Walking the Talk: Editing Wikipedia with Purpose

Danielle Robichaud
March 10, 2020
Be bold

- Five pillars
- Etiquette
- Help:Contents
- Wikipedia:Conflict of interest
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Unpacking Wikipedia’s notability landscape
What are suitable resources?

- [Wikipedia: Reliable sources/Perennial sources](https://en.wikipedia.org/wiki/Wikipedia:Reliable_sources/Perennial_sources)

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Tonda MacCharles
@TondaMacC

Day 1, and this is the back-of-the-bus/plane media crew just itching to get going. No. We are not responsible for the seat branding.
In order to understand the climate in which representation improvement efforts take place, it is important to first understand the means by which Wikipedia articles are created and evaluated. The site’s **Five Pillars** outline that Wikipedia is an encyclopedia rather than a catchall for any and all information. This principle is enforced through the use of **notability** as a check against which pages are nominated for deletion or flagged for revision. To establish and assess the notability of a person, topic, or event, Wikipedia guidelines position **reliable, published sources** as the basis for whether or not an article, and the points of view covered within, have a place on the site. (Robichaud & McCraken 2018)
Since 1851, obituaries in The New York Times have been dominated by white men. Now, we're adding the stories of other remarkable people.
For Decades, Our Coverage Was Racist. To Rise Above Our Past, We Must Acknowledge It

We asked a preeminent historian to investigate our coverage of people of color in the U.S. and abroad. Here’s what he found.
Nana aba Duncan is a Ghanaian Canadian writer and host of the Canadian Broadcasting Corporation's Ontario weekend morning show *Fresh Air*. She also hosts and produces the podcast *Media Girlfriends*.\cite{1}\cite{2} Duncan was born in Ghana and raised in Newmarket, Ontario.\cite{3} She completed a Masters in journalism at the University of Western Ontario.\cite{4} Prior to becoming the host of *Fresh Air* in 2017, Duncan appeared on and wrote for other CBC shows including *Go* and *Radio 2 Top 20*.\cite{5} She also contributed to local Black-owned media publications in the GTA, including the *The Ghanaian News*.\cite{6}

In 2016 Duncan participated in a Women in Media panel at Cawthra Park Secondary School as part of a Black History Month event alongside Nneka Elliott, Arisa Cox, Karlyn Percil-Mercieca, and Jully Black. During the event Duncan discussed the challenges of working in news environments with predominantly white directors and producers.\cite{7} She has also spoken publicly about the gender pay gap. In a 2019 interview Duncan shared that as a new professional she "didn't realize negotiating was something I could even consider," and has since shifted to discussing salary and negotiating with women colleagues.\cite{8} The experiences of women in media, including their careers and personal lives, is a central theme of her podcast *Media Girlfriends*.\cite{2}\cite{9}\cite{10}
Getting comfortable:
Adding references, making text revisions and sharing photos
Sylvia Pankhurst

Like many suffragists she spent time in prison, being arrested on numerous occasions whilst campaigning for the rights of women. Sylvia was aged 24 when she went to prison for the first time.


Like many suffragists, she was arrested and imprisoned 15 times while campaigning for the rights of women.[9] Sylvia was aged 24 when she went to prison for the first time. During the period between February
Waterloo County, Ontario: Difference between revisions

Revision as of 23:41, 30 August 2018 (edit)
Hmains (talk | contribs)

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“Waterloo County” was created in 1853 and dissolved in 1973, was the forerunner of the [[Waterloo Regional Municipality, Ontario|Regional Municipality of Waterloo]] in [[Ontario]]. It consisted of five townships: Woolwich, Wellesley, Wilmot, Waterloo, and North Dumfries. The major population centres were Waterloo, Kitchener (Berlin to Kitchener name change to Kitchener name change) known as Berlin prior to 1919), Preston, Hespeler, Blair, and [Doon, Ontario|Doon]] in Waterloo township; Galt in North Dumfries, Elmira in Woolwich, and New Hamburg in Wilmot. All are now part of the Regional Municipality.

Revision as of 19:01, 30 September 2018 (edit) (undo)
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“Waterloo County”, created in 1853 and dissolved in 1973, was the forerunner of the [[Waterloo Regional Municipality, Ontario|Regional Municipality of Waterloo]] in [[Ontario]]. Situated on a subset of land within the [[Haldimand Tract]], the traditional territory of the [[Attawandaron]], [[Anishinaabe]] and [[Iroquois|Iroquois/Haudenosaunee]] peoples, Waterloo County consisted of five townships: Woolwich, Wellesley, Wilmot, Waterloo, and North Dumfries. The major population centres were Waterloo, Kitchener (Berlin to Kitchener name change known as Berlin prior to 1919), Preston, Hespeler, Blair, and [Doon, Ontario|Doon]] in Waterloo township; Galt in North Dumfries, Elmira in Woolwich, and New Hamburg in Wilmot. All are now part of the Regional Municipality.

