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Article

Working in Good Faith

Honoring Indigenous Writers on Wikipedia

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Abstract

This article explores the theoretical and practical foundations of Wikipedia-based activities developed for the *Honouring Indigenous Writers Festival*—an event that aimed to raise awareness of Indigenous literature and authorship. A team of settler librarians and instructors used community-centered approaches—guided by research and collaboration with Indigenous librarians and authors—to create a Wikipedia program that acknowledged and challenged extractive research practices involving Indigenous peoples. The article highlights the difficulties of using Wikipedia, a platform shaped by Western knowledge systems and standards that can conflict with the equitable inclusion of Indigenous knowledge. The article also outlines a *Working in Good Faith* approach to creating Wikipedia content about Indigenous authors and their work. While open tools and practices can sometimes clash with Indigenous values around knowledge sharing, they also offer powerful opportunities for positive change. Ultimately, this article shows how inclusive open practices can support Indigenous artists, scholars, and communities in reclaiming ownership over their own stories.

Keywords:

Open Pedagogy, Wikipedia, Indigenous Knowledges, Indigenous Authors, Community Informed Practice

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Positionality Statements

To begin this chapter, it is important to recognize that the backgrounds of the authors impact the lens through which they see and interact with the world. Additionally, it is important to understand the environment from which this activity was developed and offered. The social and political contexts in which the authors live and work influences their identity and potentially biases the activities in which they engage, including the research outlined here. The following provides insight into the positionality of the authors.

The University of British Columbia

The University of British Columbia (UBC) - Vancouver Campus is situated on the Traditional and unceded territory of the xʷməθkʷəy̓əm (Musqueam) people on Ts'ats'lhm, now known as Point Grey (Old Hastings Mill Store Museum, 2024). As of 2025, the campuses host 59,150 students, 2,500 of whom identify as Indigenous, and 27.7% of the student body is international (University of British Columbia, 2025). UBC has a history of advancing Indigenous engagement and inclusion through, for example, the creation of the First Nations House of Learning (1987), the opening of the First Nations Longhouse and X̱wi7x̱waLibrary (1993), and the Indian Residential School History and Dialogue Centre (2018) (University of British Columbia, 2020). Most recently, the development of the Indigenous Strategic Plan (2020) outlines 43 actions "...the university will collectively take in order to advance the vision of becoming a leading university globally in the implementation of Indigenous peoples' human rights" (University of British Columbia, 2020, para. 1).

Author Alexandra Alisauskas

In my work as an academic librarian, I take a community and person-centered approach and I seek to create responsive services and experiences inclusive of the diverse needs and knowledge of patrons, learners, and communities. However, as a white settler who has been able to pursue several levels of higher education, I come to this work with several intersecting privileges and an upbringing in Western academia that has the potential to undermine my best efforts at decolonizing and inclusive practices. Throughout my work as an instructor and librarian, I have sought to collaborate with users and communities and commit myself to learning with respect, humility, and reciprocity where and how my efforts can best be used to build opportunities for those who have been historically marginalized within institutions of higher education and beyond. My work on open initiatives emerges from this framework, and I have a goal of contributing to systemic changes in how knowledge is created and shared and which build the groundwork for inclusive research and learning practices.

Author Erin Fields

I grew up in Windsor, Ontario, a border city known as the automotive capital of Canada. My relatives came from Ireland, England, and Italy to build a life for their family, and factory labour offered the best option for immigrants without higher education. I was the first in my

family to continue to pursue further education and employment in academia, and while this drew me away from the city of my birth and my family, my upbringing has deeply impacted how I engage in my work, including my research. Before becoming an academic librarian, I was a teacher in elementary schools and specialized adult education environments for several years where I learned the importance of understanding the background of students to best reach them but also to critically evaluate what is being taught, the relevance, the bias, and the potential harm that could be inflicted. While I am a White woman of European descent, my connection to this research area is about my desire to ensure my research and teaching and learning practices addresses the safety, health, and wellbeing of my students and colleagues.

