

# WHOSE KNOWLEDGE?

## WHO IS ON WIKIPEDIA?

**Cultural appropriation** [edit source]

This article has long suffered from a lack of Native eyes. It's becoming an issue again as links to Native perspectives and longstanding sources are being removed. - CorbieV <sup>TR</sup> ◊ 00:26, 24 March 2017 (UTC)

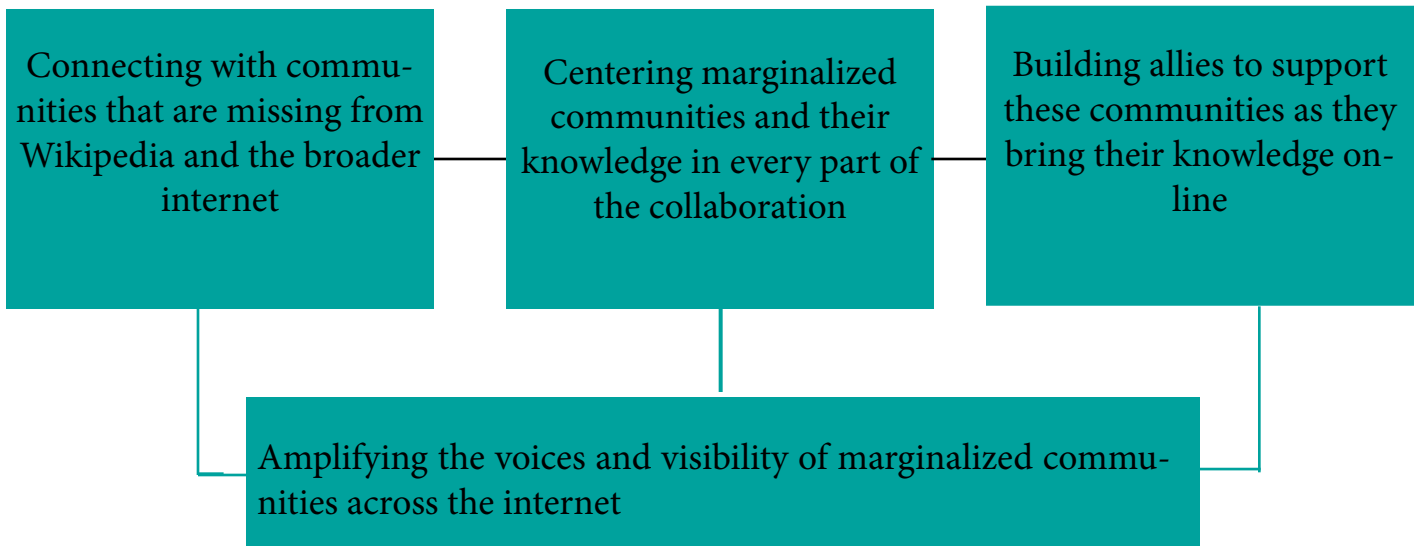
On Wikipedia, 20% of the world writes about 80% of the world

## RE-IMAGINING THE SUM OF ALL KNOWLEDGE



“When most of Wikipedia is written by white men from the global North, you’re going to get a lot of coverage of the Simpsons, and very little coverage of indigenous achievements or women’s struggles. Whose Knowledge? is an opportunity to bring together our various worlds, connections and selves, and work in solidarity with marginalized communities and allies around the world. We are reimagining an internet that’s worth inhabiting and defending together, to leave behind a much richer set of histories, knowledges, and technologies for coming generations.”

