The Power of Wikipedia
Legitimacy and Territorial Control

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A research article focused on the power of Wikipedia and the issues of legitimacy and territorial control related to it. At the moment systems of authority have been observed in the online community; there are essays on Wikimedia Foundation and on the geography of Wikipedia and its contributors. The geopolitical approach of Wikipedia is not currently a research topic, but it is at the centre of discussions, policies, and documents produced by Wikimedia Foundation and the Wikimedia chapters. The aim of this article is to start filling this gap, and to highlight the power of Wikipedia and the issues of legitimacy and territorial control by specifically referring to Africa. It looks at Wikipedia from a geopolitical perspective and it is based on the experience of the projects WikiAfrica (2006-2012) and Share Your Knowledge (2011-2012), on anthropological studies on identity, esotism, otherness, eurocentrism and territory, and on artworks1. What appears is that Wikipedia has the power of a nation and it ignores half a century of studies and debates about identity, esotism, otherness, eurocentrism and territory. Wikipedia can speak with governments and negotiate with them; speaking on behalf of Wikipedia means to speak with the power of a nation. But as post-independence and colonial nations, today most powerful encyclopedia and knowledge distributing system acts in the same way as post-independence and colonial nations did: it focuses its geopolitical approach on nation building (based on languages, monuments and schoolbooks) and it nourishes nationalist approaches. Wikipedia nationalism is reinforced by the growing number of institutions interested in collaborating with Wikipedia (the so-called GLAMs), which are managed on a territorial basis.

Keywords: Wikipedia, Africa, GLAMs, offline power, legitimacy, control, geography, nationalism, WikiAfrica, Share Your Knowledge

1 Please note that the artworks included are considered first sources; many artists have worked on the concepts I am interested in focusing on and they have expressed them in a very sharp way.
Introduction
With 365 million readers in over 280 linguistic editions\(^2\), Wikipedia dominates our access to knowledge. It is the world contemporary textbook, the widest existing non profit organization with about 100,000 regularly active volunteers, and the most discussed collaborative project.

Even if the very concept of an encyclopedia can be questioned as a XVIII century European child\(^3\), the idea of free encyclopedia that anyone can edit\(^4\) is inclusive and dynamic. The 5 pillars – the fundamental principals beyond Wikipedia – emphasize its role as a reference, the respect for sources and for the community and the acknowledgement that mistakes are part of the process\(^5\).

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\(^3\) Mobile A2K: Resources, Interfaces and Contents on Urban Transformations, Rockefeller Foundation Bellagio Center, October 2009.


\(^5\) The 5 pillars (http://en.wikipedia.org/wiki/Wikipedia:5P) are: Wikipedia is an encyclopedia, it is written from a neutral point of view, it is free content that anyone can edit, use, modify, and distribute; editors should interact with each other in a respectful and civil manner and Wikipedia does not have firm rules.
Wikipedia offers a new and important frame to build and negotiate knowledge and history. Thanks to its pillars, it is space to contextualize knowledge, to provide background information, to create links, to add multiple categories, to follow an historiographic approach, to acknowledge different critical discourses\(^6\) and to correct mistakes.

The need to “rewrite history” has been a constant invocation in Rasheed Araeen’s work\(^7\) and in the last half of a century it has been at the centre of essays, artworks, conferences, exhibitions and projects of archives, database and portals. In particular scholars and intellectuals affirm the need to fight against the so-called Eurocentric perspective and to acknowledge the role of major protagonists which are not properly recognized due to their origins and race, or due to their specific role and position within societies. The need to rewrite history and the desire to renegotiate words\(^8\) is also strongly related to the devastating impact of XIX and XX century anthropological studies with their construction of ethnographic groups and racial ideologies, to the end of colonialism and its new forms, to our growing mobility and to the transformation of our society.

\(^6\) The critical discourse is specifically related to half a century of studies and debates about identity, esotism, otherness, eurocentrism and territory.

\(^7\) This is Rasheed Araeen’s concept of rewriting history which differs from the idea that African history has to be written by Africans (ref. Olu Oguibe). According to Rasheed Araeen, history needs to be negotiate and built as a common history and it is a common and joint responsibility (Rasheed Araeen in Mobile A2K, Festivalletteratura, Manua, 2010).

Wikipedia could be a new and important frame to build and negotiate knowledge and history, but at the moment it is not. As statistics and a growing literature is showing, Wikipedia is rather a collaborative encyclopedia written by 30 years old white Western male with a scientific background. The skills and interests of those authors correspond to the nature of contents Wikipedia offers. Lots of ICT and hobbits.