Author Amanda Grey

As a third-generation Canadian settler of British and Irish descent, I have many aspects of my culture and heritage that I am proud of, but I acknowledge the negative impacts that those cultures have inflicted on other people, groups, and nations. My own experiences struggling to support myself as a mature, first-generation student has led me to my vocation as a librarian helping people find and access the resources that they need to succeed and thrive and more specifically to my work in open education to lower barriers to access knowledge. I believe that as someone with privilege, I have a responsibility to use that privilege to reduce inequity and call for justice. I enjoy looking at large patterns and systems but use individual experiences and stories to provide nuance and focus.

History and Context

Wikipedia use in the classroom has grown significantly since its first introduction to educational environments. Citing and authoring articles is a very common approach to Wikipedia classroom assignments, but with the influx of articles and the potential for Wikipedia to engage students in critical evaluation of publishing practices, Wikipedia assignments have grown to include copyediting, translation, audio visual development, and gap analyses. While engaging with Wikipedia as a digital tool to increase technical skills, educators have identified Wikipedia-based assignments as having pedagogical value for expanding digital citizenship, social and cultural competencies, and critical information literacies (Fulton, 2019; Gareis et al., 2022).

In the fall of 2018, Erin Fields (open education and scholarly communications librarian, University of British Columbia, UBC Library, Vancouver campus), collaborated on an open pedagogy assignment with David Gaertner (assistant professor, First Nations and Indigenous studies (FNIS), University of British Columbia). The undergraduate course focused on "...the ways that Indigenous peoples seek to overcome the legacies of settler colonialism and claim sovereignty and self-determination through cultural production and critique" (Gaertner, n.d.). To engage students in analysis, critique, and creation of knowledge, Fields and Gaertner worked to develop an assignment that incorporated a Wikipedia gap analysis, a group editing activity, and a personal reflection.

The community-driven nature of Wikipedia is meant to support Wikipedia's goal of providing "...every single person on the planet…free access to the sum of all human knowledge" (Wikipedia, 2025, para 2). However, well documented systematic bias, including information gaps, exclusions, lack of diversity of articles and editors, and assumptions about neutrality and notability, greatly impacts the information that can be found in this information source with millions of views per day. The gap analysis assignment designed by Fields and Gaertner at UBC asked students to analyze Wikipedia articles on Indigenous subjects for omissions and errors, focusing on how these gaps might be addressed through the process of editing (Fields & Harper, 2020). From this activity came insightful and critically engaged discussions on how to foster increased and ethical representation in tools that are considered ubiquitous information sources for the world.

Additionally, discussions in class on how the information is organized and described raised greater awareness from the students about how knowledge systems can help and hinder the ability to represent Indigenous identity. Drawing from these insights, the students edited Wikipedia, adding eight new articles and 4,980 words. However, out of this practice came the realization that this editing activity was too important to limit to a single course environment. The idea of hosting a Wikipedia edit-a-thon event to increase representation of Indigenous creators and cultural products came from these positive outcomes and the desire to do more.

To develop the event in line with existing research and advocacy around the (lack of) representation for Indigenous writers, we centred our initial collaboration on the work of Daniel Heath Justice, Colorado-born citizen of the Cherokee Nation, professor of critical Indigenous studies and English language and literatures at UBC, and author of *Why Indigenous Literature Matters* (Justice, 2018). In December 2015, Daniel Heath Justice began a Twitter campaign to share the names of Indigenous writers. The reason for his efforts was to "...push back against the frequent assumptions that our literary history is any less complex, robust, or diverse than that of other peoples" (Justice, 2018, p. 231). The campaign yielded a Twitter list of 366 Indigenous authors identified as needing greater recognition and further visibility, and it was published under the #HonouringIndigeousWriters hashtag. Justice's campaign became the basis and namesake of our event.