## THE WHOSE KNOWLEDGE? WAY

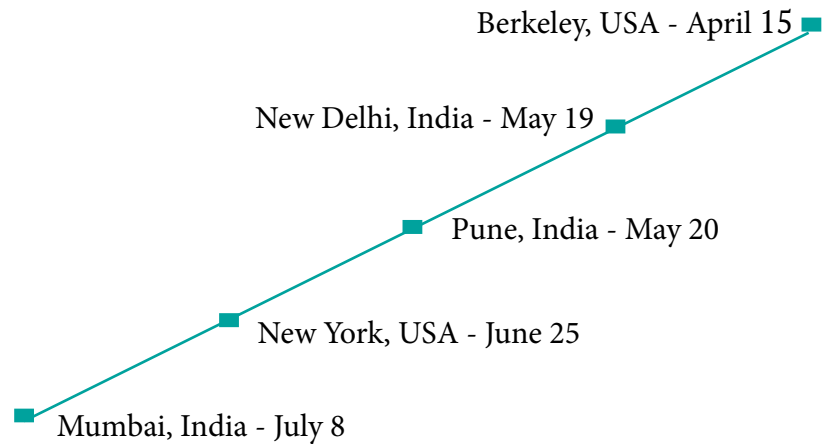


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#DALITHISTORY  
MONTH!**



## DALIT HISTORY MONTH: 2017

Dalit knowledge and history is too often marginalized or missing from narratives of South Asian history and its diaspora. Equality Labs and Project Mukti in collaboration with Whose Knowledge? organized a series of edit-a-thons - starting in April 2017 - to improve Wikipedia's coverage of Dalit people, events and issues, to share the contributions to history from Dalits around the world.



## DALIT HISTORY MONTH: OBJECTIVES

### 1 EMPOWERING OURSELVES

“It has to bring our community out from the sense of disempowerment by enabling them to represent their narratives.”

### 2 ACCURATELY REPRESENTING OUR HISTORY

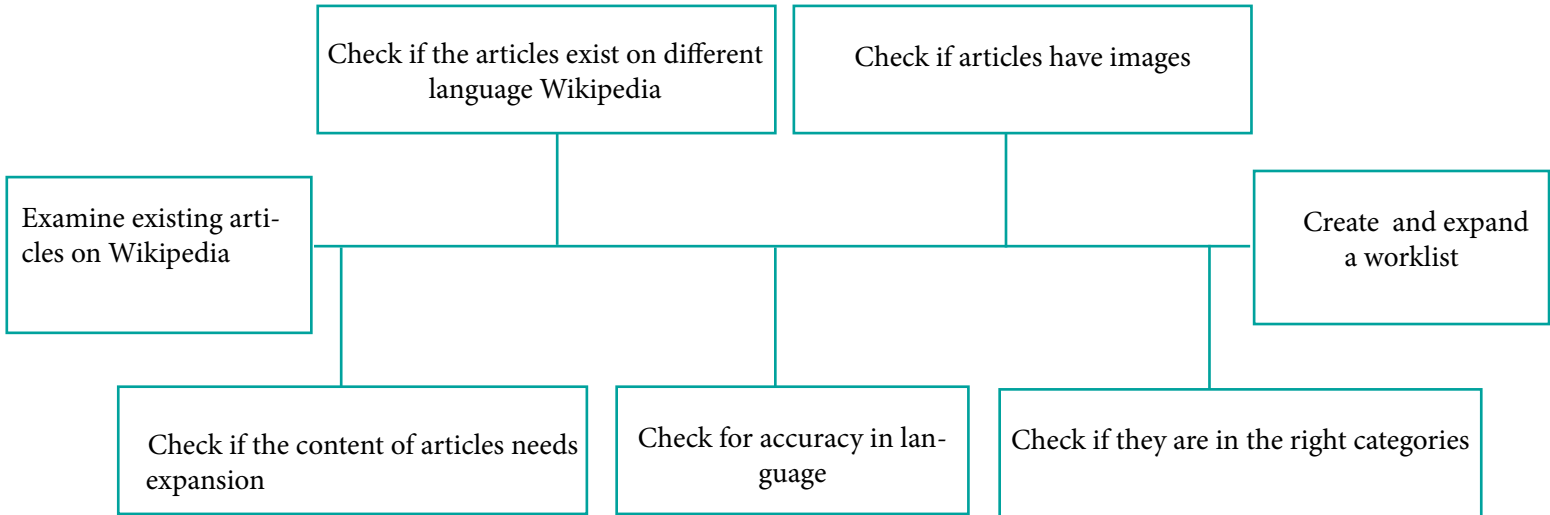
“It has to accurately represent the history of not just dalit people or adivasi people but the history of the subcontinent. The history of the subcontinent is the history of the people. And majority of the people are dalit, adivasis, and lower caste people.”