Starting from Rasheed Araeen’s claim to rewrite history, since 2002 my research question has been: how is it possible to rewrite history? In 2006 I reframed it and reduced it to: is it possible to rewrite history using Wikipedia?
The answer is yes, but the aim of this research article is not to explain why and how: the aim of this research article is to present Wikipedia from a geopolitical perspective. In other words what happened is that, by working on my research question, I ended up by observing and studying power dynamics I was not expecting. At the moment systems of authority have been observed in the online community\(^9\); there are also studies about the history and the organizational chart of Wikimedia Foundation and about the geography of Wikipedia and its contributors\(^10\). The geopolitical approach of Wikipedia is not currently a research topic but it is at the centre of discussions, policies, and documents produced by Wikimedia Foundation and the Wikimedia chapters. The aim of this article is to start filling this gap, and to highlight the power of Wikipedia and the issues of legitimacy and territorial control by specifically referring to Africa.

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To specifically refer to Africa, it is necessary to clarify that nations and territories are extremely imaginative. Complexity, ambiguity and links are not an optional part of the world we live in but the most common way of imagining the world is to condemn it to a binary logic: on/off, centre/periphery, Western/non-Western, modern/traditional, North/South, Global South/Global North, we/they, us/the others.


Africa is a big issue. The current presence of two approved Wikimedia chapters\(^\text{13}\) and of three chapters in discussion\(^\text{14}\) do not properly portray on a middle-long term what the African contribution to Wikipedia means. Models of cooperation in Africa have always been under discussion, but the growing presence of Chinese investors has raised more questions about which are the “right” cooperation models\(^\text{15}\).
Not only Africa is a big issue but its size go beyond the homonymous continent. As Pan-Africanism and post-colonial studies help us to understand, the relevance of Africa needs to be apprehended as an international issue, which relates to people, history and knowledge. In the Fifties African nations needed to claim their legitimacy within and against colonialism, today is the very concept of territory which need to be reset. In other words this research article link Africa to Poland. Poland is a good example, because people seem to have troubles in immediately identifying Africa and Poland as something connected.


17 It is somehow the approach proposed by Saskia Sassen on global cities observed as a territory which goes beyond the city itself and connects to the world, Saskia Sassen, The Global City: New York, London, Tokyo, Princeton University Press, 1991.

18 Discussions to link Wikimedia Poland to WikiAfrica started in 2011 with several exchanges with Wikimedia Poland associates and members, and with the involvement and support of Creative Commons Italy and Creative Commons Poland.

19 Solution: Karol Jósef Wojtyła (Pope John Paul II) and Fryzant Kapusciski just to name two well-known links.
Methodology
This research article is based on the experience of the projects *WikiAfrica* (2006-2012) and *Share Your Knowledge* (2011-2012) and on their participative observation. The dynamics observed have been confronted with anthropological, african and post-colonial studies. Artworks have been included because they contribute to the theoretical frame of this research; many artists have extensively worked on the concepts presented and they have expressed them in a very sharp way.
WikiAfrica\textsuperscript{20} was launched in 2006 with the idea that Wikipedia perfectly represents what lettera27 Foundation considers access to knowledge and knowledge sharing. Based on the image of La Palabre\textsuperscript{21}, the project was imagined as a tool to translate lettera27’s mission, to foster the visibility of African knowledge, to promote African participation online, and to facilitate a new understanding of what literacy and education are today. Since its beginning the project was conceived as a collaborative project developed with Wikimedia Italia and open to all contributors, users and institutions.

\textsuperscript{20} WikiAfrica project on lettera27 Foundation website http://lettera27.org/index.php?idlanguage=1&zone=9&idprj=47.

\textsuperscript{21} La Palabre is the tradition of discussing and negotiating in African societies (as Serge Latouche refers to it in Entre mondialisation et décroissance: l’autre Afrique, À plus d’un titre, 2008); Fréderique Keiff, L’arbre à Palabres, Douala, 2007, commissioned by doual’art http://fr.wikipedia.org/wiki/Fichier:L’arbre_à_Palabres.JPG.
Share Your Knowledge started in 2011 as part of WikiAfrica initiatives and as a consequence of lettera27 need to create metrics related to its work. To produce a quantitative impact on Wikipedia (30,000 African contribution to Wikipedia by 2012) and to associate this impact to WikiAfrica without branding people and the Wikimedia projects, the idea was to involve institutions. Contents of institutions can be made available with a free license, they can be uploaded in the relevant Wikimedia projects and they are associated to the institution as a source. The system – implemented by Share Your Knowledge – is currently allowing WikiAfrica to involve 55 international institutions.

