting"

Essence: "'It Can Work'"  
1979 Jul.  
Box 3: 55  
Essence: "Senegalese Mosaic"; "Senegal's Women"  
1978 Jul.  
Box 3: 56  
Ethiopiennes no. 18: "Noms et identite chez les noirs americains"  
1979 Apr.  
Box 3: 28  
Genetic Dancers vol.1 no.1: "Singing...Letters From Martinique, Summer 1984"  
1985  
Box 3: 29  
Go Girl 2: "Sailing My Fantasy"  
2024  
Box 3: 57  
History of Religions vol. 30 no. 2: "Everyday and Esoteric Reality in the Afro-Brazilian Candomble"  
1990 Nov.  
Box 3: 30  
"Images of Africa in the Oakland Public Schools"  
1980-1981  
Box 3: 31

Also includes "Critical Evaluations of Visual Resources Concerning African and Other Third World Peoples Available in the Oakland Public Schools"

"Jalalaqsi Socio-Economic Survey"

1986 July  
Box 3: 32  
"Mythologizing Africa and Mis-Educating Americans: Using Educational Media to Teach Ethnocentrism in California Public Schools"  
ca. 1986  
Box 3: 33

Complete version of text that appeared in Black Perspectives vol. 2 no. 6 and vol. 3 no. 1.; appears also in French

Notes From the ABA vol. 2 no. 2: "Classes Sociales et Maladies Mentales en Haiti"

1976 Jun.

Box 3: 58

Nouveau Courrier: "Riz a la Sauce Gombo"

2004 Dec.

Box 3: 59

"O Olhar de dentro e de fora na diaspóra africana"

2001

Box 3: 34

Patterns of Prejudice vol. 7 no. 3: "The Black-Jewish Paradox"

1973 May-Jun.

Box 3: 35

"Possession by African Gods in New World Religions"; "Spirit Possession as a Therapeutic Mode in Africans and Afro-Americans" and notes

1968

Box 3: 36

Written by Walker for African Religions course

Road Scholar's Lifelong Learning Quarterly: "Understanding the African Diaspora in India"

2012 Apr.

Box 3: 37

Also acknowledges Walker as 2010 Winner of Asa Grant Hilliard III Road Scholar Award for Lifelong Learning

Sage vol. 3 no. 2 & vol. 7 no. 1: "The Feast of Good Death: An Afro-Catholic Emancipation Celebration in Brazil"; "Walled Women and Women Without Walls among

the Fulbe of Northern Cameroon"

1986 Fall; 1990 Summer

Box 3: 38

Texas Study of Secondary Education vol. 4 no. 1: "Tarzan in the Classroom"

1994 Fall

Box 3: 60

La Transe: "Les Divinities Africaines Dansent aux Ameriques et au Maroc"

2000

Box 3: 39

Transforming Anthropology 2.2: "The Virtues of Positive Ethnocentrism: Some Reflections of an Afrocentric Anthropologist"

1991

Box 3: 40

Who's Who Among Black Americans, ed. 4

1985-1991

Box 3: 41

Contains correspondence and several copies of Walker biography entry

Woodson Review: "The Feast of Good Death: Celebrating Emancipation in Brazil"

2007

Box 3: 42

Word vol. 2 no. 3: "Returning to the Source"

1988 Dec.

Box 3: 61

"Working Papers for a Renewable Energy Project in Senegal"

1979 Mar.

Box 3: 43

Series 4. Association of Black Anthropologists (ABA)

1973-2000

Articles on the history and evolution of the Association of Black Anthropologists and of the Newsletter

undated

Box 6

Early Constitution and By-Laws

undated

Box 6: 22

The ABA Directory

1991

Box 6: 22

News from the Natives — Newsletters

1973 Jan-1975 Nov

Box 6: 22

Notes from the ABA — Newsletters

1976 Mar-1989 Oct

Box 6: 23

ABA Occasional Paper — "Reflections on Becoming a Black Anthropologist," (1982), by Sheila S. Walker, some of the content of which was revealed in Notes from the

ABA

1982 Mar

Box 6: 22

Transforming Anthropology

2000

Box 6

"The Virtues of Positive Ethnocentrism: Some Reflections of an Afrocentric Anthropologist," by Sheila S. Walker, Transforming Anthropology, Vol 2, No 2

1991

Box 6

Transforming Anthropology

1997

Box 6: 22

"The Virtues of Positive Ethnocentrism: Some Reflections of an Afrocentric Anthropologist," by Sheila S. Walker

1991

Box 6

Originally published in Transforming Anthropology, Vol 2, No 2.

Series 5. International Professional Activities

1964-2024

Africa

1971-2023

ANGOLA: SLAVE ROUTE PROJECT INTERNATIONAL SCIENTIFIC COMMITTEE - LUANDA and CABINDA

1996

Box 5: 1

UNESCO Slave Route Project; report on conference, "The African Diaspora and the Modern World."

ANGOLA: MESA REDONDA INTERNACIONAL SOBRE MBANZA KONGO, CIDADE A DESENTERRAR PARA PRESERVAR - MBANZA KONGO  
2007  
Box 5: 1

Ministry of Culture; Congos in the Americas.

ANGOLA: US EMBASSY SPEAKER - BLACK HISTORY MONTH - LUANDA  
2008  
Box 5: 1

US Embassy; A Presença Angolana nas Americas.

ANGOLA: US EMBASSY SPEAKER - BLACK HISTORY MONTH - LUANDA and BENGUELA  
2010  
Box 5: 1

US Embassy; African Diaspora in the Americas, and Historical Ties Between Angola and the USA.

ANGOLA: IV ENCONTRO INTERNACIONAL DE HISTORIA DE ANGOLA - MEMORIA E HISTORIA: A CONSTRUCAO DA IDENTIDADE - TALATONA  
2010  
Box 5: 1

Ministry of Culture; Manifestações de Angola nas Américas

ANGOLA: III FESTIVAL INTERNACIONAL DE CINEMA LUANDA (FIC) - LUANDA  
2010  
Box 5: 1

Ministry of Culture; jury.

ANGOLA: PENSAR O CINEMA ANGOLANO, FESTIVAL INTERNACIONAL DE CINEMA LUANDA 2011 (FIC) - LUANDA  
2011  
Box 5: 1

Ministry of Culture; jury.

ANGOLA: 1a CONFERENCIA SOBRE DESCENDENCIA ESCRAVA - TALATONA  
2013  
Box 5: 1

Ministry of Culture; A descendencia africana na America Central: O caso de Panamá

ANGOLA: III MESA REDONDA INTERNACIONAL SOBRE MBANZA KONGO CIDADE A DESENTERRAR PARA PRESERVAR - MBANZA KONGO  
2016  
Box 5: 1

Ministry of Culture; Continuities of Kong Kingdom in the Americas. Showed video images of Congo royal pageantry in Uruguay, Brazil and Panama, plus Walker's Congo family in Delaware in a documentary, "Hush," that elicited applause. Purpose was to qualify Mbanza Kongo for UNESCO World Historical Patrimony designation. A criterion for the designation is the international extension of the phenomenon, so images from Uruguay, Brazil, Panama, and Delaware, USA were significant.

BENIN: UNESCO SLAVE ROUTE PROJECT PRELIMINARY SCIENTIFIC COMMITTEE MEETINGS WITH MINISTER PAULIN HOUNTONDJI - COTONOU  
1992  
Box 5: 2

Ministry of Culture and Communications; several meetings in 1992-1993. Offered commentary based on research in various parts of Americas.

BENIN: DE LA DISPERSION NEGRIERE AUX RETROUVAILLES: 1er FESTIVAL MONDIAL DES ARTS ET CULTURES VODOUN - "OUIDAH 92" - OUIDAH  
1993  
Box 5: 2

Presidency of the Republic; participant.

BENIN: CONFERENCE DU LANCEMENT DU PROJET LA ROUTE DE L'ESCLAVE - OUIDAH  
1994  
Box 5: 2

UNESCO — Slave Route Project; Afro-American Cultural Survivals. Objected to use of term "slave" from beginning of project.

