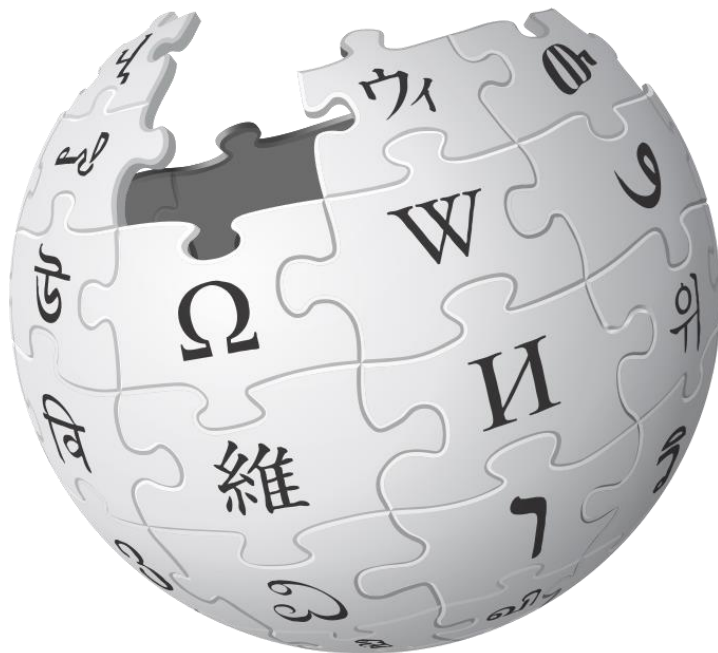




Walking the Talk: Editing Wikipedia with Purpose

Danielle Robichaud
March 10, 2020



WIKIPEDIA
The Free Encyclopedia



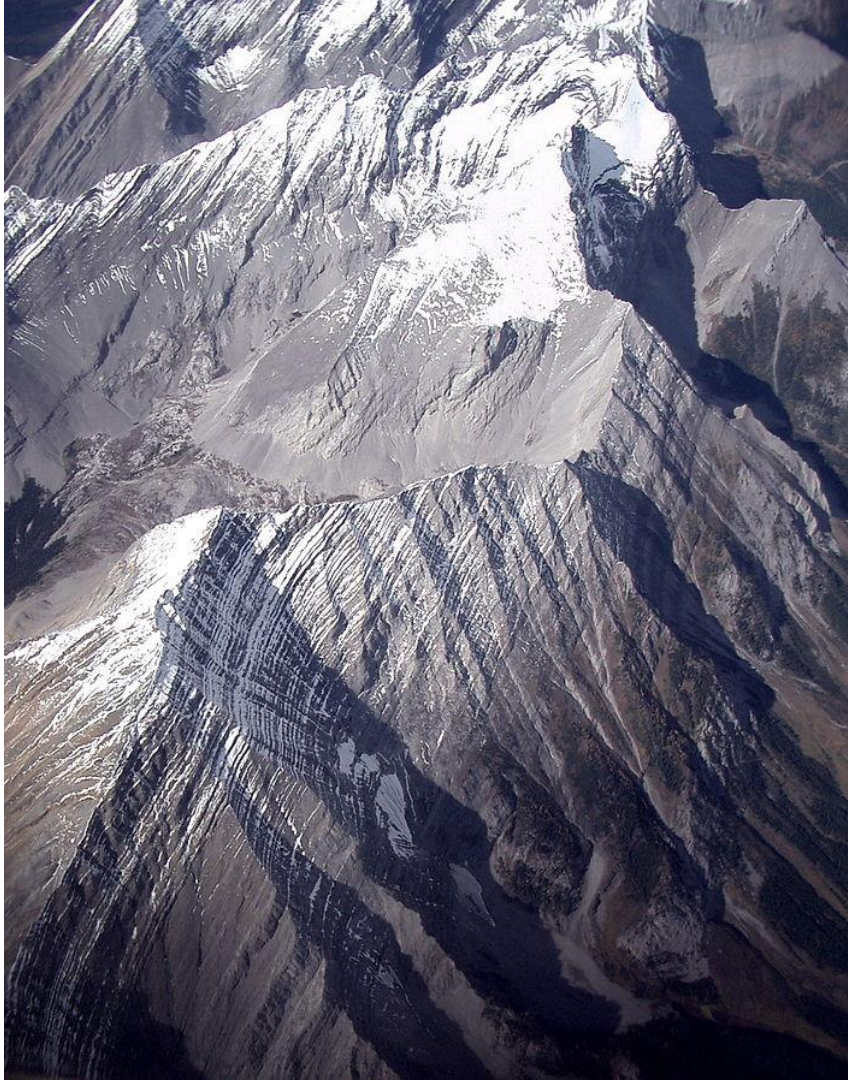
Be bold

- [Five pillars](#)
- [Etiquette](#)
- [Help:Contents](#)
- [Wikipedia:Conflict of interest](#)
- [The Wikipedia Library: Cultural Professionals](#)





Unpacking Wikipedia's notability landscape





What are suitable resources?

- [Wikipedia:Reliable sources](#)
- [Wikipedia: Verifiability](#)
- [Wikipedia:Reliable sources/Perennial sources](#)
- [Wikipedia:Reliable sources/Noticeboard](#)



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 & McCracken 2018](#))



OVERLOOKED

Since 1851, obituaries in The New York Times have been dominated by white men. Now, we're adding the stories of other remarkable people.

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MAGAZINE | THE RACE ISSUE

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.

6 MINUTE READ

BY **SUSAN GOLDBERG**, EDITOR IN CHIEF



Nana aba Duncan [edit]

From Wikipedia, the free encyclopedia

Writer and radio host (Edit)



This article has multiple issues. Please help **improve it** or discuss these issues on the [hide] **talk page**. *(Learn how and when to remove these template messages)*

- This article **may rely excessively on sources too closely associated with the subject**, potentially preventing the article from being **verifiable** and **neutral**. *(February 2020)*
- Some of this article's **listed sources may not be reliable**. *(February 2020)*

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*.^{[1][2]} Duncan was born in Ghana and raised in [Newmarket, Ontario](#).^[3] She completed a Masters in journalism at the University of Western Ontario.^[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*.