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SUMMARY

PERIOD
1ST JUN-10TH NOV 2011

For this analysis we considered all new pages created from the beginning of the project Share Your Knowledge and the 15 Wikipedia languages. The contributions were considered all the pages created by the thirteen institutions in Italian and English during this period.

CONTRIBUTIONS TO WIKIPEDIA
459 articles
860,302 bytes
One byte is 1,000,000 characters of text, while a single character is equal to 1 KB. Considered are all contributions, not only those added in the period.

CONTRIBUTIONS TO WIKIPEDIA TEMPLATES
2993 images

WIKIPEDIA TEMPLATES

DensityDesign Research Lab-INDACO Department Politecnico di Milano, Share Your Knowledge, 1/1/2011, CC BY-SA.
Results
Wikipedia\textsuperscript{24} seems to ignore half a century of studies and debates about identity, esotism, otherness, eurocentrism and territory\textsuperscript{25}. XIX and XX century anthropological studies are on public domain and they represent on Wikipedia the mainstream knowledge\textsuperscript{26}, they are exported on Wikipedia offline editions and they are translated into “local languages” with the support of specific Wikimedia projects.

\textsuperscript{24} Referring to Wikipedia does not mean to refer to Wikimedia Foundation, Wikimedia chapters or Wikimedia projects; it means to refer simultaneously to the online and offline power of Wikipedia. The focus on Wikipedia allows to avoid trapping the discourse within the Wikimedia Foundation and Wikimedia chapters dichotomy, and to concentrate the focus on what and who Wikipedia is, represents and involves.

\textsuperscript{25} I specifically refer to the contribution of anthropology, visual culture, art theory, architecture and urban planning in the redefinition of the concept of territory and knowledge which I believe can provide an important insight for the way Wikipedia is managed by the community online and offline. Issues of territorial control (geography) and legitimacy (entitlement) are also part of the discussion within Wikimedia, but I do feel that there are many elements of a broader discourse missing. https://meta.wikimedia.org/wiki/Fundraising_and_Funds_Dissemination and to Stu West, \textit{RFC: Geography and Wikimedia} in WikiStu, 04/01/2012 http://wikistu.org/2012/01/rfc-geography-and-wikimedia. I would like in particular to stress the importance of Rasheed Araeen’s concept of rewriting history in observing Wikipedia online and offline (Rasheed Araeen, \textit{The other story: Afro-Asian artists in post-war Britain}, Hayward Gallery, London, 1989).

\textsuperscript{26} List of African ethnic groups on Wikipedia in English http://en.wikipedia.org/wiki/List_of_African_ethnic_groups. Please note the lack of historiographic information; the ethnic groups are presented as an objective entity. It is also interesting to observe the description of Ethnic groups within demographic articles http://en.wikipedia.org/wiki/Demography_of_France#Ethnic_groups.
Wikipedia can speak with governments\textsuperscript{27} and negotiate with them\textsuperscript{28}; speaking on behalf of Wikipedia means to speak with the power of a nation\textsuperscript{29}. Jimmy Wales, Wikimedia Foundation and Wikimedia chapters do not represent Wikipedia but – as a matter of fact – they speak on behalf of it. The legitimacy of their role is permanently under discussion, but it is recognized by themselves, the press, national governments and the GLAMs\textsuperscript{30}.


\textsuperscript{29} Giovanni Pensa used this expression talking about Google. December 2011.

\textsuperscript{30} The Project GLAM has been initiated with a strong link to Wikimedia local chapters; contact points are distributed territorially and they mainly involve members of Wikimedia chapters, http://outreach.wikimedia.org/wiki/GLAM/Contact_us. According to discussion and project sub-pages linked to specific institutions, the Project GLAM has received a strong support more from chapters than from volunteers.
As post-independence and colonial nations, today most powerful encyclopedia and knowledge distributing system acts in the same way as post-independence and colonial nations did: it focuses its geopolitical approach on nation building.
Language is a central aspect of nation building and it is an essential space for the definition, affirmation and construction of borders and identities. The emphasis Wikipedia puts on developing Wikipedia editions in local languages underestimates the meaning and the implications of this process.