BURKINA FASO: INSTITUT DES PEUPLES NOIRS/INSTITUTE OF BLACK PEOPLE -- OUAGADOUGOU  
1986-1993  
Box 5: 5

Government of Burkina Faso, UNDP, UNESCO; April 21-26, 1986 - Initial meeting to create IPN: Presentation, April 21: L'image du noir dans le système éducatif américain and April 23: L'Image de l'Afrique chez les Noirs de la Diaspora. Served as Vice President. Member of Interim Executive Committee, Co-editor of Nommo, IPN journal.

BURKINA FASO: FESPACO (FESTIVAL PAN-AFRICAINE DE CINEMA DE OUAGADOUGOU) - OUAGADOUGOU  
1979  
Box 5: 3

Ministry of Culture, Government of Burkina Faso; jury.

BURKINA FASO: FESPACO (FESTIVAL PAN-AFRICAINE DE CINEMA DE OUAGADOUGOU) - OUAGADOUGOU  
1987  
Box 5: 3

Ministry of Culture, Government of Burkina Faso; jury.

BURKINA FASO: "Tarzan in the Classroom: How 'Educational' Films Mythologize Africa and Mis-Educate Americans," Nommo: Revue d'Etudes Scientifiques de l'Institut des Peuples Noirs, Vol. 1  
1993

. Includes: Argument — Need for an Institute of Black People; correspondence about meetings; meeting Reports and Programs; newspaper articles about IPN and interviews with Walker; Quilombo (co-editor): Bulletin de Liaison 1991 — reported on FESPACO, including IPN prize; First meeting of African American Leaders and African Heads of State, Abidjan, Ivory Coast 1991; Goree-Almadies Memorial, Senegal.

BURKINA FASO: FESPACO (FESTIVAL PAN-AFRICAINE DE CINEMA DE OUAGADOUGOU) - OUAGADOUGOU  
2017  
Box 5: 4

Ministry of Culture, Government of Burkina Faso; jury.

BURKINA FASO: FESPACO (FESTIVAL PAN-AFRICAINE DE CINEMA DE OUAGADOUGOU) FOCUS ON WOMEN - OUAGADOUGOU  
2019  
Box 5: 6

Ministry of Culture, Government of Burkina Faso; Walker's documentaries were shown: Scattered Africa and Familiar Faces.

BURKINA FASO: COHESION SOCIALE ET VIVRE ENSEMBLE - OUAGADOUGOU

2019

Box 5: 6

Dialogue of Religions and Cultures; Construction et deconstruction des préjugés.

CAMEROON: "Réflexions architecturales sur les femmes et les murs: Les fulbé du Nord-Cameroun," Recherche, Pédagogie et Culture, Paris, Vol. 7, Nos. 41-42

1979 May-Aug

Box 5: 8

CAMEROON: "Fulbé Women in Northern Cameroon: Their Place and How It's Changing, Albeit Slowly," Women in Anthropology, Sacramento Anthropological Society,

Publication No. 15, Sacramento, CA

1979 Spring

Box 5: 9

CAMEROON: "From Cattle Camp to City: Fulbé Women in Northern Cameroon," The Journal of African Studies, Vol. 7, No. 1

1980 Spring

Box 5: 8

CAMEROON: LA PLACE DE NJOYA DANS L'HISTORIOGRAPHIE AFRICAINE ET L'IMPACT DE SA CONTRIBUTION DANS L'EVOLUTION DE LA CIVILISATION AFRICAINE - YAOUNDE, FOUMBAN

2013

Box 5: 7

UNESCO; presented paper at conference - "Le Roi Njoya et ma Découverte de la Diaspora Africaine."

CONGO, DEMOCRATIC REPUBLIC OF - KINSHASA - CONFERENCE INTERNATIONALE SUR SIMON KIMBANGU: L'HOMME, SON OEUVRE ET SA CONTRIBUTION A LA

LIBERATION DU PEUPLE NOIR — KINSHASA & MBANZA NKAMBA

2011

Box 5: 11

Ministere de l'Enseignement Supérieur et Universitaire; Plenary address: Afro-Américains et Africains: Quel passé, quelle(s) mémoire(s), quel avenir?

CONGO, REPUBLIC OF - BRAZZAVILLE: FESTIVAL PANAFRICAIN DE MUSIQUE (FESPAM), 5eme EDITION, HERITAGE DE LA MUSIQUE AFRICAINE DANS LES AMERIQUES ET

LES CARAIRES - BRAZZAVILLE & POINTE NOIRE

2005

Box 5: 10

Commissariat General, Direction Scientifique; Congo Kings, Queen Nzinga, Dancing Devils and Catholic Saints: African-African Syncretism in the Americas.

CONGO, REPUBLIC OF - BRAZZAVILLE: FESTIVAL PANAFRICAIN DE MUSIQUE (FESPAM), 6eme EDITION, MUSIQUES D'EMANCIPATION ET MOUVEMENTS DE LIBERATION EN

AFRIQUE ET DANS LA DIASPORA - BRAZZAVILLE

2007

Box 5: 10

Commissariat general, Direction Scientifique; Musique d'émancipation et musique d'identité dans la diaspora africaine des Amériques.

CONGO, REPUBLIC OF - BRAZZAVILLE: "Congo Kings, Queen Nzinga, Dancing Devils, and Catholic Saints: African/African Syncretism in the Americas," Héritage de la

Musique Africaine dans les Amériques et les Caraïbes, Alpha Noël Malonga & Mukala Kadima-Nzuji, editors. Brazzaville, Congo: Festival Panafricain de Musique

(FESPAM) and Paris: l'Harmattan

2007

Box 5: 10

CONGO, REPUBLIC OF - BRAZZAVILLE: FESTIVAL PANAFRICAIN DE MUSIQUE (FESPAM), 7eme EDITION, LA MUSIQUE AFRICAINE A LA CROISEE DES CHEMINS DE LA

MONDIALISATION - BRAZZAVILLE

2009

Box 5: 10

Commissariat General, Direction Scientifique; Bamboulaka: Danser pour ne pas oublier dans la Diaspora Africaine.

CONGO, REPUBLIC OF - BRAZZAVILLE: FESTIVAL PANAFRICAIN DE MUSIQUE (FESPAM), 9eme EDITION, PRIX FRANCIS BEBEY DE LA RECHERCHE MUSICOLOGIQUE

2013

Box 5: 10

Commissariat General, Direction Scientifique; FESPAM Prize.

GABON: AFRIQUE: MA TERRE PREMIERE. SEMAINE DE LA DECENNIE DES PERSONNES D'ASCENDANCE AFRICAINE - LIBREVILLE

2017

Box 5: 12

CICIBA - Centre International des Civilisations Bantu; La Place de la Diaspora Africaine dans l'Histoire Générale d'Afrique.

GHANA: PAN-AFRICAN HERITAGE MUSEUM THIRD INTERNATIONAL CONFERENCE ON AFRICAN ARTS - ACCRA

2023

Box 5: 13

African University College of Communications; Academic Council Panel Discussion. Showed documentary: Familiar Faces/Unexpected Places: A Global African Diaspora.

GHANA: REPATRIATING AFRICAN STUDIES — ASSOCIATION FOR THE STUDY OF THE WORLDWIDE AFRICAN DIASPORA (ASWAD) - ACCRA

2023

Box 5: 13

ASWAD; showed documentary: Familiar Faces/Unexpected Places: A Global African Diaspora.

IVORY COAST/COTE D'IVOIRE: "African Initiative and Indigenous Christianity in Ivory Coast," Transformation and Resiliency in Africa, Pearl Robinson and Elliot Skinner,

editors. Washington, DC: Howard University Press

1983

Box 5: 14

IVORY COAST/COTE D'IVOIRE: "Young Men, Old Men, and Devils in Aeroplanes: The Harrist Church, the Witchcraft Complex, and Social Change in the Ivory Coast,"

The Journal of Religion in Africa, Vol. 11, No. 2

1980

Box 5: 14

IVORY COAST/COTE D'IVOIRE: "Witchcraft and Healing in an African Christian Church," The Journal of Religion in Africa, Vol. 10, No. 2

1980

Box 5: 14

IVORY COAST/COTE D'IVOIRE: "The Message as the Medium: Harrist Churches of Ivory Coast and Ghana," African Christianity: Patterns of Religious Continuity, G.