^[5] She also contributed to local Black-owned media publications in the [GTA](#), including the *The Ghanaian News*.^[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](#), [Karllyn Percil-Mercieca](#), and [Jully Black](#). During the event Duncan discussed the challenges of working in news environments with predominantly white directors and producers.^[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.^[8] The experiences of women in media, including their careers and personal lives, is a central theme of her podcast *Media Girlfriends*.^{[2][9][10]}

Nana aba Duncan

Born	 Ghana
Education	University of Western Ontario
Occupation	CBC Radio broadcaster
Known for	<i>Fresh Air</i>
Website	https://nanaaba.me/ ↗



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.



WSPU ^[7] Sylvia also contributed articles to the WSPU's newspaper, *Votes for Women* and, in 1911, she published "Battler for Women's Rights Sylvia Pankhurst Dies at 78". *Toronto Daily Star*. 28 September 1960. p. 38.

Like n... 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

From Wikipedia, the free encyclopedia

Coordinates: 43°28′N 80°30′W﻿ / ﻿

Browse history interactively

Revision as of 23:41, 30 August 2018 (edit)

Hmains (talk | contribs)

m *(standard quote handling in WP; standard Apostrophe/quotation marks in WP; MOS general fixes)*

(Tag: AWB)

← Previous edit

Revision as of 19:01, 30 September 2018 (edit) (undo)

Dnlnd (talk | contribs)

(←1800 to 1819: wiki link)

Next edit →

(8 intermediate revisions by the same user not shown)

Line 49:

[footnotes =

]]

"Waterloo County", created in 1853 and dissolved in 1973, was the forerunner of the [[Waterloo Regional Municipality, Ontario]]Regional Municipality of Waterloo] in [[Ontario]], Canada. **It** 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 1916]), 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.