A very clear example of the political and intellectual role of languages is offered by Wikimedia CAT (http://meta.wikimedia.org/wiki/Wikimedia_CAT). Languages have of course represented a central part of colonial history; it is useful to mention in this regard the two different British and French colonial approach, which can be summarised as a multicultural and multilingual approach on one side, and the assimilation on the other side. Regarding Africa, the political attention on languages developed by the South African government at the end of apartheid (with the concept of rainbow nation developed by Archbishop Desmond Tutu) have been supported within the Wikimedia Academy in South Africa and it has become a reference for the development of Wikipedia local editions in all Africa, without taking into consideration the very different situations of each country (i.e. number of languages, history and historiography of these languages, national languages and their use in schools).
The identification of monuments, heritage and landmarks is another important dynamic of nation and history building\textsuperscript{34}, which Wikipedia is reinforcing\textsuperscript{35}.

\textsuperscript{34} A very interesting essay on the role of cultural heritage on nation building is François Matarasso, \textit{History Defaced: Heritage creation in contemporary Europe}, Genoa, 19 November 2004. Categories and the way the chapters of schoolbooks are organized are an essential tool to build identities; the essay by Maja van der Velden presents three examples on the impact of taxonomies on knowledge (Maja van der Velden, \textit{When Knowledges Meet: Wikipedia and Other Stories from the Contact Zone in Critical Point of View: A Wikipedia Reader}, 2011, pp. 236-257).

Schoolbooks have a determinant role in educating nations and creating a common history. Wikipedia is our today world schoolbook, but distributing offline editions of Wikipedia completely reinterprets the very concept of a free encyclopedia anyone can edit.


38 The development of new tools for facilitating Wikipedia editing are at the centre of attention, in particular mobile applications; it is important in this regard to mention the partnership in Africa and Middle East between Wikimedia Foundation and the mobile phone company Orange to provide mobile phone access to Wikipedia for free (Kul Wadhwa, Free mobile for Wikipedia starts with Orange, 24/01/2012, http://blog.wikimedia.org/2012/01/24/free-mobile-for-wikipedia-starts-with-orange/). There have been also discussions about the possibility of offline editing of Wikipedia. Kiwix is a specific project related to offline distribution of Wikipedia http://www.kiwix.org.
Wikimedia Foundation is a growing organisation employing an international staff based in the US and outside the US with the possibility of involving volunteers and fellows. Also Wikimedia Board and Advisory Board involve members coming from different countries and areas of the world. Wikimedia has the necessity to state very clearly its Pluralism, internationalism, and diversity policy (http://wikimediafoundation.org/wiki/Pluralism,_internationalism,_and_diversity_policy).

Those predominances generate power tensions and they nourish nationalist approaches.
The success of 2010 fundraising campaign\textsuperscript{41} has further reinforced tensions\textsuperscript{42}.


\textsuperscript{42} For an overview of the discussion please refer to https://meta.wikimedia.org/wiki/Fundraising_and_Funds_Dissemination.
Wikimedia chapters⁴³ claim their role in providing a more balanced cultural approach and in managing decentralized outreached programs⁴⁴. In reality the fundraising campaign mirrors last century geopolitics with the US and few European countries sharing the cake; Switzerland with a rather independent position and Italy unable to keep a proper slice⁴⁵.

⁴³ Wikimedia chapters are currently associated to nations, through their name and through the focus of their activities. Wikimedia chapters have different legal status, but they are not public institutions; their national legitimacy is linked to the territory they are freely referring to.


⁴⁵ In 2011 Wikimedia Foundation managed the fundraising with the Wikimedia chapters Germany, the United Kingdom, France and Switzerland (https://docs.google.com/spreadsheet/ccc?key=0AsYxO0Je1DGRdHZQMW53X2xSMm5JaWc4ZWNeU9uemc&hl=en_US#gid=0 and Fundraising 2010 report https://meta.wikimedia.org/wiki/Fundraising_2010/Report).
The growing number of institutions willing to contribute to Wikimedia projects\(^{46}\) – even in countries without Wikimedia Chapters\(^{47}\) – is making issues of legitimacy and territorial control becoming more evident. The collaboration between institutions and Wikipedia poses new challenges.

Who are the chapters working for\(^{48}\)? How are the Wikimedia chapters defining the institutions they collaborate with\(^{49}\)? Who defines GLAMs “ambassadors”\(^{50}\) and “Wikipedian in residence”\(^{51}\)?


\(^{47}\) It is also the case of the US where Wikimedia Foundation is based but where there is not one Wikipedia chapter or chapters in all states (Chapter Wikimedia District of Columbia and Wikimedia New York City); for this there is currently a discussion about how to develop the project GLAM further in the US.