Bond, W. Johnson, and S. Walker, editors. New York: Academic Press

1979

Box 5: 14

IVORY COAST/COTE D'IVOIRE: "Religion and Modernization in an African Context: The Harrist Church of the Ivory Coast," Journal of African Studies, Vol. 4, No. 1

1977 Spring

Box 5: 14

IVORY COAST/COTE D'IVOIRE: The Religious Revolution in the Ivory Coast: The Prophet Harris and the Harrist Church. Chapel Hill, NC: University of North Carolina

Press

1983

IVORY COAST/COTE D'IVOIRE: African Christianity: Patterns of Religious Continuity, co-editor with George Bond & Walton Johnson. New York: Academic Press

1979

IVORY COAST/COTE D'IVOIRE: "A Summit Fueled by a Common Past--A Reunion of Africans and African Americans," African World

1993 Nov-Dec

Box 5: 14

MALI: CONFERENCE AFRICAINE DES HUMANITES - BAMAKO

2017

Box 5: 15

UNESCO; participant.

MALI: JOURNEE MONDIALE DE LA CULTURE AFRICAINE ET AFRO-DESCENDANTE - BAMAKO

2018

Box 5: 15

Presidence de la Republique du Mali; participant.

MASCARENE ISLANDS, MAURITIUS: AFRICAN DIASPORA & CREOLITE: KONVERZANS EK DIVERZANS, BLACK HISTORY MONTH

2008

Box 5: 16

Bannzil Kreol, Mauritian Branch, US Embassy; presented at conference: The Presence of Africa among Peoples of its Diaspora. Showed documentary - Scattered Africa: Faces and Voices of the African Diaspora. Newspaper coverage - "Toute la joie des Amériques vient de la population d'origine africaine," Le Mauricien

MASCARENE ISLANDS, SEYCHELLES: AFRICAN DIASPORA AND CREOLITY

2008

Box 5: 16

Linstiti Kreol, Ministry of Community Development, Youth, Sports and Culture; Minimization and Marginalization of the African and African Diasporan Contribution to the Modern World.

MASCARENE ISLANDS, REUNION ISLAND: KOZMAN KAF: DU DENI A LA REHABILITATION

2008

Box 5: 16

Association Rasine Kaf & Université de la Réunion; Spoke on l'Afrique Eparpillée, showed documentary (in French) l'Afrique Eparpillée: Visages et Voix de la Diaspora Africaine.

MOROCCO: ATTENDED GNAWA LILA DE DERDEBA - ESSAOUIRA, WHILE AT ASSOCIATION OF BLACK WOMEN IN HIGHER EDUCATION CONFERENCE - AGADIR

1998

Box 5: 17

Le Comite d'Organisation du Festival d'Essaouira & l'Association Essaouira Mogador; attended Gnawa ceremony.

MOROCCO: LA TRANSE - SECONDE EDITION DU FESTIVAL D'ESSAOUIRA - ESSAOUIRA

1999

Box 5: 17

Le Comite d'Organisation du Festival d'Essaouira & l'Association Essaouira Mogador; presented "Dansant pour et comme l'esprit aux Amériques."

MOZAMBIQUE: U.S. EMBASSY SPEAKER - BLACK HISTORY MONTH - MAPUTO, NAMPULA & ILHA DE MOZAMBIQUE

2008

Box 5: 18

U.S. Embassy; lectures on: A Diaspora Africana nas Americas. Cross-reference w Angola — requested to visit both.

MOZAMBIQUE: U.S. EMBASSY SPEAKER - BLACK HISTORY MONTH - MAPUTO & BEIRA

2010

Box 5: 18

U.S. Embassy; lectures on: A Diaspora Africana nas Americas; Documentary a Diaspora Africana nas Americas; Antropologia da Diaspora Africana nas Americas; and Como a Diaspora Africana Mobiliza Jovens.

NIGERIA: INTERNATIONAL COLLOQUIUM ON SLAVERY, SLAVE TRADE AND THEIR CONSEQUENCES - ILOKO IJESA, OSUN STATE

2010

Box 5: 19

Center for Black Culture and Understanding - Osun State Government & UNESCO; Women, Slavery and the Slave Trade.

SENEGAL: U.S. EMBASSY SPEAKER - DAKAR

1979

Box 5: 20

U.S. Embassy; Le Role des Femmes Noires Américaines Contemporaines.

SENEGAL: Interview — le Soleil

1986

Box 5: 21

SENEGAL: CONFERENCE DU CLUB INTERNATIONAL DES AMIS DU SENEGAL - DAKAR

1987

Box 5: 20

Participant in discussions.

SENEGAL: FILMING FOR BLACK ENTERTAINMENT TELEVISION

1989

Box 5: 20

Ministry of Culture; producer of 10 3minute films for BET.

SENEGAL: THE AFRICAN DIASPORA IN THE AMERICAS AND IN THE CARIBBEAN, INTERNATIONAL SYMPOSIUM ON WEST AFRICA AND THE GLOBAL CHALLENGE - DAKAR AND SALY PORTUDAL

1997

Box 5: 20

West African Research Association (WARA), Association de Recherche Ouest-Africaine (AROA); (Re)membering Africa: Transnational Culture and Identity in the African Diaspora.

SENEGAL: III ANNUAL MELLON FACULTY SEMINARS AT THE GOREE INSTITUTE - GOREE ISLAND

2004

Box 5: 20

Mellon Foundation Goree Institute; workshop leader - The TransAtlantic Slave Trade: Critical Perspectives in History, English, and Anthropology.

SENEGAL: CONFERENCE DES INTELLECTUELS D'AFRIQUE ET DE LA DIASPORA (CIAD) PREPARATORY MEETING - DAKAR

2003

Box 5: 20

African Union Commission, Ministère de la Culture et du Patrimoine Historique Classe; commentary.

SENEGAL: CONFERENCE DES INTELLECTUELS D'AFRIQUE ET DE LA DIASPORA (CIAD) - DAKAR

2004

Box 5: 20

African Union Commission, Ministère de la Culture et du Patrimoine Historique Classe; Relationships between Africa and its Diaspora.

SENEGAL: CONFERENCE: GOREE DIASPORA FESTIVAL - GOREE ISLAND  
2005  
Box 5: 20

Presidency of the Republic; Keynote Address: Goree — Symbole des liens non-rompus entre l'Afrique et la Diaspora. Showed film: L'Afrique Eparpillée: Visages et Voix de la Diaspora Africaine — Université Cheikh Anta Diop, Dakar.

SENEGAL: LA TRAITE NEGRIERE COLONIAL: OCEANS ATLANTIQUE ET INDIEN, REGARDS CROISES: EUROPE, AFRIQUE, AMERIQUES - DAKAR & GOREE ISLAND  
2007  
Box 5: 20

Association of descendants of black slaves (ADEN); We have no African Culture in the United States? Learning about ourselves from the rest of the Diaspora.

SENEGAL: FESMAN — ORIENTATION COMMITTEE MEETING - BAMAKO, MALI  
2008  
Box 5: 21

SENEGAL: FESMAN — ORIENTATION COMMITTEE MEETING - DAKAR  
2009  
Box 5: 21

SENEGAL: INAUGURATION OFFICIELLE DU MONUMENT DE LA RENAISSANCE AFRICAINE - DAKAR  
2010  
Box 5: 20

Ministry of Culture; Senegal in the Continuity of African Culture in the Americas.

SENEGAL: FESMAN III - FESTIVAL MONDIAL DES ARTS NEGRES - DAKAR  
2010  
Box 5: 21

Presidency of the Republic, Ministry of Culture; Keynote: An African Map of the Americas.