==History==

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 [[Attawandaronk]] or Neutral Indian country** was excellent for hunting and fishing.

In 1784, 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]] 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.<ref name=Discover>{{cite web |url=http://www.regionofwaterloo.ca/en/discoveringTheRegion/history.asp?_mid_=34333 |title=Discover |author=<!Not stated> |date=2015 |website=Region of Waterloo |publisher=Region of Waterloo |access-date=23 March 2017></ref>

Line 49:

[footnotes =

]]

"Waterloo County", created in 1853 and dissolved in 1973, was the forerunner of the [[Waterloo Regional Municipality, Ontario]]Regional Municipality of Waterloo] in [[Ontario]], Canada. **Situated on a subset of land within the [[Haldimand Tract]], the traditional territory of the [[Attawandaron]], [[Anishinaabe]] and [[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 1916]), 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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 Date	Name	Thumbnail
03:38, 20 January 2019	LCONLongWinter20170204.jpg (file)	
21:09, 7 December 2018	AnnelInnisDagg2018.jpg (file)	
00:42, 14 October 2018	MarjorieCarrollPlaque.jpg (file)	
22:45, 30 September 2018	UWaterlooLandPlaque.jpg (file)	
20:00, 18 July 2018	WilliamCartheuser.jpg (file)	



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 [Haudenosaunee](#) 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](#).^[42] 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.^[43] 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.^[5] 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



Land acknowledgement plaque
outside of the Student Life Centre



Page improvement and creation

- [Help:Your first article](#)
- [Wikipedia:Most wanted articles](#)
- [Wikipedia:Article development](#)
- [Wikipedia:WikiProject Women in Red](#)





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 Malleon [edit]

From Wikipedia, the free encyclopedia

British actress ([Wikidata](#) · [Import](#) · [Edit and import](#))

"Colette O'Neil" redirects here. For the Scottish television actress, see [Colette O'Neil](#).

Lady Constance Malleon (24 October 1895 – 5 October 1975) was a British writer and actress (appearing as **Colette O'Neil**). The daughter of [Hugh Annesley, 5th Earl Annesley](#), Malleon 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 Malleon wrote and produced *The Way* a three act starring [Una O'Connor](#), [Charles Carson](#), and [Moyna Macgill](#).

Active in pacifist and social reform efforts, Malleon 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 Malleon'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 Malleon's mutually open marriage to actor [Miles Malleon](#).

Lady Constance Malleon



Lady Constance Malleon in 1922

Born	Constance Mary Annesley 24 October 1895 Castlewellan Castle
Died	5 October 1975 (aged 79) Bury St Edmunds



Anne Innis Dagg

From Wikipedia, the free encyclopedia

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.

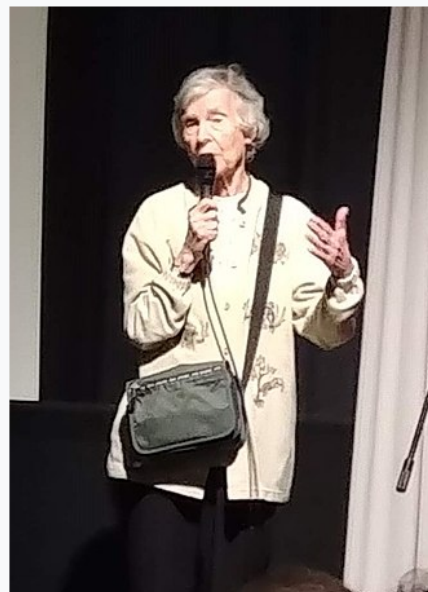
Contents [\[show\]](#)

Early life and education [\[edit\]](#)

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

Anne Innis Dagg
CM



Anne Innis Dagg speaking at a showing of *The Woman Who Loves Giraffes* (2018)

Born Anne Christine Innis
25 January 1933 (age 87)
[Toronto](#), [Ontario](#), [Canada](#)

Citizenship [Canada](#)



Nancy-Lou Patterson [edit]

From Wikipedia, the free encyclopedia

Canadian artist ([Edit](#))

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](#).