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Waterloo County was once one of the most densely wooded sections in North America. Oak trees three to four feet in diameter, maple, beech, elm, ash oak and great pines were common. The county, located in the northerly edge of the [[Attawandaron]] or Neutral Indian country was excellent for hunting and fishing.

In 1784, by way of the [[Haldimand Proclamation]], the British Government granted the Grand River valley to its Indian allies of the [[American Revolution]], the [[Iroquois]] confederation refugees from central and western New York State. The area was from [[Lake Erie|Lake Erie]] to the [[Elora, Ontario|Elora]] falls, and the width being six miles on each side of the river. The First Nations soon offered almost half of the upper area for sale. It was divided into four blocks. Blocks 1, 2 and 3 were sold by 1816; this large area became the townships of Waterloo, Woolwich and Dumfries. The area was from [[Lake Erie|Lake Erie]] to the [[Elora, Ontario|Elora]] falls, and the width being six miles on each side of the river. The First Nations soon offered almost half of the upper area for sale. It was divided into four blocks. Blocks 1, 2 and 3 were sold by 1816; this large area became the townships of Waterloo, Woolwich and Dumfries.
Contributing media to Wikimedia Commons

What can I upload to Wikimedia Commons?

You may upload works that you created entirely yourself

- useful or non-artistic objects
- original graphs, maps, diagrams and audits.
- natural landscapes, animals, plants.
- public figures and people photographed in public places.

Remember: By sharing your work on Wikimedia Commons, you grant others permission to use, copy, modify, and sell it without notifying you.

We can’t accept works created or inspired by others

- most pictures published on the internet
- drawings of characters from TV, comic or movies, even if you drew them
- logos - 0D/DV, covers, promotional photos, TV shows, movies, DVDs and software

...with two main exceptions:

- You can upload someone else’s work if the author granted permission for anyone to use, copy, modify and sell it.
- You can upload your photographs of old art, statues, and buildings that are over 100 years old.

In conclusion...

You can upload your original works.

We can’t accept works from others without their explicit permission. Thank you for your help; this is important.
Campus  [edit]

The university's main campus lies within the city of Waterloo, Ontario. It sits on the traditional territory of the Neutral, Anishnaabeg, and Haundenosaunee peoples that is part of the Haldimand Tract, land promised to the Six Nations that includes six miles on each side of the Grand River. It is bordered by Waterloo Park to the south, Wilfrid Laurier University to the southeast, residential neighbourhoods to the northeast, east and west, and the Laurel Creek Conservation Area to the northwest. Three numbered roads also intersect the main campus: University Avenue West, Columbia Street West, and Westmount Road North. While the main campus is 404 hectares (998 acres), the majority of the teaching facilities are centred on a ring road in its southern portion. In addition, the university owns several other properties in Cambridge, Huntsville, Kitchener, and Stratford, Ontario.

The buildings vary in age. The oldest is Graduate House, originally a farmhouse dating back to the 19th century. The oldest building which was erected for the university is the Douglas Wright Engineering
Page improvement and creation

- [Help:Your first article](https://en.wikipedia.org/wiki/Help:Your_first_article)
The Lady Constance Malleson (24 October 1895 – 5 October 1975) was a British writer and actress (appearing as Colette O’Niel), the wife of actor Miles Malleson and lover of Bertrand Russell.

She was born as Lady Constance Mary Annesley, daughter of Hugh Annesley, 5th Earl Annesley, and his second wife, Priscilla Cecilia Armytage-Moore, at Castlewellan Castle. Her sister, Lady Clare Annesley, was a feminist and pacifist, and stood as a Labour Party parliamentary candidate in the 1920s and 1930s. Her half-sister, Lady Mabel Annesley, became a successful artist and wood-engraver. Constance trained at RADA and married Miles Malleson in 1915. She went on to appear in many West End productions and at least one film, Hindle Wakes. During the First World War, her pacifist opinions brought her into contact with Bertrand Russell, whose mistress she soon became (having agreed with her husband on an "open marriage"). In 1923, she was divorced from Malleson. Her interest in social reform led her to travel abroad, and she carried out lecture tours in Scandinavia in the 1930s and 1940s.
Lady Constance Malleson (24 October 1895 – 5 October 1975) was a British writer and actress (appearing as Colette O’Niel). The daughter of Hugh Annesley, 5th Earl Annesley, Malleson studied at the Royal Academy of Drama Art and was a popular theater performer.