SOUTH AFRICA: UNITED NATIONS WORLD CONFERENCE AGAINST RACISM - DURBAN  
2001  
Box 5: 22

United Nations; representing Association for the Study of African American Life and History (ASALH) - panel participant.

TANZANIA: ZANZIBAR INTERNATIONAL FILM FESTIVAL (ZIFF) - STONE TOWN, ZANZIBAR  
2007  
Box 5: 23

UNESCO; showed documentary - Slave Routes: A Global Vision, made for the UNESCO Slave Route Project, Credits in program booklet include only Georges Collinet but not co-producer Sheila Walker, who was present.

TANZANIA: 5th ANNUAL AFRICAN DIASPORA HERITAGE TRAIL CONFERENCE -- AN AFRICAN HOMECOMING  
2009  
Box 5: 23

Henderson Travel - African Diaspora Heritage Trail; Interpreting the East African Slave Trade: The Scholars' Contribution to Cultural Heritage Destination Development.

Americas  
1977-2024

ARGENTINA: PRIMER ENCUENTRO DE CULTURAS AFRO-AMERICANAS - BUENOS AIRES  
1991  
Box 5: 27

Ilé Asé Osun Doyo; They Tried to Kill It, But It Didn't Die: How the Afro-Brazilian Candomblé Can Illuminate the Africanity of Traditional African American Religions in the United States. Showed documentary - Bahia: Africa in the Americas.

ARGENTINA: SEGUNDAS JORNADAS DE CULTURA NEGRA - SANTA FE  
1993  
Box 5: 27

Casa de la Cultura Indo-Afro-Americana; El Negro y la Religiosidad Popular: Una Perspectiva Comparativa entre Brasil y los Estados Unidos.

ARGENTINA: THE STATUS OF AFRO-LATIN COMMUNITIES IN THE AMERICAS - BUENOS AIRES  
2005  
Box 5: 27

GALCI - Global Afro-Latino & Caribbean Initiative - New York; commentary.

ARGENTINA: SEMINARIO INTERNACIONAL DE FILOSOFIA Y TEOLOGIA - SALTA  
2005  
Box 5: 27

Instituto Orco Huasi Investigaciones Interculturales, Universidad Católica de Salta; Bambula: Bailando Africa en las Americas.

BAHAMAS: FROM SLAVE SHIP TO SELF-DETERMINED DESTINATIONS - NASSAU  
2007  
Box 5: 28

Henderson Travel - African Diaspora Heritage Trail; curriculum development about the African Diaspora.

BAHAMAS: BACK TO UWI - WEEKEND  
2018  
Box 5: 28

University of the West Indies Alumni Association, The Bahamas Chapter; showed documentary - Familiar Faces/Unexpected Places: A Global African Diaspora.

BERMUDA: PLANNING CONFERENCE - AFRICAN DIASPORA HERITAGE TRAIL - HAMILTON  
2005  
Box 5: 29

Henderson Travel - African Diaspora Heritage Trail; participated in discussions about planning African Diaspora Cultural Heritage Tourism.

BERMUDA: HONORING BERMUDA'S EMANCIPATION  
2008  
Box 5: 29

Department of Community and Cultural Affairs; showed documentary - Scattered Africa: Faces and Voices of the African Diaspora

BOLIVIA: US EMBASSY SPEAKER - LA PAZ, EL ALTO & LOS YUNGAS  
2006  
Box 5: 30

U.S. Embassy; lectures and showed documentary: Scattered Africa: Faces and Voices of the African Diaspora.

BOLIVIA: US EMBASSY SPEAKER, COLLEGE HORIZONS — MENTOR TRAINING W CENTRO BOLIVIA-AMERICA - LA PAZ & SANTA CRUZ  
2008  
Box 5: 30

US Embassy La Paz; mentor training and program evaluation - College Horizons.

BOLIVIA: XXIII REUNION ANUAL DE ETNOLOGIA: REPENSANDO EL MESTIZAJE, MUSEF - LA PAZ  
2009  
Box 5: 30

Museo Nacional de Etnografía y Folklore (MUSEF); "Lo africano como elemento fundamental en el mestizaje panamericano." Publication: Africa en el mestizaje panamericano: Demografía, tecnología, cultura. La Paz, Bolivia, 2009.

BOLIVIA: CUARTO ENCUENTRO INTERNACIONAL DEL GRUPO BARLOVENTO, Conocimiento desde adentro: Los afrosudamericanos hablan de sus pueblos y sus historias - LA PAZ & DORADO CHICO, LOS YUNGAS  
2009-2010  
Box 5: 30

PIEB, Centro Boliviano Americano, Fundacion Pedro Andavez Peralta; Grupo Barlovento attended Fiesta de San Benito, Dorado Chico, Los Yungas, Walker was named Huesped Grato, Dorado Chico. Interview: La historia escrita desde la propia piel, La Razon. Publication: Walker edited - Conocimiento desde adentro: Los afrosudamericanos hablan de sus pueblos y sus historias. La Paz, Bolivia: Programa de Investigación Estratégica en Bolivia (PIEB), 2010.

BOLIVIA: US EMBASSY SPEAKER & COLLEGE HORIZONS EVALUATOR - Santa Cruz, Cochabamba & La Paz  
2024  
Box 5: 30

US Embassy; trained College Horizon Mentors and Evaluated and suggested modifications to existing programs.

BRAZIL, ALAGOAS: VISIT TO QUILOMBO DOS PALMARES, SERRA DA BARRIGA  
1983  
Box 5: 32

Certificates.

BRAZIL, BAHIA: REUNION IN BAHIA - AFRICA IN AMERICA: A CULTURAL EXCHANGE FESTIVAL IN BRAZIL - SALVADOR & RIO DE JANEIRO  
1980  
Box 5: 32

Institution: In the Beginning; offered UC Berkeley Extension Course providing continuing education credits.

BRAZIL, BAHIA: CONFERENCIA MUNDIAL DA TRADICAO DOS ORIXAS E CULTURA - SALVADOR DA BAHIA  
1987  
Box 5: 32

Axe Opo Afonja; participant.

BRAZIL, BAHIA: AFRO-LATIN AMERICAN RESEARCH ASSOCIATION (ALARA) CONFERENCE  
1996  
Box 5: 32

Afro-Latin American Research Association; I Ain't Left Nothing in No Africa: Looking for Them and Finding Us.

BRAZIL, BAHIA: NATIONAL CONFERENCE OF ARTISTS — 2nd INTERNATIONAL CONFERENCE - SALVADOR  
1988  
Box 5: 32

National Conference of Artists; Mitologizando Africa e Miseducando Americanos: Como Escolas Estadounidenses Estao Usando a Midia Educacional para Ensinar Etnocentrismo. Showed Bahia: Africa in the Americas.

BRAZIL, BAHIA: BRAZIL TRAVEL/STUDY SEMINAR - PRESBYTERIAN CHURCH USA  
2001  
Box 5: 32

National Black Presbyterian Caucus; accompanied group, organizing experiences and explaining culture

BRAZIL, BAHIA: AFRICARAIZ FESTIVAL 2001 - ATO CULTURAL COM IDENTIDADE - SALVADOR  
2001  
Box 5: 32

Quilombo Niger Okan & Coordenação Nacional de Entidades Negras - CONEN; Desafios e Perspectivas da Cultura de Matriz Africana na Diaspora.

BRAZIL, BAHIA: CONFERENCIA DE INTELLECTUAIS DA AFRICA E DA DIASPORA (CIAD)  
2006  
Box 5: 32

Ministries of Culture - Senegal and Brazil; African Diaspora and the Building of the Modern World.

BRAZIL, BAHIA: DIASPORA AFRICANA FOR 9TH PAN-AFRICAN CONGRESS - LOME, TOGO, PREPARATORY CONFERENCE - SALVADOR DA BAHIA  
2024  
Box 5: 32

Governments of Brazil and Togo; Where are we now, and what must we do for the 21 century?