The first #HonouringIndigenousWriters (HIW) Wikipedia edit-a-thon was offered in March 2019 (Wikipedia, 2021). The FNIS Program, UBC Library, and the Centre for Teaching and Learning Technology (CTLT) at the UBC Vancouver campus collaborated to offer the event, with the goal of improving coverage of Indigenous authors on Wikipedia by adding and improving the quality of Indigenous authors' Wikipedia pages. Another goal was to ensure that the processes around the event equally honoured those Indigenous writers by ensuring the planning and editing practices were developed in good faith with the authors identified for article editing.

Informed Development

Note: Due to the similarity of language, the following terms will be used to identify key people in the HIW Wikipedia process: editors refers to general Wikipedia users outside of the HIW event; HIW editors refers to people participating in the HIW event; and authors/writers refers to the Indigenous authors that our event aimed to create or edit articles about.

While the impetus of the HIW event was Daniel Heath Justice's Twitter campaign, and a similar goal of raising the profile of Indigenous authors both on and offline, the organizing team wanted to ensure that our events and work followed culturally appropriate ethics around the use and dissemination of information, especially as at the time of the first event, the organizing team was made up of all non-Indigenous members. As many scholars, practitioners, and communities have pointed out, there can often be a fundamental incompatibility between the philosophies of open education, open access, and open tools and the ethical use and circulation of information, particularly when it comes to information by and about Indigenous peoples and its use by non-Indigenous researchers.

Open projects like Wikipedia or Creative Commons both share a vision of providing universal access to knowledge and culture (Creative Commons, 2025; Wikimedia Foundation, n.d.). Many have questioned, however, whether the altruistic motivations behind open movements can in fact serve these goals, based as they are on Western notions of knowledge, ownership, and access. Adam et al. (2019) have argued that rather than increasing access to knowledge, the open movement's reliance on digital technologies may in fact preclude the possibility of access for all and exacerbate the digital divide. More importantly, the open movement espouses an "...assumption of the universality of knowledge systems (often dictated by hegemonic knowledge groups), without giving relevance to the particular" (Adam et al., 2019, para 1).

Thinkers like Kim Christen, Greg Younging, Daniel Heath Justice, and Jessie Loyer have asked open proponents to think critically about what harms may be done in moving Indigenous knowledges—governed by community-based protocols around ownership and circulation—into the open or public domain (Christen, 2012; Younging, 2016; Justice, 2020). As Christen (2012) has argued, "for many indigenous communities in settler societies, the public domain and an information commons are just another colonial mash-up where their cultural materials and knowledge are 'open' for the profit and benefit of others, but remain separated from the sociocultural systems in which they were and continue to be used, circulated, and made meaningful" (p. 2879).

In recent years, several frameworks and protocols have been developed in order to guide how research and information about Indigenous peoples should be managed. In 2002, the First Nations Information Governance Centre published the Ownership Control Access Possession (OCAP) principles to help guide research on and the collection of data from First Nations communities (First Nations Information Governance Centre, 2014). While the principles initially came out of concerns about the over-researching of First Nations communities, particularly in the

health field, these concerns were fundamentally rooted in a recognition of how Western research practices reproduce extractive colonial relationships. OCAP was conceived to rearticulate this relationship by highlighting First Nations rights to self-determination and sovereignty, however, the principles have gradually been taken up as a standard for information governance that recognizes that information is "of value to First Nations and non-First Nations, and that governance of that information is an inherent right" (First Nations Information Governance Centre, 2014, p. 12). OCAP consists of four elements that, "are reflective of First Nations' world-view of jurisdiction and collective rights" (First Nations Information Governance Centre, 2014, p. 5).

Of particular importance for the open movement are the elements "control" and "access." "Control" reflects the First Nation's right to determine the collection and use of data and "access," which recognizes that First Nations people have a right to access information about themselves (regardless of where it is located), and they have the right to determine who has access to their information. More recently in 2018, the Global Indigenous Data Alliance developed the CARE principles—collective benefit, authority to control, responsibility, and ethics—as a framework that recognizes not only open data principles but Indigenous rights to ownership and governance over data about themselves (Global Indigenous Data Alliance, 2023; Lar-Son, 2022). In regards to the digital circulation of Indigenous knowledge, the group Local Contexts has created "Traditional Knowledge Labels" based on Creative Commons labels, but that add community-decided and existing local protocols for access and use to recorded cultural heritage that is digitally circulating outside community contexts (Local Contexts, n.d.).

