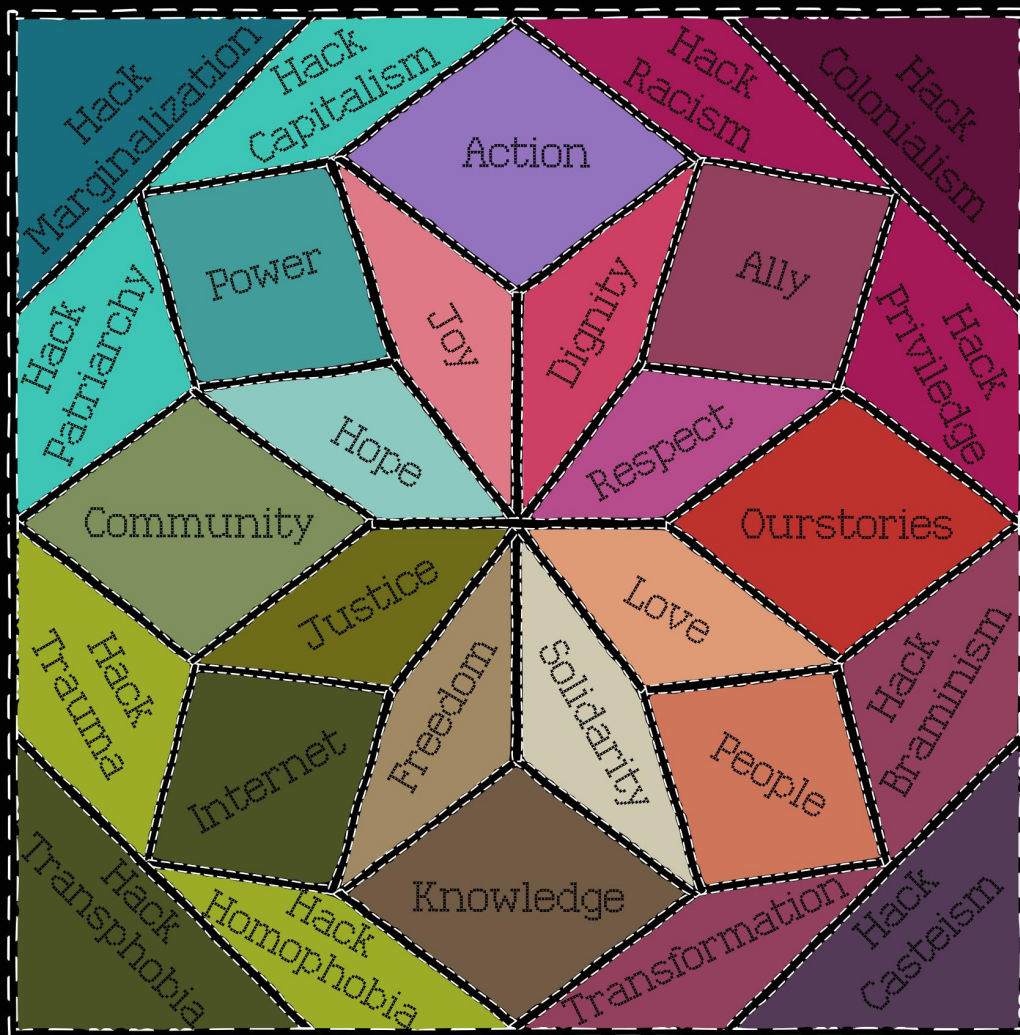


OUR STORIES



OUR KNOWLEDGES

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*Written at the University of San Diego in the traditional territory
of the Kumeyaay Nation in Southern California, United States.*

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RESOURCES SERIES

"OUR STORIES OUR KNOWLEDGES"

PART I

DECOLONIZING OUR STORIES AND KNOWLEDGES

PART II

TRANSFORMATIVE PRACTICES FOR BUILDING COMMUNITY KNOWLEDGES

PART III

ADDING OUR KNOWLEDGE TO WIKIPEDIA

PART IV

HOW TO ALLY AND BE A GOOD GUEST

PART III - ADDING OUR KNOWLEDGE TO WIKIPEDIA

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OURSTORIES



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ACKNOWLEDGEMENT TO KUMEYAAY LAND

Eyay... eyay... eyay
long... long... ago

Tule boats plied the waters of the kelp beds. Fishermen cast nets in the bay. Grey Whales plied the waters as they do now, moving seasonally to their southern calving waters. Oak and pine woodlands dominated the landscape. You would have seen villages of Kumeyaay utilizing the resources of the land and sea in a relationship built on the accumulated knowledge of generations. Their relationship with the life around them created an abundance that supported many thousands of people throughout the region.