BRAZIL, BRASILIA: SAIDAS DA ESCRAVIDAO E POLITICAS PUBLICAS, SEMINARIO INTERNATIONAL - BRASILIA  
2005  
Box 5: 32

Secretaria Especial de Políticas de Promocao da Igualdade Racial (SEPPIR); Current Formulations of Pan-Africanism and Policies of International Cooperation.

BRAZIL, BRASILIA: NATIONAL CONFERENCE ON THE PROMOTION OF RACIAL EQUITY DIALOGUE ON CULTURAL POLICIES IN THE AMERICAS - BRASILIA  
2005  
Box 5: 32

Secretaria Especial de Políticas de Promocao da Igualdade Racial (SEPPIR); International Instruments for the Promotion of Racial Equality.

BRAZIL, BRASILIA: REUNIAO REGIONAL DA AMERICA LATINA E DO CARIBE SOBRE A DECADA DOS AFRODESCENDENTES  
2014  
Box 5: 32

Presidencia da Republica — Secretaria de Políticas de Promocao da Igualdade Racial, Assessoria Internacional (SEPPIR); discussion based on research in African Diaspora in Americas.

BRAZIL, MINAS GERAIS: FAN - 2o FESTIVAL DE ARTE NEGRA - BELO HORIZONTE  
2003  
Box 5: 33

Prefeitura de Belo Horizonte; Film Showing — Africa Espalhada: Rostos e Voces da Diaspora Africana.

BRAZIL, MINAS GERAIS: IMAGENS DOS POVOS - BELO HORIZONTE  
2010  
Box 5: 33

Secretaria de Estado de Cultura, Educação, Direitos Humanos; Nas Trilhas da Afro-Diaspora com Joel Zito Araujo.

BRAZIL, MINAS GERAIS: PARA ALEM DO QUE SE VE - UM MOVIMENTO PARA AMPLIAR A VISAO SOBRE ARTE, CULTURA E HISTORIA NEGRO-AFRICANA - BELO HORIZONTE  
2016  
Box 5: 33

Secretaria de Estado de Cultura, Educação, Direitos Humanos; Africa/Diaspora: Convergencias Possiveis.

BRAZIL, MINAS GERAIS: EGBE - EU E O OUTRO - BELO HORIZONTE  
2019  
Box 5: 33

EGBE: I and the Other.

CENARAB; Comparative look at African Diaspora Spirituality — You and Us.

BRAZIL, MINAS GERAIS: EGBE - NOS SOMOS - BELO HORIZONTE  
2024  
Box 5: 33

EGBA: We Are.

CENERAB; Conferencia Magna — From the sea that separates us to the bridge that links us.

BRAZIL, RIO DE JANEIRO: INTERNATIONAL SEMINAR ON RACISM AND RACE RELATIONS IN THE COUNTRIES OF THE AFRICAN DIASPORA - RIO, SALVADOR & CACHOEIRA  
1992  
Box 5: 33

Rio — Centro de Estudos Afro-Asiaticos, Universidade Candido Mendes and Salvador — CEAO - Centro de Estudos Afro-Orientais, Ford Foundation; Rio — African-American, African-Brazilian, and African-Caribbean Culture: Continuities and Discontinuities, and Bahia — Constructions of African American Identities: Comparative Perspectives.

BRAZIL, RIO DE JANEIRO: DIASPORIC ENCOUNTERS AND COLLABORATIONS: ASWAD ASSOCIATION FOR THE STUDY OF THE WORLDWIDE AFRICAN DIASPORA - RIO  
2005  
Box 5: 33

ASWAD; showed Africa Dispersa: Rostos e Vozes da Diaspora Africana and Chaired panel — Religion and Spirituality III: African American Spiritual Expression and Its Influence.

BRAZIL, RIO DE JANEIRO: III ENCONTRO DE CINEMA NEGRO: BRASIL, AFRICA E AMERICAS - RIO  
2009  
Box 5: 33

Centro Afro-Carioca de Cinema; Nas Trilhas da Afrodiaspora — Ecuador w Joel Zito.

BRAZIL, RIO DE JANEIRO: SEMINARIO INTERNACIONAL LATINO-AFRO-HISPANICO (SEMILLAH) - NOVA IGUACU, BAIXADA FLUMINENSE  
2018  
Box 5: 33

UFRRJ; Lançamento da tradução em português do livro: Conhecimento desde dentro plus several rodas de conversa and showed documentary — Rostos Familiares/Lugares Inesperados: Uma Diaspora Africana Global.

BRAZIL, SANTA CATARINA: EDUCAR O BRASIL COM RACA: CONSTRUINDO A PEDAGOGIA MULTIRACIAL E POPULAR, II ENCONTRO NACIONAL: NEGROS, NEGRAS E EDUCACAO - FLORIANOPOLIS  
2004  
Box 5: 34

Creating Inclusive Education.

BRAZIL, SAO PAULO: PROMOTING PATHWAYS TO SOCIAL AND ECONOMIC INCLUSION CONFERENCE - SAO PAULO  
2004  
Box 5: 34

U. S. Congressional Black Caucus Foundation, Inc.; African Americans and Afro-Brazilians, the \$700 Billion Economy.

BRAZIL, SAO PAULO: INCLUSAO E EXCLUSAO DOS NEGROS NOS ESTADOS UNIDOS E NO BRAZIL - SAO PAULO  
2009  
Box 5: 34

Museu Afro Brasil; Do King a Obama - A Saga Negra do Norte.

BRAZIL, SAO PAULO: FEIRA PRETA - SAO PAULO  
2018  
Box 5: 34

Prefeitura de Sao Paulo - Launching Conhecimento desde dentro: Os afro-sul-americanos falam de seus povos e suas histórias, editor, (Viviane C. Antunes translator). Rio de Janeiro, Brazil: Kitabu Editora, 2018

BRAZIL, SAO PAULO: REVOLUCAO NAS TELAS E NA VIDA - A MULHER REI  
2024  
Box 5: 34

Revista Raça; interview about The Woman King for Revista Raça.

CANADA: TEACHING AFRICAN HISTORY AND AFRICAN DIASPORA HISTORY - TORONTO  
2010  
Box 5: 31

York University; panel — Africans, The African Diaspora, and Slavery in the Curriculum, and showed documentary - Slave Routes: A Global Vision.

CHILE: CONFERENCIA CIUDADANA CONTRA EL RACISMO, LA XENOFOBIA, LA INTOLERANCIA Y LA DISCRIMINACION - SANTIAGO  
2000  
Box 5: 35

Fundacion Ideas; public commentaries.

CHILE: Santiago + 5  
2005  
Box 5: 35

Participant — public comments.

COLOMBIA: PRIMER CONGRESO DE LA CULTURA NEGRA DE LAS AMERICAS - CALI  
1977

Box 6: 2

Organization of American States; "Nombres afroamericanos y identidad: Nombres como un mapa cognitivo socio-cultural."

There are two especially interesting materials from the period in the Primer Congreso de la Cultura Negra de las Americas file. An article in a Colombian newspaper, Nosotras, spoke of the woman, Janelle Penny Comissioning from Trinidad and Tobago, who had been selected as Miss Universe, and who would visit Cali. Whereas the article indicated that Miss Universe had been deemed the "mujer mas hermosa del mundo," the title characterized her as "La Negra Mas Linda del Mundo." It seemed that racism would not allow the journalist to admit in a title in bold letters that a Black woman could be the most beautiful woman in the world.

The other, a pamphlet, is titled "El por qué de una candidatura de color en Colombia," written by Juan Zapata Olivella, brother of Manuel Zapata Olivella, principal organizer of the Primer Congreso. Juan Zapata Olivella, also a doctor and poet like his brother from a notably talented family, was running for president of the nation based on the principles of Negritudes y Mestisaje as was also indicated on a billboard between the airport and the city of Cartagena, where he lived and had occupied many important public positions.

COLOMBIA: 4o SEMINARIO SOBRE CULTURA NEGRA - POPAYAN

1992

Box 6: 1

Facultad de Humanidades de la Universidad del Cauca, Popayan; Construction of African American Identities: Comparative Perspectives.