During her twenty-year acting career she appeared in numerous productions across the United Kingdom including several productions at prominent theaters in London's West End and in Maurice Elvey's 1918 silent film Hindle Wakes. Before retiring from acting Malleson wrote and produced The Way a three act starring Una O'Connor, Charles Carson, and Moyna Macgill.

Active in pacifist and social reform efforts, Malleson spent the remainder of her career traveling and writing. She released several novels and autobiographical accounts, including In the north: autobiographical fragments in Norway, Sweden, Finland, 1936-1946 about her experiences in Scandinavia administering relief efforts in response to the Russo-Finnish War. Among her most notable releases is the 1933 novel The Coming Back. Though she denied the suggestion, it is understood as a roman à clef regarding Malleson's relationship with philosopher and political activist Bertrand Russell, with whom she shared an interest in pacifism. Friends until Russell's death, the pair were romantically involved from 1916 to 1920, during Malleson's mutually open marriage to actor Miles Malleson.
Anne Christine Innis Dagg, CM, (born 25 January 1933 in Toronto, Ontario) is a Canadian zoologist, feminist, and author of numerous books. A pioneer in the study of animal behaviour in the wild, Dagg is credited with being the first to study wild giraffes. Her impact on current understandings of giraffe biology and behaviour were the focus of the 2011 CBC radio documentary *Wild Journey: The Anne Innis Story* and the 2018 documentary film *The Woman Who Loves Giraffes*.

In addition to her giraffe research, Dagg has published extensively about camels, primates, and Canadian wildlife, and she has raised concerns about the influence of sociobiology on how zoological research is shared with the general public. She has also researched and written extensively about gender bias in academia, drawing attention to the detrimental impact that anti-nepotism rules can have on the academic careers of the wives of male faculty members and to sexist academic work environments that fail to support female researchers.

### Early life and education

Dagg was born on January 25, 1933 as Anne Christine Innis in Toronto, Ontario.[1][2] Her father, Harold Innis, was a professor of political economy at the University of Toronto and her mother, Mary Quayle Innis, was an author of short stories and books about history.[3]

As a child Dagg attended Bishop Strachan School.[4] She graduated from the University of
Nancy-Lou Patterson (September 5, 1929 – October 15, 2018) was a Canadian artist, writer and curator. Known for her writing and artistic work related to topics ranging from folklore and fantasy to liturgical design and Indigenous art, she was responsible for the founding of the Department of Fine Arts at the University of Waterloo.

Early life and education

Patterson was born September 5, 1929 in Worcester, Massachusetts. Her parents, originally from Seattle, Washington, were academics and the family lived in various parts of the northern United States, with Patterson spending much of her childhood in Illinois. The family returned to Seattle at the start of World War I where she attended high school and graduated from the University of Washington with a Bachelor of Fine Arts in 1951.
Lillian Foster was a Canadian journalist who worked as a reporter at the Toronto Telegram for forty seven years. Although she held several roles at the paper, she is best known for the 15 years she spent as the fashion editor.

Foster was born in Owen Sound. She began working for the Toronto Telegram in 1916 compiling lists of World War I casualties. She later recalled how seeing the clippings of birth and death announcements pasted in family bibles underscored the importance of getting names right, explaining that: "if what I write is going to be that important to any family it's got to be right." She went on to cover various portfolios including suburban affairs and the Board of Education, and wrote biographies of Toronto business figures as part of a series called "A Peep Behind the Curtain of Time". Historian Majory Lang described Forster as a "zealous advocate on behalf of her readers" when it came to Foster's time as the author of "Shopper", a column dedicated to opinions about goods and where to find them in the city.