\(^{48}\) The target is unclear and it includes association members, wikipedianias, the Wikimedia community, donors, institutions, national public, Wikimedia Foundation, their nation.

\(^{49}\) At the moment wikipedians tend to address institutions they know or they are interested in; chapters tend to focus on major national public institutions.

\(^{50}\) The word “ambassador” is specifically used within the Wikipedia Education Program http://en.wikipedia.org/wiki/Wikipedia:Ambassadors and http://outreach.wikimedia.org/wiki/Wikipedia_Ambassador_Program; there are also Certified Wikipedia Ambassador http://outreach.wikimedia.org/wiki/Certified_Wikipedia_Ambassador. The word has been used also to define a person which facilitate the partnerships between GLAMs and Wikimedia projects http://outreach.wikimedia.org/wiki/GLAM/Ambassador_register.

Institutions can not edit Wikipedia or the Wikimedia projects as institutions\textsuperscript{52}, and they usually ask for someone who can present and represent Wikipedia\textsuperscript{53}.


\textsuperscript{53} “[...] If you do not have a local Wikimedia Chapter or Wikimedian, email the team at glamwikimedia.org where you will be put in touch with the right people”, http://outreach.wikimedia.org/wiki/GLAM/Contact_us.
At the moment the project GLAM is managed on a territorial basis. Wikimedia chapters have a major role in facilitating collaborations at a national and local level, and several chapters have recognized in this project a very interesting working direction which allows them to position themselves with a specific national role and to develop further their legitimacy both outside and inside their organization.


Among the chapters actively involved in the GLAM project there are the France, UK, Germany, Czech Republic, Serbia, the Netherlands, Australia and New Zealand, Israel, Russia, Sweden, Denmark, India. The case of Wikimedia Italy is quite peculiar; lettera27 with the project Share Your Knowledge (within which Wikimedia Italy is a partner) has created the project GLAM in Italy and it is contributing to it (Collaborazione al progetto "GLAM" all'interno di "Share Your Knowledge", Board decision and general assembly ratification, 2011).
A way to allow African knowledge to be included on Wikipedia is to acknowledge already existing contents (texts, images, collections) which are not only in Africa. The involvement of GLAMs and the use of open licenses on their documentation allow to acknowledge already existing sources, to bridge the last mile and to allow contents to be used beyond Wikipedia; but the involvement of GLAMs on African related contents seems to collapse with the territorial management of the project GLAM and with the unintentional nationalism of Wikimedia chapters. In other words it is difficult for Wikimedia Canada to focus on African contents, even if those are perfectly Canadian; within the current system it simply doesn’t seem logic or relevant.


Mark Graham, Wiki Space: Palimpsests and Politics of Exclusion in Critical Point of View: A Wikipedia Reader, 2011, pp. 269-282 is an essay focussed on the representation of geography on Wikipedia: the essay also states the influence of geographic imaginations in constitute and legitimate power relations (p. 271). I personally believe an historiographic approach can allow Wikipedia to offer a more balanced representation of the world; for this reason more sources are available, more the representation will acknowledge the complexity and the richness of geography, history and points of view. The problem is how to bridge the last mile and I think GLAMs and open licenses (PD and CC by-sa) offer an interesting solution. Those licenses allow contents to be uploaded on Wikipedia by anyone anywhere (bridging infrastructural and connectivity limits and issues related to skills to edit Wikipedia).

Wikimedia Italy, Serbia, Poland and Switzerland are currently supporting WikiAfrica; Wikimedia Canada is currently discussing a collaboration with the Royal Ontario Museum which has a major African collection. There are currently some discussions between WikiAfrica, Wikimedia South Africa and Wikimedia Kenya. For some of the Wikimedia chapters we approached it was specifically disturbing to network with “external institutions” such as lettera27 Foundation and the Africa Centre; in particular it is questioned our legitimacy to approach GLAMs and invite them to contribute to Wikipedia and our legitimacy to operate in territories where there are already active Wikimedia chapters.
Conclusions
WikiAfrica and Share Your Knowledge are not exempt from issues of legitimacy and territorial control. The partnership with the Africa Centre based in Cape Town\textsuperscript{59} and the attempt to create an international network of institutions\textsuperscript{60} and Wikimedia chapters\textsuperscript{61} are tentatives to respond to those issues. The Wikipedia evangelization lettera27 has been supporting since 2006 has also raised critical reactions from institutions based in Africa\textsuperscript{62}.