Because of Wikipedia's requirements around reliable sources to be used in authoring articles—the problems of which are detailed more below—editors for the HIW Wikipedia edit-a-thon are not usually using or transmitting traditional or protected Indigenous knowledge in their editing (Wikimedia Meta-Wiki, 2025; Wikipedia, 2021). That said, to write articles, HIW editors conducted research on the Indigenous authors they are writing about and created an information resource about an Indigenous person that is openly accessible to all with an internet connection. In order to ensure that the event did not reproduce what Maori scholar Linda Tuhiwai Smith (2021) describes as colonial research methods which "...extract and claim ownership of [Indigenous] ways of knowing, our imagery, the things we create and produce," the organizing team set out to design guidelines aligned with ethical processes of sharing information by and about Indigenous peoples (p.1).

These guidelines were rooted in what Shawn Wilson (2008) has described as the 3Rs: respect, reciprocity, and responsibility. The original planning group held a number of discussions to design processes and guidelines around the event that would ensure we were working in good faith with the Indigenous authors that were the focus of our edit-a-thon. While the planning group was made up of non-Indigenous participants, we wanted to ensure Indigenous authors' perspectives and experiences guided the event as much as possible. We consulted with team at X̲wi7x̲wa Library, and we developed a process to seek consent from the Indigenous authors

whose Wikipedia pages we identified to edit and to ensure they had some level of control over content about them. This process is later outlined in this article.

As Daniel Heath Justice (2020) has cautioned, with open education projects "...you may open up to underrepresented people, but you may also open it up to people who are just looking for another territory to claim. So, I think real care and humility [is needed]" (para. 20). This is particularly the case on Wikipedia where, as we describe below, conflicts can occur when Indigenous content or knowledges do not align with Wikipedia guidelines and requirements as enforced by editors. Along with working with care to ensure that the subjects of the HIW edit-a-thon had some degree of consent and control over what was being written about them, we wanted to ensure the event itself felt safe for participants. The first two HIW edit-a-thons took place in person at the First Nations Longhouse at UBC and provided an opportunity for HIW editors to come and work together on the editing within the sometimes difficult guidelines of Wikipedia.

To this end, the organizing team provided brief instruction on the basics of Wikipedia editing, as well as support by experienced HIW editors to help newer HIW editors navigate the sometimes contentious process of editing articles about Indigenous authors. In the second year, we explicitly created materials to address and prepare editors for these potential conflicts and create a safer space for HIW editors (Wikipedia, 2020). We also organized author readings at each of our HIW events to further centre the work of Indigenous authors and to bring people together in community to collaborate.

Challenges of Working in Wikipedia

While Wikipedia is a community-generated open resource, there are norms, guidelines, and policies in place to ensure that the content written is authoritative, current, and collaborative. While a primary pillar of Wikipedia is "no firm rules," meaning that norms, guidelines, and policies are dynamic and dependent on the context of the article and those editing it, the norms, guidelines, and policies are governed and enforced by a community of editors that may lack sensitive cultural understandings and specifically the challenges faced when editing Indigenous subjects in Wikipedia (Wikipedia, 2022a, para. 4). To provide greater context to this issue, it is important to note that the average editor on English Wikipedia is white, male, formally educated, aged 15-49, and from a majority-Christian and developed country (Wikipedia, 2022b). While this paper will not delve into all the potential biases that could occur due to the demographics of Wikipedia editors, the challenges our event faced in attempting to increase the representation of Indigenous author biographies on Wikipedia can be primarily attributed to Wikipedia's guidelines and editorial enforcement of rules without an understanding of the systemic inequalities in publishing and knowledge dissemination that make those rules exclusionary of Indigenous knowledge and information.