Despite her many roles at the paper, Foster is best known for her work as fashion editor. Beginning in the 1940s, she reported on each of the New York fashion shows for 15 years, with the exception of one season during which time she was a member of the first Canadian tourist part to visit Russia. She was a promoter of Canadian made clothing, regularly serving as a commentator at fashion shows held during the Canadian National Exhibition.
Hereditary chiefs in Canada are leaders within a First Nation who represent different houses or clans and who, according to some interpretations of case law from the Supreme Court of Canada, have jurisdiction over territories that fall outside of band-controlled reservation land.\(^1\)\(^2\) Passed down intergenerationally, hereditary chieftaincies are rooted in traditional forms of Indigenous governance models which predate colonization.\(^3\)\(^4\) The Indian Act (1876), still in force today, imposed electoral systems to fill band council positions.\(^5\)\(^6\) Although recognized by and accountable to the Government of Canada, band chiefs do not hold the cultural authority of hereditary chiefs, who often serve as knowledge keepers responsible for the upholding of a First Nation's traditional customs, legal systems, and cultural practices.\(^7\)\(^3\)\(^8\)

It was hereditary chiefs of the Gitxsan and Wet'suwet'en who acted as plaintiffs in the Delgamuukw v British Columbia decision (1997) of the Supreme Court of Canada. The ruling, overturning a lower court decision, has been important to ongoing definition of the protection of Aboriginal title in relation to section 35 of Canada's Constitution Act, 1982, and also significant in accepting the standing of the hereditary chiefs as plaintiffs, relying on their authority to speak for their communities and nations.\(^9\)

See also [edit]
- Office of the Hereditary Chiefs of the Wet'suwet'en
Lori Campbell is a Two-Spirit Cree-Métis educator and advocate from Treaty 6 territory in Northern Saskatchewan.[1] She is the Director of Shatitsirótha' Waterloo Indigenous Student Centre at the University of Waterloo and an Indigenous Studies instructor at St. Paul's University College.[1] Campbell holds undergraduate degrees in Indigenous Studies and Psychology and a Master's degree in Adult Education from First Nations University of Canada and the University of Regina. Her MA thesis, completed in 2016, was titled Nikaway: A Cree Woman's Experience.[2] She is currently pursuing a PhD in Social Justice Education at the University of Toronto's Ontario Institute for Studies in Education.[3]
Minju Kim is a South Korean fashion designer known for her womenswear and use of bold prints. In 2020 she was named the winner of the first season of Netflix's Next In Fashion.

Kim was born in Gwangju, South Korea and studied in New Zealand as a teenager. She originally wanted to attend art school and become a cartoonist, but was encouraged by her parents to study fashion design in Seoul.[1] She studied fashion design at the Samsung Art & Design Institute and another from the Royal Academy of Fine Arts in Antwerp.[2][3] Kim credits the influence of designers and RAFA instructors such as Walter Van Beirendonck with sparking her love of fashion design.[1] She launched her self-named, Seoul-based company MINJUKIM in 2015.[4] She is known for starting her fashion shows with a design featuring a core, self-designed print that appears throughout the rest of the collection.[5] Her 2018 Fall collection print was based on Galaxy Express 999.[5] In addition to releasing collections each year, Kim has worked with designed for BTS and Red Velvet.[1] She also teaches design classes at Kookmin University.[1]
The Qu’Appelle Indian Industrial School in Lebret, District of Assiniboia, Saskatchewan, c. 1885

In Canada, the **Indian residential school system**[^1] was a network of boarding schools for **Indigenous peoples**.[^2] The network was funded by the [Canadian government's Department of Indian Affairs](https://www.indianaffairs.gc.ca) and administered by Christian churches. The school system was created for the purpose of removing Indigenous children from the influence of their own culture and assimilating them into the dominant Canadian culture, "to kill the Indian in the child." Over the course of the system's more than hundred-year existence, about 30 percent of Indigenous children (around 150,000) were placed in residential schools nationally.[^3][^4] The number of school-related deaths remains unknown due to an incomplete historical record, though estimates range from 3,200 to upwards of 6,000.[^5][^6]

The system had its origins in laws enacted before **Confederation**, but it was primarily active from the passage of the **Indian Act** in 1876. An amendment to the **Indian Act** in 1884 made attendance at **day schools**, **industrial schools**, or residential schools compulsory for First Nations children. Due to the remote nature of many communities, school locations meant that for some families, residential schools were the only way to comply. The schools were intentionally located at substantial distances from Indigenous communities to minimize contact between families and their children. Indian Commissioner **Hayter Reed** argued for schools at greater distances to reduce family
“Survivors” is a loaded, emotional term.
1. ^ *Indian* has been used because of the historical nature of the article and the precision of the name. It was, and continues to be, used by government officials, Indigenous peoples and historians while referencing the school system. The use of the name also provides relevant context about the era in which the system was established, specifically one in which *Indigenous peoples in Canada* were homogeneously referred to as *Indians* rather than by language that distinguishes *First Nations*, *Inuit* and *Métis* peoples. Use of *Indian* is limited throughout the article to proper nouns and references to government legislation.