COLOMBIA: US EMBASSY SPEAKER - QUIBDO, BOGOTA & CALI

2005

Box 6: 1

US Embassy; the Significance of Education as a Socio-Economic Transformation Factor and Civil Rights Protection and Promotion in a Democracy.

COLOMBIA: US EMBASSY SPEAKER & COLLEGE HORIZONS MENTOR TRAINER - BOGOTA, CALI, BARANQUILLA & CARTAGENA

2008

Box 6: 1

US Embassy; Speaker and Mentor Trainer for College Horizons.

COLOMBIA: INTERVIEW — REVISTA EBANO

Box 6: 1

"Nosotros Inspiramos Envidia"

COLOMBIA: XXIV FESTIVAL DE TAMBORES Y EXPRESIONES CULTURALES DE PALENQUE - PALENQUE DE SAN BASILIO

2009

Box 6: 1

Ministry of Culture; Caracterizacion y Presencia de la Diaspora.

COLOMBIA: 1o SEMINARIO INTERNATIONAL "LA DIASPORA AFRICANA" EN EL SEGUNDO CENTENARIO DE LA INDEPENDENCIA DE CARTAGENA - CARTAGENA

Box 6: 1

Secretaria de Educación Distrital de Cartagena; Diaspora, Racism y Discriminacion Racial.

COLOMBIA: 3a CUMBRE MONDIAL DE ALCALDES Y MANDATARIOS AFRICANOS Y AFRODESCENDIENTES - CALI

2013

Box 6: 1

Lanzamiento del libro: Conocimiento desde adentro: Los afrosudamericanos hablan de sus pueblos y sus historias.

COLOMBIA: US SPEAKER - BOGOTA, POPAYAN, MEDELLIN & QUIBDO

2014

Box 6: 1

US Embassy; Aspects of the African Diaspora in the Americas and discussion of Conocimiento desde adentro.

COLOMBIA: TALLER: DECENIO AFRODESCENDIENTE: CONSTRUYENDO PROPUESTAS CULTURALES, DESDE ADENTRO - BOGOTA

2014

Box 6: 1

Ministry of Culture; Construyendo Propuestas Culturales Desde Adentro.

COLOMBIA: ETNOEDUCACION, INTERTCULTURALIDAD Y DIASPORA AFRICANA - CARTAGENA

2014

Box 6: 1

Ministry of Culture; Conferencia magistral - Africa y sus Diasporas.

COLOMBIA: MES DE LA HERENCIA AFRICANA - BOGOTA

2014

Box 6: 1

Ministry of Culture; Conservatorios sobre Conocimiento desde adentro: Los afrosudamericanos hablan de sus pueblos y sus historias y Proyectos Considerados Relevantes para el Decenio de los Afrodescendientes.

COLOMBIA: ENCUENTRO NACIONAL DE CONSEJEROS DE CULTURA AFRO - BOGOTA

2015

Box 6: 1

Ministry of Culture; Decenio de los Afrodescendientes desde adentro.

COLOMBIA: MAYO—MES DE LA HERENCIA AFRICANA: AGENDA EN CARTAGENA DE INDIAS - CARTAGENA

2016

Box 6: 1

Ministerio de Cultura; Lecture & Visuals —Tecnologias ancestrales — Sitios de memoria, "desde adentro."

COLOMBIA: LABORATORIO IBEROAMERICANO DE INOVACION CIUDADANA - CARTAGENA

2016

Box 6: 1

Secretaria General Ibero-Americana; "Desde adentro"

COLOMBIA: XXXI FESTIVAL DE TAMBORES Y EXPRESIONES CULTURALES DE PALENQUE - PALENQUE DE SAN BASILIO

2016

Box 6: 1

Corporacion Festival de Tambores; La Diaspora Afrodescendiente en America.

COLOMBIA: FULBRIGHT SPECIALIST— LA BOQUILLA & CARTAGENA

2016

Box 6: 1

Bureau of Educational and Cultural Affairs, US Department of State; workshops with Tambores de Cabildo in La Boquilla and lectures at Museo de Historia de Cartagena de Indias (MUHCA).

COLOMBIA: 3er COLOQUIO INTERNACIONAL AFRODESCENDIENTE - CALI

2017

Box 6: 1

Corporacion Amigos de UNESCO; Migraciones, Racismo, Xenofobia y otras formas de Discrimination: Situation de los Afrodescendientes en el contexto global.

COLOMBIA: Un evento de Trascendencia Mundial: Primer Congreso de la Cultura Negra de las Américas," Manuel Zapata Olivella: Al Encuentro con la Diáspora - Memorias. 17-18, mayo, Bogotá, Colombia

2017

COLOMBIA: COLOQUIO "LA DIASPORA AFRICANA EN EL MUNDO" - CARTAGENA

2018

Box 6: 1

University of Cartagena; Show documentary : Caras Familiares/Lugares Inesperados: Una Diáspora Africana Global, Discuss : Global African Diaspora.

COLOMBIA: VISION AFRO 2025 - DECADA DE LOS Y LAS AFRODESCENDIENTES - CALI

2018

Box 6: 2

Universidad ICESI & Organization of American States; panel - ¿Reconocimiento para que?

COSTA RICA: CONMEMORACION DEL DIA MUNDIAL DE LA EMANCIPACION DEL NEGRO - (GARVEY/UNIA HOUSE) PORT LIMON

2013

Box 6: 3

Centro de investigación afro; presented Historia latinoamericana del afrodescendiente.

CUBA: FESTIVAL DE CULTURA DE ORIGEN CARIBENA - SANTIAGO

1987

Box 6: 4

Presentation about U.S. African American Culture. Interviewed in newspaper — Sierra Maestra.

CUBA: TALLER INTERNACIONAL DE ANTROPOLOGIA

1998

Box 6: 4

HAVANA, MATANZAS

Conjunto Folclorico Nacional - Student at Conjunto; Presentations about Africinity of African Diaspora.

CURAÇAO: NABS DIVE SUMMIT - WILLEMSTAD

1996

Box 6: 5

National Association of Black Scuba Divers; lecture about comparative archeology of ships in different places. Publication: "Further Thoughts about Slave Ship Archeology," Archeology Committee Update, NABS (National Association of Black Scuba Divers) News, Spring/Summer 1996.

CURAÇAO: AFRICAN DIASPORA: THE MAKING OF THE ATLANTIC WORLD - WILLEMSTAD

2003

Box 6: 5

Government of the Netherlands Antilles and UNESCO; Race, Religion, Spirituality and Inter-Culturality.

ECUADOR: BLACK HISTORY MONTH SPEAKER - ESMERALDAS, QUITO, GUAYAQUIL & IBARRA, CHOTA VALLEY

2002

Box 6: 6

US EMBASSY; African American Culture: Civil Rights and Multiculturalism. Cross-reference w Peru (collaboration of US Embassies).

ECUADOR: Filming — PLAYA DE ORO AND FIESTA DE SAN MARTIN DE PORRES - BORBON, CANCHIMALERO & ESMERALDAS

2007

Box 6: 6

ECUADOR: GENERANDO CONOCIMIENTO DESDE ADENTRO III, 3o ENCUENTRO DEL GRUPO BARLOVENTO - GUAYAQUIL, QUITO, VALLE DEL CHOTA & ESMERALDAS

2007

Box 6: 6

Inter-American Foundation; lecture: Antecedentes y caminos actuales del Grupo Barlovento, and showed Africa Dispersa: Caras y Voces de la Diáspora Africana.

ECUADOR: COLLEGE HORIZONS MENTOR TRAINING - GUAYAQUIL

2008

Box 6: 6

US Embassy; workshop leader/mentor trainer.

ECUADOR: SALUD, MEDICINA ANCESTRAL E INTERCULTURALIDAD, CONGRESO AFRODESCENDIENTE DE LAS AMERICAS Y EL CARIBE - QUITO

2011

Box 6: 6

Pan-American Health Organization (PAHO); Conferencia magistral — Diáspora africana en las Americas y el Caribe: Proceso historico, cultura, racializacion y sus efectos.