Contents [\[show\]](#)

Early life and education [edit]

Patterson was born September 5, 1929 in [Worcester, Massachusetts](#).^{[1][2]} 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.^[3]

Nancy-Lou Patterson

Born	September 5, 1929 Worcester, Massachusetts
Died	October 15, 2018 (aged 89) Kitchener, Ontario
Education	University of Washington
Partner(s)	E Palmer Patterson II



Lillian Foster

From Wikipedia, the free encyclopedia

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](#).^[1] She began working for the *Toronto Telegram* in 1916 compiling lists of [World War I](#) casualties.^[2] 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."^[2] 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".^{[2][1]} 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.^{[3]:178}

Despite her many roles at the paper, Foster is best known for her work as fashion editor.^[4] 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.^[1] She was a promoter of Canadian made clothing, regularly serving as a commentator at fashion shows held during the [Canadian National Exhibition](#).^[1]

Lillian Foster



Born	Owen Sound, Ontario
Died	September 24, 1963 Toronto, Ontario
Occupation	journalist
Years active	1916–1963



Hereditary chiefs in Canada [edit]

From Wikipedia, the free encyclopedia

Missing article description (Add)

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](#)

Indigenous peoples in Canada



First Nations · Inuit · Métis

History	[show]
Politics	[show]
Culture	[show]
Demographics	[show]
Linguistics	[show]
Religions	[show]
Index	[show]
Wikiprojects	[show]

Lori Campbell



From Wikipedia, the free encyclopedia

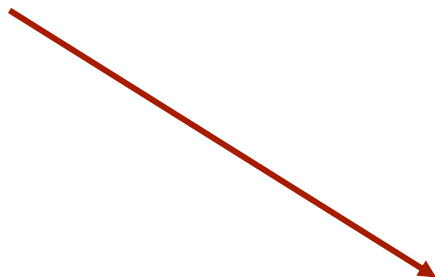
This is an **old revision** of this page, as edited by [The Transhumanist \(talk | contribs\)](#) at 18:30, 19 March 2018 (*Add template:{{R to section}} to categorize redirect using AWB*). The present address (URL) is a **permanent link** to this revision, which may differ significantly from the **current revision**.

[\(diff\)](#) — [Previous revision](#) | [Latest revision \(diff\)](#) | [Newer revision](#) → [\(diff\)](#)

Redirect page

↳ [List of A Nightmare on Elm Street characters#Lori Campbell](#)

- **To a section:** This is a redirect from a topic that does not have its own page to a section of a page on the subject.



Lori Campbell [edit]

From Wikipedia, the free encyclopedia

Cree-Métis educator (Edit)

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 *Nikawiy: 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]

Lori Campbell

Born	Regina, Saskatchewan
Education	First Nations University of Canada University of Regina
Employer	University of Waterloo



Minju Kim

From Wikipedia, the free encyclopedia

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 through out 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]

Minju Kim

Born	Gwangju , South Korea
Nationality	South Korean
Education	Samsung Art & Design Institute , Royal Academy of Fine Arts (Antwerp)
Website	minjukim.co ^[a]



Canadian Indian residential school system



From Wikipedia, the free encyclopedia

"Aboriginal residential schools" redirects here. For the residential school system in the United States, see [American Indian boarding schools](#). For other uses, see [Indian school \(disambiguation\)](#).

In [Canada](#), the **Indian residential school system**^[nb 1] was a network of [boarding schools](#) for [Indigenous peoples](#).^[nb 2] The network was funded by the [Canadian government's Department of Indian Affairs](#) 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]:2–3} 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



The [Qu'Appelle Indian Industrial School](#) in [Lebreton](#), [District of Assiniboia](#), [Saskatchewan](#), c. 1885



“Survivors” is a loaded, emotional term.