2. ^ *Indigenous* has been capitalized in keeping with the style guide of the Government of Canada.[1] The capitalization also aligns with the style used within the final report of the Truth and Reconciliation Commission of Canada and the United Nations Declaration on the Rights of Indigenous Peoples. In the Canadian context, *Indigenous* is capitalized when discussing peoples, beliefs or communities in the same way *European* or *Canadian* is used to refer to non-Indigenous topics or people.[2]

3. ^ *Survivor* is the term used in the final report of the TRC and the *Statement of apology to former students of Indian Residential Schools* issued by Stephen Harper on behalf of the Government of Canada in 2008.[8]
نظام المدارس السكنية الكندية الهندية

وقت تهيئة: نظام المدارس السكنية الكندية الهندية - 007 454.000

لا يوجد توصيف.

لا يوجد أسماء أخرى.

هذه فئة غير مرتبة.

يجب أن يكون هذا البند أن يحتوي على ما يلي: إذا كنت انتقينا ان تزيم العقلة كبديل للبيانات الخاصة (أبريل 2018).

في كندا، نظام المدارس الداخلية للهندوة (1) كان شبه من الناحية الداخلية للأعمال الحالية في الخدمة الهندية، ونحو 30% من تطوير المدارس الاسليون أو حوالي 150,000 في المدارس المحلية على مستوى الموطن. 2-3% أن 60% تخصص من الأطوال لمفعولاته، أما ونحو 3-2.

برجع أسلف النظام لمؤثرات قصيلة قبل الإدماج الكونفيدرالي، ولكنها كانت شائعة في الغالب من خلال تكوين النظام الديني في عام 1876. وقد تم تحليل النظام الديني في عام 1884 في المدارس العامة أو المدارس الصاعدة التي تعرف السابقيرة. 2-3% أن الأعضاء الذين نجحوا في تحقيق أهداف النظام الديني في المجتمعات. قيمة النظام لأساس السلام في السنابل، من حيث البرامج، ليس لديهم أمر. كانت المدارس مكافحة عمياء على مسافات كبيرة من مجتمعات الهنود الذين تمت إدماجهم في الوثائق والبرامج. جالس النجوم الديني "هارالز ريد" للمدارس على مستوى أبناء. جداً من أجل توقع أن تكون الرؤية الدينية، وهو ما يظهر أن بعض الهنود لم يستخدموا المدارس لتعليم أطفالهم الذين مدرسة نجوم للهندية الرائعة في عام 1996.

أظهر نظام المدارس السكنية أطفال الهنود بدون دقة من خلال حركاتهم من أسرهم، وتحقيقهم من أسرهم، مما يمكن أن يكون مثيراً إلى الإبداء الحدي جنسي وجدارهم، بما تدخل في تجاوزه على القيادة المختلفة. لا يوجد انتشار سماح بما يسمى "النمر"، والتي لا تزال قائمة داخل مجتمعات السكان الأصليين.

في 11 فبراير 2008، ورد على اللفظ، في دكتاتور الکانادا، على تأسيس لجنة مجتمعية، وعندما تغيرت نظام المدارس الكندية، تم الإفصاح عن تقييمات المدارس الداخلية في الخدمة الهندية. أعد نشر الجريدة cảnh في الخدمة الهندية، وأعد إصدار الجريدة القديمة بين عام 2008 و2013، وحاجز عامة في مختلف المناهج والتعليمات والبيئات ونظامياً في جميع أنحاء العالم. نجح النظام في معالجة الصراعات. ظل نظام المدارس الكندي، وركز على الشؤون، في تقدم التدريس إلى هذه الإدماجات. وقبل ذلك، في عام 2018، نجح النظام في حل المسألة، وحاجز بعض العناصر، في جميع الملكيات، وحصلت هذه الشئون، من أجل إعطاء ابنان راحة، ومن أجل دعم إجراءات التحصيل الديني من أجل تحقيق النظام في المدارس، وهي تمت إدماجهم في الوثائق والبرامج. ورشاق، وحرصت على الأساليب والبرامج في تحسين النظام في المدارس، وفي عام 2018، نجح النظام في حل这些问题، وحاجز بعض الخصائص، في جميع المنهاج. ، وрус. ويمثل نظام المدارس الكندي، إلى هذه الإدماجات.

ووفق توجيه لجنة مجتمعية، فإن نظام المدارس الكندي، إلى هذه الإدماجات.