The main challenges of the HIW Wikipedia edit-a-thon can be sorted into two categories: Wikipedia rules on notability and reliable sources and challenges with the author list. Wikipedia's (2022c) reliability guidelines state that "articles should be based on reliable,

independent, published sources with a reputation for fact-checking and accuracy" (para. 5). Suggested sources include "...academic and peer-reviewed publications, scholarly monographs, and textbooks…[containing] current scholarly consensus" (Wikipedia, 2022c, para. 20). However, there is a dearth of Wikipedia-approved reliable sources that contain information about Indigenous authors due to a structural imbalance in what is considered knowledge and how it is defined as credible, causing issues with claiming notability in Wikipedia. Much of the information HIW editors found on authors were contained in personal websites, publishers' websites, community newsletters or newspapers, and other small independent publications that do not align with Wikipedia's reliability requirement or are at least questionable according to Wikipedia's reliable source guidelines.

Likewise, Wikipedia (2022d) requires that a subject must pass a test of notability "...to decide whether a given topic warrants its own article" (para. 2), A significant proof of notability is access to reliable—as defined by Wikipedia—published sources for citing in an article, which many of the authors we were seeking to edit lacked. Additionally, as the majority of the authors on the list were alive, the guidelines in Wikipedia for "Biographies of living persons (BLP)" were in effect. These guidelines contain an even stricter stance on what is considered a reliable source whereby the editors are instructed to pare back the article "...to a policy-compliant version," if the information sources in the article are not considered compliant to Wikipedia source standards (Wikipedia, 2022e, para. 8).

There are several reasons why there are so few published sources on Indigenous authors that meet the reliability standard, ranging from systemic bias of what is considered "literary" and thus worthy of research and publication, to the fundamental differences in what is considered information sources in Western publishing versus Indigenous communities (Justice, 2018; Lawon, 2004). For the HIW edit-a-thon, the lack of Wikipedia-defined reliable sources was a significant barrier to ensuring the articles written were considered notable enough to remain published. Over the three years that this event has been held, a number of HIW editors have gone back to read the articles they wrote during the event only to find that material had been taken down or a note was placed on the article claiming a lack of reliable sources. For some HIW editors, it is disheartening to have their work challenged in this way, especially when their work was done in pursuit of raising awareness and fighting the biases in Wikipedia.

To reduce the number of challenged or removed articles, we educated HIW editors in advance about the rules and criteria for reliable sources. In the second and third year of the HIW edit-a-thon, the program team partnered with UBC's iSchool in a research sprint to search for Wikipedia-defined reliable sources that writers could reference in their articles. The iSchool students performed searches and compiled references about authors on the author list in databases and mainstream newspapers using Wikipedia reliable source and notability guidelines. For Indigenous authors with existing Wikipedia pages, these sources were compiled and posted in their talk pages that are "...administration pages where editors can discuss improvements to articles or other Wikipedia pages" (Wikipedia, 2022f, para. 1). For authors without existing Wikipedia pages, these sources were compiled in a publicly-available document. This activity

does not address the larger systemic issue of reliable source and notability bias in Wikipedia, but it serves as a workaround that has addressed potential editorial takedowns of edited articles, as well as a process for accumulating usable information sources according to Wikipedia to ensure some representation on this major information website.

The other major challenge for organizers of the HIW edit-a-thon was the creation, use, and maintenance of the list of Indigenous authors whose entries were to be edited during the event. As indicated earlier, the initial starting point laid out in the *Working in Good Faith* principle was to ensure that Indigenous authors consented to the process of being researched and written about on Wikipedia and that a more reciprocal research and writing relationship be established. If writers were living, we sent them an email asking for permission to improve or create their Wikipedia page. The first HIW edit-a-thon started with Daniel Heath Justice's initial list of 366 authors as a basis. During the first year of the event, the organizing team was able to contact 88 living authors from Justice's list and receive their permission to edit their Wikipedia pages, adding them to the list of deceased authors for a total of 145 authors on the final list of articles to be edited for the event.