ECUADOR: FERIA INTERNACIONAL DEL LIBRO, GUAYAQUIL

2011

Box 6: 6

Ministry of Culture; launched Conocimiento desde adentro: Los afrosudamericanos hablan de sus pueblos y sus historias and showed Documentaries - Rutas del Esclavo: Una Vision Global and Africa Dispersa: Caras y Voces de la Diáspora Africana.

ECUADOR: Pacific America is So African!" Delmarva Review, Vol. 8

2015

GUADELOUPE: SLAVERY AND REPARATIONS - POINT A PITRE

2017

Box 6: 7

Comite International des Peuples Noirs (CIPN) and Memorial ACTE; lecture - Decennie des personnes d'ascendance africaines and showed documentary - Scattered Africa: Faces and Voices of the African Diaspora (French).

GUATEMALA: LOS ACTORES SOCIALES ECLUIDOS DE LA HISTORIOGRAFIA DE LA INDEPENDENCIA - LA ANTIGUA

2011

Box 6: 8

National Office - UNESCO Guatemala; lecture - El aporte de los afrodescendientes, el paradigma de la revolución haitiana, and showed documentary: Slave Routes: A Global Vision.

HAITI: INTERNATIONAL MEETING TO CREATE SLAVE ROUTE PROJECT - PORT-AU-PRINCE

1991

Box 6: 11

Commission Nationale Haïtienne de Cooperation avec l'UNESCO — within the context of the UNESCO Decennie Mondiale du Developpement Culturel and the Institut des Peuples Noirs (IPN), Burkina Faso; lecture - Survivances Culturelles Afro-Americaines. A presidium was named for the event with Walker as vice-president. Walker was elected as a member of founding Scientific Committee of Slave Route Project, which led to several meetings in Benin with the Minister of Culture and Communications, Paulin Hountondji before the project was institutionalized by UNESCO in 1994.

HAITI: COLLEGE HORIZONS - MENTORS WORKSHOP - PORT-AU-PRINCE

2011

Box 6: 11

US EMBASSY PORT-AU-PRINCE; Lecture — Pourquoi il faut comprendre l'Afrique aux Amériques pour comprendre les Amériques, Faculte d'Ethnologie, Universite d'Haiti.

HONDURAS: US EMBASSY SPEAKER - BLACK HISTORY MONTH - TEGUCIGALPA, LA CEIBA, TELA & SAN PEDRO SULA

2001

Box 6: 9

US EMBASSY TEGUCIGALPA; Lectures — Derechos humanos y derechos civiles en las Americas: El legado del Dr. Martin Luther King. News Interviews.

HONDURAS: PRIMERA CUMBRE MUNDIAL DE AFRODESCENDIENTES - LA CEIBA

2011

Box 6: 9

Organizacion de desarrollo etnico comunitario (ODECO); Lectures — Perspectivos y desafios del ejercicio de los Derechos Civiles para Afrodescendientes and Participacion política, identidad y espiritualidad.

HONDURAS: ESCUELA DE FORMACION DE LIDERES AFRODESCENDIENTES EN DERECHOS HUMANOS Y DEFENSA DEL MEDIO AMBIENTE Y LA TIERRA - LA CEIBA

2012

Box 6: 9

Organizacion de desarrollo etnico comunitario (ODECO); Workshop Leader.

HONDURAS: CASA PRESIDENCIAL LECTURE - TEGUCIGALPA

2012

Box 6: 9

Secretaria de los pueblos indigenas y afrohondureños; Presencia y contribuciones de Africa y los Afrodescendientes en las Americas.

MARTINIQUE: IDENTITE SOCIO-CULTURELLE ET SANTE MENTALE - TROIS-ILETS

1981

Box 6: 10

Association Departementale d'Hygiene Mental de la Martinique; Identité africaine américaine.

MARTINIQUE: SIX SHORT FILMS ON MARTINIQUE FOR BLACK ENTERTAINMENT TELEVISION (BET) AND RFO

1989

Box 6: 10

ARDTM; producer of short documentaries for BET.

MARTINIQUE: FETE DES MUSIQUES DE CAMPAGNE - LE MARIN

1991

Box 6: 10

Ville du Marin, Conseil Regional de la Martinique; La Vierge Marie et Yemanja: Ou l'invraisemblable participation du catholicisme a la preservation de la religion Afro-Bresilienne, and newspaper interview — France-Antilles.

MARTINIQUE: MUSEES ET METISSAGE

2003

Box 6: 10

Comite International pour les Musées et Collections d'Archeologie et d'Histoire; Marronnage, camouflage, metissage: Construction Culturelle dans la Diaspora Africain aux Amériques .

MARTINIQUE: LA MARTINIQUE - HERITAGE BROCHURE

2007

Box 6: 10

Comite Martiniquais de Tourisme; researched and wrote brochure.

MARTINIQUE: 11eme KONVWA POU REPARASYON - REPARASYON SE RIMED VIOLANS

2011

Box 6: 10

Mouvement International pour les Reparations; participant.

MARTINIQUE: RENCONTRE INTERNATIONALE FRANTZ FANON 2011 - RIVIERE-PILOTE

2011

Box 6: 10

Cercle Frantz Fanon; Par quels mecanismes a-t-on évacué de leur histoire les Afro-Descendants Latino-Americains: Quelles sont aujourd'hui leur exigences non-négociables?

MARTINIQUE: L'ESCLAVAGE DE L'AFRICAIN EN AMERIQUE DU 16e AU 19e SIECLE: LES HERITAGES - FORT DE FRANCE

2011

Box 6: 10

Association Dodine; Des cartes africaines des Amériques: Vues a travers un prisme martiniquais par une africaine américaine. Publication: Une carte africaine des Amériques vue à travers le prisme de la Martinique, " L'Esclavage de l'Africain en Amérique du 16e au 19e siècle—les Héritages, Emile Eadie, editor. Perpignan & Martinique: Presses Universitaires de Perpignan & Association Dodine, 2011.

MEXICO: US EMBASSY SPEAKER - XALAPA, VERACRUZ & MEXICO CITY, DF

2004

Box 6: 12

Universidad Veracruzana and Universidad Nacional Autonoma de Mexico; The Black Presence in Mexico, Aportaciones afroamericanas a la cultura de Estados Unidos El papel de los afroamericanos en el desarrollo de las Americas.

NICARAGUA : COMMON LEGACY SHARED BY AFRICAN DESCENDANTS IN THE WESTERN HEMISPHERE - MANAGUA, NANDAIME, BLUEFIELDS & PUERTO CABEZAS

(BILWI)

2007

Box 6: 13

U.S. Embassy, Managua, Nicaragua; lectures —Common Legacy Shared by African Descendants in the Western Hemisphere.

PANAMA: LA V ASAMBLEIA GENERAL DE LA ONECA - BOCAS DEL TORO  
1998  
Box 6: 14

Organizacion Negra Centroamericana (ONECA); participant.

PANAMA: US EMBASSY SPEAKER FOR ETNIA NEGRA CELEBRATIONS - PANAMA CITY & COLON  
2005  
Box 6: 14

US Embassy; Celebrating Black Ethnicity as a Means Toward Developing Better Human Relations in a Multicultural Society and La Importancia de la Diaspora Africana para conocer las Americas.

PANAMA: COLLEGE HORIZONS MENTOR TRAINING - PANAMA CITY  
2008  
Box 6: 14

US Embassy; workshop leader, mentor trainer.

PANAMA: PRE-CUMBRE MUNDIAL DE AFRODESCENDIENTES - PANAMA CITY  
2012  
Box 6: 14

Secretaria Ejecutiva de la Etnia Negra, Gobierno Nacional, Republica de Panama; De los Congos a la Guinea (en Panama): Reconociendo la Diaspora Africana.