- *statements from residential school survivors*—“survivors” is a loaded, emotional term. Is there nothing more clearly neutral? [Curly "JFC" Turkey](#) 🍁 [jgobble!](#) 00:09, 7 May 2017 (UTC)

Survivor is accurate terminology used in the reports of the TRC (where it is capitalized), government publications and media outlets. It is also a term used by Indigenous peoples to self-identify as school attendees. Would a foot note like the one used for the capitalization of Indigenous address your concern? —[Dnllnd](#) (talk) 00:23, 7 May 2017 (UTC)

Those are not encyclopaedic contexts; the media and the government have different goals than an encyclopaedia. It's not a matter I'm going to push, but if *any* term is open to debate, then it's not an ideal term for an encycloaedia.

[Curly "JFC" Turkey](#) 🍁 [jgobble!](#) 03:38, 7 May 2017 (UTC)

The school system was found to amount to cultural genocide in which sexual and physical abuse was both rampant and, since that time, extensively documented. The system was, as outlined in multiple TRC, legal and government documents, designed to eradicate Indigenous culture, peoples and communities. When considered in reference to the definition for [survive](#)🔗, the term is apt. While I appreciate the point regarding encyclopaedic contexts, I disagree that this is a case in which it is being undermined. The term will remain. I have added a note too the first instance making reference to its use in TRC outputs and official government of Canada apology.—[Dnllnd](#) (talk) 13:51, 7 May 2017 (UTC)

Like I said, I'm not going to push it, but the fact that you so vigorously won't even consider another, more clearly neutral term more or less makes my point.

[Curly "JFC" Turkey](#) 🍁 [jgobble!](#) 23:15, 7 May 2017 (UTC)

I'll assume you have no additional comment about the note that was added as a compromise. Thanks.—[Dnllnd](#) (talk) 00:53, 8 May 2017 (UTC)

Notes on terminology [\[edit \]](#)



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 [حل]

ويكي بيانات: نظام المدارس السكنية الكندية الهندية - Q945507: "لا يوجد توصيف" • أسماء أخرى: لا توجد أسماء أخرى

هذه مقالة غير مراجعة. ينبغي أن يزال هذا القالب بعد أن يراجعها محرر عدا الذي أشأها؛ إذا لزم الأمر فيجب أن توسم المقالة بقوالب الصيانة المناسبة. (أبريل 2018)



مدرسة Qu'Appelle الهندية الصناعية في ليرت ، مقاطعة
أسينيبويا ، كانبورنيا. 1885

في كندا، نظام المدارس الداخلية للهونود [nb 1] كانت شبكة من المدارس الداخلية من أجل الشعوب الأصلية. [nb 2] تم تمويل الشبكة من قبل الحكومة الكندية قسم الشؤون الهندية و تدار من قبل الكنائس المسيحية.

تم إنشاء نظام المدرسة لغرض إزالة الأطفال من تأثير ثقافتهم واسيبياعهم في الثقافة الكندية المهيمنة. على مدار أكثر من مائة عام من وجود النظام ، تم وضع حوالي 30٪ من أطفال السكان الأصليين أو حوالي 150.000 من الأطفال في المدارس الداخلية على المستوى الوطني. : 2-3 يُقدَّر أن 6 آلاف شخص على الأقل من هؤلاء الطلاب لقوا حتفهم أثناء وجودهم.

يرجع أصل النظام إلى القوانين التي سُنّت قبل الاتحاد الكونفدرالي ، ولكنها كانت نشطة في المقام الأول من خلال تمرير القانون الهندي في عام 1876. وقد أدخل تعديل على القانون الهندي في عام 1884 في المدارس النهارية أو المدارس الصناعية أو المدارس السكنية إلزامياً لأطفال الأمم الأولى. . بسبب الطبيعة الثنائية للعديد من المجتمعات ، فإن مواقع المدارس تعني أن المدارس السكنية هي السبيل الوحيد للامتثال لبعض الأسر. كانت المدارس متواجدة عمداً على مسافات كبيرة من مجتمعات السكان الأصليين لتقليل الاتصال بين العائلات وأطفالها. جادل المفوض الهندي "هايتز ريد" للمدارس على مسافات أبعد من أجل تقليص الزيارات العائلية ، وهو ما ظن أنه يعارض الجهود المبذولة لحضن أطفال السكان الأصليين. تم تقييد الزيارات الأبوية من خلال استخدام نظام التمريض المصمم لحصر السكان الأصليين في الاحتياطيات. آخر مدرسة سكنية تديرها الحكومة الفيدرالية أُغلقت في عام 1996.