Some authors had existing articles written about them, others were only stubs, or short articles that required more content (Wikipedia, 2022g). The following year, we re-contacted authors from the list and focused on expanding Justice's initial list by adding to it Indigenous authors in the Pacific Northwest, resulting in 12 additional authors added to our list for a total of 157 in 2022. Along with seeking permission and consent to edit entries about the authors, the program team indicated a willingness for authors to have input about any mistakes or errors on their current page (if applicable) and an opportunity to provide a list of awards, accomplishments, and publications for inclusion in the articles. Some authors who responded to this invitation also chose to include a short biography. Others indicated a desire to see the article before it was published. If a writer did not respond to an email, we removed them from our list. Although this did not occur frequently, some authors did not want us editing their pages—if this was the case, we respectfully removed them from our list.

In creating this consent process to edit authors' pages, the organizing team had to be mindful of Wikipedia's guidelines around conflict of interest. Conflict of interest, according to Wikipedia, is focused on the relationship between the editor and the article being written. Editors will be in conflict of interest if they contribute content about themselves, "...family, friends, clients, employers, or…financial and other relationships" (Wikipedia, 2022h, para.1). Contacting authors to request permissions to edit or write an article could be seen as a possible conflict of interest in Wikipedia as a relationship is being built; however, no one on the program team or writers in the event had personal relationships with the Indigenous authors on the list. When authors shared their biographical information or were interested in approving the article before final publication, this had a greater potential for conflict of interest as the biographies were written by the author to be used in construction of the articles, and editorial control was in the hands of the authors. This relationship created the potential for articles to be removed or pared back to a "policy-compliant version" (Wikipedia, 2022e, para. 49).

Despite the risk around conflict of interest guidelines, the event was driven by the principle of collaborating with authors instead of imposing our ideas or Wikipedia's guidelines on the HIW editors working on the author pages. There is an exploitative history of knowledge creation, ownership, and access that has caused immeasurable damage to Indigenous communities. As identified in the Report of the Royal Commission on Aboriginal Peoples (1996), the authors of the report write that:

> In the past, Aboriginal people have not been consulted about what information should be collected, who should gather that information, who should maintain it, and who should have access to it. The information gathered may or may not have been relevant to the questions, priorities and concerns of Aboriginal peoples. Because data gathering has frequently been imposed by outside authorities, it has met with resistance in many quarters. (p. 498)

To build collaborative relationships that not only are conscious of this past but foreground Indigenous knowledge ownership and stewardship, the program team deemed it important and necessary that materials like the biographical information sent and valued by authors should be incorporated, and that a process for authors to be able to review their articles before publication should be designed. While no articles were removed or pared back due to a conflict of interest grievances, the planning team is conscious of this possibility as they maintain and develop author lists. To this date, only one HIW editor chose an Indigenous author who wanted editorial control before the final published version.

There remain many more challenges in offering the HIW event, including the time and effort needed to maintain author lists in line with our good faith policies, structural Wikipedia issues like how Wikipedia's categories around Indigenous subjects and topics are too general for the reality of Indigenous identity, and the potential issues that arise in terms of cultural (mis)understanding when non-Indigenous HIW editors edit and write content on Indigenous peoples.

Despite these challenges around working in the Wikipedia space, the HIW edit-a-thon team believes several benefits can occur for event participants, Indigenous authors, and Wikipedia users, including increased representation of Indigenous authors online, raising awareness about the systemic biases that structure Wikipedia, and training people to be able to combat these biases and work within them. During the 2019-2020 HIW edit-a-thon, five new articles were created, 44 articles were edited, and over 200 new references were added. Fifty-nine HIW editors have added over 13,100 words, and their articles have been viewed over 22,540 times as of November 2022 (Honouring Indigenous Writers Wikipedia Edit-a-thon., n.d.)