### 3 COUNTERING HINDU FASCIST NARRATIVES

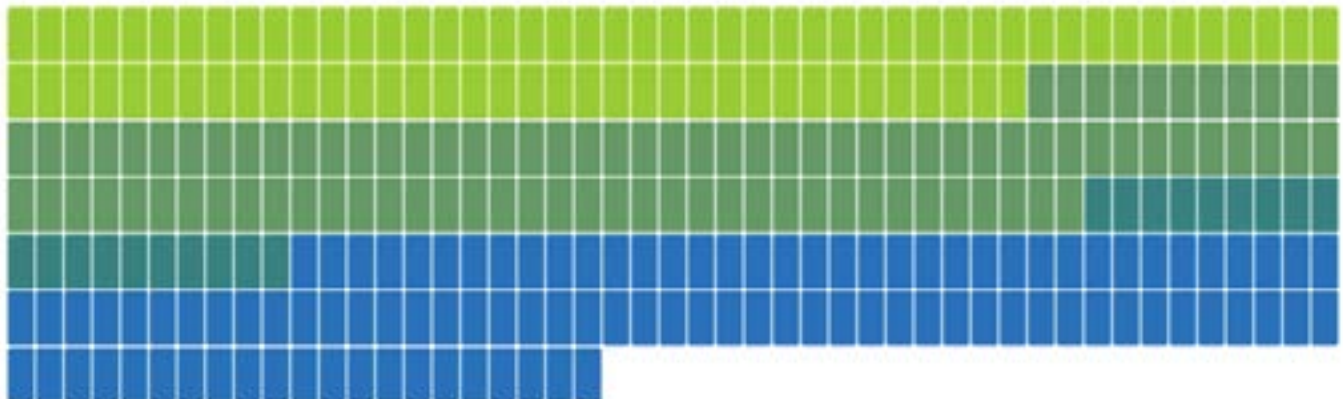
“I think wikipedia allows us a chance to counter the increasing right-wing hindu fascist narrative. They are both false and damaging to society as a whole.”

# DALIT HISTORY MONTH

## DALIT HISTORY MONTH: MAPPING GAPS AND OPPORTUNITIES



## DALIT KNOWLEDGE: BRIDGING GAPS, BUILDING CONTENT ON WIKIPEDIA



- Knowledge not yet on Wikipedia
- Wikipedia articles not yet improved
- Wikipedia articles improved (from original worklist)
- Wikipedia articles improved (from beyond the worklist)

We're also tracking [quality improvements](#) to Wikipedia articles labelled the [[Category:Dalit]]

# DALIT HISTORY MONTH

## DALIT HISTORY MONTH: CHALLENGES

### 1 HISTORY OF SYSTEMIC BIAS & EXCLUSION

“We are a community that has been actively blocked from any kind of knowledge production for thousands of years. Here we are in 2017, trying to write things down, we’re obviously not as equipped as people who have been doing this for longer.”

““The main thing has been the policies with oral history because most of our history is actually oral at this point. Unlike communities, we don’t have sources that are peer-reviewed and published in journals. We have to work with what we have and what we have is oral.”

### 2 WIKIPEDIA’S POLICIES AGAINST ORAL HISTORY

### 3 WIKIPEDIANS AS GATEKEEPERS

“There are a lot of people with very problematic understandings of caste and Dalit issues, who want to revert our edits. One example is, I added the Category: Bahujan. Bahujan means “the majority of people” : people who are Dalit, Adivasi, and other backward castes. But understanding the word Bahujan, for many of these Wikipedia editors who revert our stuff, comes from the understanding of the Bahujan Samaj Party. They see Bahujan Samaj Party, they see Mayavati, and they equate Bahujan to being Dalit. And so their comment is: why you are creating a duplicate category?”

# DALIT HISTORY MONTH

## DALIT HISTORY MONTH: OPPORTUNITIES

### 1 WIKIPEDIANS AS ALLIES

“These are people who have an understanding of Wikipedia but also have an understanding of Dalit issues, of issues with caste in general in South Asia, and who understand what the gaps are.”

“It’s really nice to see people coming in to a room. Let’s say they are students, from very difficult backgrounds, often feeling lonely within the structure of a caste-based society. They come into a room, and within an hour they are able to understand what it means to edit, and with visual editing, to add a thing that they know. You get to see it in their faces that they are really excited! You know, maybe those edits will get reverted, maybe we need to work on it more, but in the moment there is a sense of empowerment that is really nice to watch. And it’s validating not just in terms of knowledge creation and representation, but I think in many ways validates their lives. Validates that they don’t exist in a vacuum in that way; there is community, and their narratives are valuable.”

### 2 VALIDATION & SOLIDARITY

### 3 COLLABORATING WITH OTHER COMMUNITIES

“I like meeting and interacting with other marginalized people from other marginalized communities, going through the same process. I talked to the Kumeyaay community from San Diego. They are embarking on a similar effort. It has been really wonderful to realize that there are other people doing this, other people going through the same experience.”