\textsuperscript{59} From 2011 WikiAfrica is promoted by lettera27 and the Africa Centre. The Africa Centre has been supporting WikiAfrica with 70.000 euro and it is independent in developing its programme and initiatives. lettera27 and the Africa Centre have regular online meetings on a monthly bases. In general the Africa Centre focuses on activities, partnerships and fundraising in Africa and lettera27 on activities, partnership and fundraising in Europe.

\textsuperscript{60} WikiAfrica is currently collaborating with 50 institutions based in Africa and Europe.

\textsuperscript{61} Within Wikimedia Foundation and chapters the reactions were very diverse: WikiAfrica was supported, ignored or perceived as a domino game played by an outsider.

But at this point the most pertinent questions to ask ourselves are: can Wikipedia online and offline become more inclusive? Can half a century of studies and debates about identity, esotism, otherness, eurocentrism and territory be part of the conversation and be considered background knowledge? Is it possible to undermine Wikipedia tendency to nationalism?
Wikipedia in its offline management doesn’t have neither to build from scratches nor to refer to well-known organizational models; it can look for more innovative and functional systems which can contribute to its mission. I believe it could be extremely healthy to focus on principles which can inform processes. The five pillars Wikipedia is based on offer an existing model which can be reinterpreted for the offline work of Wikimedia Foundation, Wikimedia chapters and the community in general.

The Resource allocation models of international organizations provided within Wikimedia’s culture of sharing by Wikimedia DE are not necessarily the right models to look at. Just to mention some examples: Doen Foundation evaluation system within the Culture & Cohesion project (http://www.doen.nl); freeDimensional (http://freedimensional.org); the Africa Centre history with its 9 members reference group asked to image the possible shape of a museum and archive (http://en.wikipedia.org/wiki/Africa_Centre).

At the moment emphasis is rather given to objectives (strategic priorities), activities, results and metrics (es. http://upload.wikimedia.org/wikipedia/foundation/d/db/Wikimedia_Five-Year_Targets.pdf) rather than on what keeps the community together offline.
The “offline pillars” could be related to 1. networking, 2. representing all points of view, 3. attribution and 4. stubs. 1. Networking is a simple dynamic which should not be optional; it goes beyond territories\textsuperscript{66}, it is based on personal contacts and it tends to destroy criticism which is not that bad\textsuperscript{67}; networking also means that Wikimedia chapters are encouraged to collaborate with other institutions (GLAMs) and that institutions could become members of Wikimedia chapters. 2. Representing all points of view (content) is very different from and much better than Supporting healthy diversity in the editing community (people). 3. Attribution should not be optional; it is not only requested by the CC BY-SA license, but it is also what organizations of volunteers have problems in guaranteeing. 4. Stubs are what volunteer tend to produce (very valuable ideas, proposals, hints) and what an organization could and should help transforming into activities, projects and programs by supporting them.

\textsuperscript{66} It is very interesting the Creative Commons model which allows affiliates to freely select the region or regions they want to link to.

\textsuperscript{67} Kati Morawek & Bear Weber, Economics of the Art System: The example of Documenta. The economics of Documenta are a prime example for the functioning of the art system. Our experiences as participants of the magazines project in "Malmoe", 07/11/2007 and in "Documenta Magazines Online Journal."
I would like to conclude with other two questions which might lead to future initiatives: is everybody ok in creating articles for all cities, villages and populated areas in Africa in all 284 languages of Wikipedia?

And how about making all the documentation needed to obtain the primary school degree in all African countries available on Wikipedia?
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Fundraising and Funds Dissemination https://meta.wikimedia.org/wiki/Fundraising_and_Funds_Dissemination.


Iolanda Pensa works for lettera27 as scientific director of the projects WikiAfrica and Share Your Knowledge. She is the curator with Roberto Casati of the international research project Mobile Access to Knowledge: Culture and Safety in Africa promoted by SUPSI University. She holds a Ph.D. in anthropology and in territorial government and planning at the EHESS in Paris in collaboration with Politecnico di Milano, with a thesis on the Dakar Biennale and the impact of cultural grants in Africa. She accomplished researches on the cultural system in Dakar, Cairo, Douala, Cape Town, Minsk, Tehran, Novosibirsk, Vladivostok, Europe and the US. She taught Art Economy at Nuova Accademia di Belle in Milan (2007-2011) and she is correspondent for Africa for the magazine “Domus”/Journal. As a volunteer she is the coordinator of Ecomuseo delle Grigne.