The Future of Openness and Indigenous Knowledge

While there are several tensions with Indigenous knowledge creation and open practices, the potential for Indigenous communities to be empowered to disrupt Western systems of online knowledge creation and sharing through open community-generated environments is happening today. Indigenous communities are using new media and internet-based technologies as a means

"... to exchange information, preserve histories, generate diasporic identities and share resources that can enable collective political and social causes to be realized" (Srinivasan, 2006, p. 498). Indigenous content creators and activists are engaging with open community-generated environments to find community, generate ideas, and foster positive change through content creation. The use of hashtags to raise awareness about Missing and Murdered Indigenous Women and Girls (#MMIWG), water protection activists at Standing Rock (#StandwithStandingRock), and the #NoDAPL movements are common points of engagement.

TikTok, a social media platform where users create, share and discover short videos, has become a space where "NDN, shorthand used by Indigenous peoples in North America to refer to …(themselves);" TikTokers, are actively confronting audiences with long held stereotypes, biases, and inequities (Kneifel, 2020, para. 1). Whether it be educating about Indigeneity (e.g., Carly Wallace of Cjay's Vines develops videos on Aboriginal identity) or working to disrupt long standing inequalities within political, legal, and cultural systems (e.g., Chubb's videos on cultural appropriation of Indigenous culture and the need to research about and support Indigenous-owned business), NDN Tiktokers are actively working to develop representation and be seen fully. While dealing with issues of privacy remains a constant balancing act, the ability to have, "...[Indigenous] representation that doesn't commodify, appropriate or flatten…" is showcasing Indigenous joy to its fullest (Loyer, 2020, para. 10). For educational purposes, open community-generated environments are a way for the activities within the academy to be made relevant and known to the world and can serve as a new environment to connect. The development of open pedagogical assignments, like the Wikipedia-based assignment that take advantage of internet technologies, has the potential to make the collective work of students have increased impact and connect meaningfully with Indigenous communities.

Conclusion

Due to the constraints of COVID-19 in hosting in-person events, the 2021 HIW Wikipedia edit-a-thon had to adjust to a new virtual format. This adjustment provided challenges, however, it also opened new and more complex opportunities for engagement. Instead of an in-person event, the program team developed a weekly Wikipedia-related activity bank that allowed HIW editors to work at their own pace and extended the instructional reach of the HIW edit-a-thon beyond the one day event that it was previously as well as beyond its attendees (Honouring Indigenous Writers Wikipedia Edit-a-thon, n,.d,). The activity bank format also allowed organizers to address and encourage HIW editors to undertake activities outside of Wikipedia tasks to increase cultural awareness around Indigenous topics and issues, such as seeking out films and books by Indigenous authors, following Indigenous creators on social media, reading more about Indigenous place names and reflecting on relationships to land through the creation of a personal land acknowledgment, and resources on appropriate terminology to discuss Indigenous peoples in Wikipedia entries. Unfortunately, the activity bank approach eliminated the data about outcomes of editing for 2022 and appeared to have limited engagement.

The online version of the HIW edit-a-thon created opportunities for other kinds of *open* communities as well. Author readings from Indigenous authors had always been a feature of the in-person edit-a-thons, and the virtual format for 2021 and 2022 allowed organizers to expand this aspect of HIW to invite prominent authors from around the world to conduct readings and be in conversation with each other virtually. For the first years of the event, the HIW organizing committee invited Indigenous authors local to the Vancouver area. As the event was established, the committee worked with authors who already had some trust with members of the organizing committee.

With the growth of the event and the move to a virtual event starting in 2021, the organizing committee expanded its scope to include authors from across Canada with a goal of providing a platform for writers to highlight their new publications and increasing the diversity of the event's audiences (e.g., Richard Van Camp performed an author reading for children). The event team was also able to organize several workshops virtually, including a panel on Wikipedia as public scholarships involving Wikipedia experts from around the world, a book club and discussion, and a panel on an Indigenous children's book database Books to Build On. The newly evolving *Festival of Indigenous Writing* that has come out of the HIW Wikipedia events has fostered an open community online around a celebration of Indigenous creativity and excellence, as well as connection between Indigenous creators which we hope will continue to inspire other open online communities and events.

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