PANAMA: CONGRESO DE ANTROPOLOGIA E HISTORIA DE PANAMA - PANAMA CITY  
2016  
Box 6: 14

Asociacion de Antropologia e Historia de Panama; Africanidades Panamenas: El Juego o Ritual de los Congos.

PANAMA: 1 FORO INTERNACIONAL SOBRE NEGRITUD PANAMENA - PANAMA CITY  
2017  
Box 6: 14

Universidad de Panama; Congos en Panama y en las Americas.

PANAMA: SEMANA HOMENAJE AFROPANAMENO EN LA UNIVERSIDAD DE PANAMA - PANAMA CITY  
2019  
Box 6: 14

Universidad de Panama; Ser Mujer y Negra.

PANAMA: AFRICA EN AMERICA: Y TU ABUELA, DONDE ESTA? - PANAMA CITY  
2019  
Box 6: 14

Alcaldia de Panama; showed documentary — Africa Esparcida: Caras y Voces de la Diaspora Africana.

PERU: PRIMER SEMINARIO: MUJER NEGRA Y DERECHOS EN LAS COMUNIDADES AFROAMERICANAS - LIMA  
1994  
Box 6: 15

Movimiento Pro-Derechos Humanos del Negro; Identidad etnica y cultural. Papers presented by Afrodescendent women from various countries.

PERU: US EMBASSY SPEAKER - LIMA, CHICLAYO (Zaña Museum) & PIURA (Yapatera)  
Box 6: 15

US Embassy; African Contributions to the Creation of the Americas/African Presence in the Americas.

PERU: US EMBASSY SPEAKER - LIMA  
2005  
Box 6: 15

US Embassy; Los Derechos Civiles y la Identidad Cultural de las Comunidades Africanas en las Americas.

PUERTO RICO: PERSISTENCIA AFRICANA EN EL CARIBE - SAN JUAN  
1989  
Box 6: 16

Instituto de Estudios del Caribe; The Feast of Good Death: An Afro-Catholic Emancipation Celebration in Brazil.

PUERTO RICO: NEGRITUDE CONFERENCE: 3rd ANNUAL CONFERENCE OF AFRO-LATIN STUDIES - SAN JUAN  
2012  
Box 6: 16

Center for Advanced Studies of Puerto Rico and the Caribbean; Knowledge from the Inside: Afro-South Americans Speak of their Communities and their History.

ST. VINCENT AND THE GRENADINES: INTERNATIONAL GARIFUNA SUMMIT - KINGSTOWN  
2015  
Box 6: 17

Garifuna Heritage Foundation; Keynote Address — Los Garifunas en el contexto de la Diaspora Africana, and showed documentaries - Scattered Africa: Faces and Voices of the African Diaspora and Slave Routes: A Global Vision.

TRINIDAD & TOBAGO: EMANCIPATION SYMPOSIUM 1990: THE AFRICAN IN THE 21ST CENTURY—MODES OF EMPOWERMENT - PORT OF SPAIN  
1990  
Box 6: 18

Confederation of African Associations of Trinidad and Tobago (COAATT); African Empowerment Through Religion.

UNITED STATES: Editor and author — African Roots/American Cultures: Africa in the Creation of the Americas. Lanham, MD: Rowman & Littlefield Publishers  
2001

UNITED STATES: AFRO-LATIN AMERICAN WEEK, SPELMAN COLLEGE YEAR OF THE AFRICAN DIASPORA 2003-2004 - ATLANTA, GA  
2003  
Box 6: 20

Spelman College; Organizer of Year of Diaspora and Afro-Latin Week, Grupo Barlovento — 2002-2010.

URUGUAY: 1er SEMINARIO CONTINENTAL SOBRE RACISMO Y XENOFOBIA - MONTEVIDEO  
1994  
Box 6: 19

Organizaciones Mundo Afro; Things We Can Only Learn About Ourselves from Each Other

URUGUAY: Interview "Los afrouuguayos iniciaron la cultura nacional" — Revista Mundo Afro - MONTEVIDEO  
1998  
Box 6: 19

URUGUAY: INSTITUTO SUPERIOR DE FORMACION AFRO - MONTEVIDEO

2000  
Box 6: 19

Organizaciones Mundo Afro; Docente — Antecedentes africanos y contribuciones a la creación de las Americas.

VENEZUELA: FIRST MEETING OF GRUPO BARLOVENTO - SAN JOSE DE BARLOVENTO  
2003  
Box 6: 21

United Negro College Fund and Fundacion Afroamerica; Co-Organizer, workshop leader, on-camera talent in documentary, definer of idea of "generando conocimiento desde adentro..."

VENEZUELA: SEMINARIO 150 ANOS DE LA ABOLICION DE LA ESCLAVITUD EN VENEZUELA  
2004  
Box 6: 21

Red de organizaciones Afro-Venezolanas; panel: Los Avances Juridicos de Reconocimiento de los y las Afrodescendientes en America Latina.

Elsewhere In The African Diaspora  
2006-2023  
INDIA: THE AFRICAN DIASPORA IN ASIA - GOA, INDIA  
2006  
Box 5: 25

The TADIA Society; Mozambique Kingdoms with Congo Queens: The Unsuspected Pan-Africanism of the Americas.

INDIA: UNDERSTANDING THE AFRICAN DIASPORA IN INDIA  
2012  
Box 5: 25

Road Scholar; Cultural tourism.

INDIA: FIELD RESEARCH WITH BEHEROZE SHROFF — HYDERABAD & KARNATAKA w Juje & SACHIN w Sidi elites  
2014  
Box 5: 25

News article, Mumbai Mirror.

Europe: Countries with historic and present African Diasporan populations  
1964-2017  
FRANCE: FEMMES ET SOCIETES MULTICULTURELLES - PARIS  
1992  
Box 5: 24

Association française des femmes diplômées des universités (AFFDU); Femmes Arc-en-ciel, Vies Parallèles.

FRANCE: KENNEDY: LE REVE AMERICAIN  
1998  
Box 5: 24

UNESCO; the Kennedy Family Legacy for African Americans.

FRANCE: DIASPORAS AFRICAINES DANS L'ANCIEN ET LE NOUVEAU MONDE: CONSCIENCE ET IMAGINAIRE - PARIS  
2000  
Box 5: 24

Centre d'Etudes Africaines Américaines; Everyday Africa in the USA: Afrogenic Interpretations and Comparative Diasporan Cultures.

FRANCE: THE UNACKNOWLEDGED PROFIT OF SLAVERY: THE TRANSFER OF AFRICAN KNOWLEDGE TO THE AMERICAS - PARIS  
2002  
Box 5: 24

UNESCO; discussed the process of African enslavement as a first brain drain and transfer of technology from Africa to the Americas and showed documentary — Scattered Africa: Faces and Voices of the African Diaspora.

FRANCE: ISSUES OF MEMORY: COMING TO TERMS WITH THE SLAVE TRADE AND SLAVERY - PARIS  
2004  
Box 5: 24

UNESCO; Knowledge, Ignorance, and Silence about the Slave Trade.

FRANCE: VIBRATIONS CARAIBES - AFRICA/AMERICA - PARIS  
2009  
Box 5: 24

Association AmaZone Caraibe; Showed l'Afrique Eparpillée: Visages et Voix de la Diaspora Africaine.

OTHER  
1995  
REPUBLIC OF GEORGIA: INTERNATIONAL FORUM FOR SOLIDARITY AGAINST INTOLERANCE: FOR A DIALOGUE OF CULTURES - TBILISI  
1995  
Box 5: 26

Government of Republic of Georgia and UNESCO; because her conference on "The African Diaspora and the Modern World" was held within the context of the United Nations Year for Tolerance, Walker was invited by the Head of State of the Republic of Georgia, Eduard Shevardnadze, and the Director General of UNESCO, Federico Mayor, to this international forum.

## Administrative information

### Access

The collection is open for research.

### Provenance

Gift of Sheila S. Walker.

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## Search terms

### Subjects

- African American anthropologists
- African American women in higher education
- African Diaspora
- Bahia (Brazil : State)--Civilization--African influences
- Documentary photography



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