وأضر نظام المدارس السكنية بأطفال السكان الأصليين بدرجة كبيرة من خلال حرمانهم من أسرهم ، وحرمانهم من لغات أجدادهم ، مما يعرض الكثير منهم إلى الإيذاء الجسدي والجنسي، وحرمانهم قسراً . بعد فصلهم عن عائلاتهم وثقافتهم وإجبارهم على التحدث باللغة الإنجليزية أو الفرنسية ، غالبًا ما يتخرج الطلاب الذين يحضرون نظام المدارس الداخلية غير القادرين على الاندماج في مجتمعاتهم أو في المجتمع الكندي.. فإنه في نهاية المطاف أثبتت نجاحها في نقل الممارسات والمعتقدات الأصلية عبر الأجيال. ارتبط إرث النظام بزيادة انتشار صنغوط ما بعد الصدمة، إدمان الكحول، تعاطي المخدرات، الانتحار التي لا تزال قائمة داخل مجتمعات السكان الأصليين.

في 11 يونيو ، 2008، قدم رئيس الوزراء ستيفن هاربر اعتذارًا عامًا نيابة عن حكومة كندا وقادة الأحزاب الفيدرالية الأخرى في مجلس العموم الكندي. قبل تسعة أيام تم تأسيس لجنة الحقيقة والمصالحة (TRC) للكشف عن الحقيقة حول المدارس. جمعت اللجنة بيانات من الناجين من المدارس السكنية من خلال اجتماعات عامة وخاصة في مختلف المناسبات المحلية والإقليمية والوطنية في جميع أنحاء كندا. احتفلت سبعة أحداث وطنية بين عامي 2008 و 2013 بتجربة تجربة الطلاب السابقين في المدارس الداخلية. في عام 2015 ، اختتمت لجنة الحقيقة والمصالحة إنشاء المركز الوطني للحقيقة والمصالحة ، ونشر تقرير متعدد الأجزاء يشرح بالتفصيل شهادات الناجين والوثائق التاريخية من ذلك الوقت. ووجد تقرير لجنة الحقيقة والمصالحة أن النظام المدرسي يصل إلى حد الإبادة الثقافية. وقيل ذلك بإيام ، أنشئت لجنة الحقيقة والمصالحة للكشف عن الحقيقة حول المدارس. جمعت اللجنة بيانات من الناجين من المدارس السكنية من خلال اجتماعات عامة وخاصة في مختلف المناسبات المحلية والإقليمية والوطنية في جميع أنحاء كندا. احتفلت سبعة أحداث وطنية بين عامي 2008 و 2013 بتجربة تجربة الطلاب السابقين في المدارس الداخلية. في عام 2015 ، اختتمت لجنة الحقيقة والمصالحة إنشاء المركز الوطني للحقيقة والمصالحة ، ونشر تقرير متعدد الأجزاء يشرح بالتفصيل شهادات الناجين والوثائق التاريخية من ذلك الوقت. ووجد تقرير لجنة الحقيقة والمصالحة أن النظام المدرسي يصل إلى حد الإبادة الثقافية.

A large platter of pink-frosted donuts, likely cinnamon rolls, arranged on a white doily. The donuts are covered in a thick, light pink frosting. The platter is set on a green surface. A person's hand is visible in the bottom right corner, holding a fork.

danielle.robichaud@uwaterloo.ca

User: DnlInd
@danielleganza