From the lands of the present day University of San Diego could be seen dozens of villages, each possessing Sh'mulls or Clans who harvested and protected the lands of their birthright. The concept of nature, separate and apart from humankind, was unheard of. Instead, the people of this land practised a belief structure rooted in the concepts of balance with the forces of the spiritual, and harmony with the cycles of the cosmos. From the University of San Diego campus, the rising of E'muu, the three Mountain Sheep, at the winter solstice, must have been wonderful coming up above the mountains to the east. From E'muu, who Europeans named "Orion's Belt", come stories, songs and ceremonies that are but one small way the skies, the land and the sea are integrated into the concepts of identity for Kumeyaay people. Many other constellations, songs and stories make up the traditional knowledge base of the Kumeyaay. From such a beautiful location, songs of praise and gratitude must have carried into the sky long before new ways intruded into the landscape.

The University of San Diego campus sits on a strategic location. Warriors, fighting to preserve their identity and way of life, must have gathered on this very land to prepare for battle or watch the comings and goings of invaders. No doubt there lay hidden caches of funerary urns within these lands cradling remains of people whose lives carried meanings both familiar and exotic to modern sensibilities.

People from many cultures and locations around the world now walk upon this ground. They are seekers of knowledge, looking toward those credentialed for topics perceived to be useful to the modern world. But as you walk about the campus remember to open your mind to other sources of knowledge. Learn from the land, the plants, the cosmos and the songs. Feel the presence of those who loved, fought, lived and died on the very land beneath your feet. Learn to respect balance in life, harmony in worldview and gratitude for the creation that will be home for your time here.

ABOUT THESE RESOURCES

In August 2018, we traveled to the traditional territory of the Kumeyaay Nation in Southern California, United States to spend four days writing together.

We held close Michael Connolly Miskwish's acknowledgement to Kumeyaay land as we walked and worked on the campus of the University of San Diego.

We came together as ten people from a few different communities, organizations, each traveling from the lands of different indigenous communities in Bosnia, Catalonia, India, and the United States:

- Az Causevic and Belma Steta from the Bosnian Herzegovinian LGBTIQA organization, [Okvir](#)
- Maari Zwick-Maitreyi and Sanghapali Aruna from the [Dalit](#) feminist organizations [Equality Labs](#) and [Project Mukti](#) respectively
- Michael Connolly Miskwish ([Kumeyaay Community College](#)) and Persephone Lewis ([University of San Diego](#)) from the Native American communities of the Kumeyaay and Shoshone
- Jake Orlowitz from the [Wikimedia](#) movement
- Siko Bouterse and Anasuya Sengupta from [Whose Knowledge?](#)

In addition, Laia Ros facilitated the [Book Sprint methodology](#) which helped us bring our embodied knowledge to the page.

We met to create a set of resources to support marginalized communities in centering their knowledges online. These include:

- *Decolonizing Our Stories and Knowledges*, giving context about ourselves, communities, and work, and discussing some of the structures of power we're dismantling
- *Transformative Practices for Building Community Knowledges*, a set of practices and tools for marginalized communities
- *Adding Our Knowledge to Wikipedia*, sharing what we've done and learned from work on the online encyclopedia
- *How to Ally and Be a Good Guest*, with tips and suggestions for allies

The group was convened by Whose Knowledge?, with funding from the [Shuttleworth Foundation](#), and hosted by the office of the tribal liaison at University of San Diego.

In this collection, we are sharing some of our personal and community stories and knowledges. We do not write to represent the breadth and depth of our communities; our individual voices can never do them full justice. We write to introduce you to our communities, ourstories, and some of the ways in which we are building and sharing our communities' knowledges, including online. As our friend Hvale says, this will always be a work-in-process.

It's rare for most of us to find this much time, space and energy to reflect and document our experiences and learning, and we've learned a lot from wrestling with the process together. Writing for many of us as members of marginalized communities is a complex act of uncertainty, pain, and then power. We hope you'll find meaning and use in these resources, as we did while creating them together!

ADDING OUR KNOWLEDGE TO WIKIPEDIA



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WHY DO WE WORK ON WIKIPEDIA?

The colonized narrative of indigenous and marginalized peoples has been reinforced through centuries of vested financial, religious and social interests in the status quo. It permeates society. Historical researchers have embodied their confirmation biases, cherry-picking to support preconceived conclusions. Sometimes, “research” and descriptions about our people have involved outright deception and racial bias, for example when [Native American boarding schools](#) would manipulate photographs to show students as paler and more westernised, i.e. “civilized”.

For many of us, deconstructing the existing structure takes work on many different levels. The traditional approach is through legislative action, curriculum development, teaching the teachers, and literature. Wikipedia affords us another level of strategy in that we can reach people of all ages and education levels directly through the internet. This bottom up approach is a new gateway to influence and educate a wide segment of the population. How to utilize notability, find appropriate citations, and develop the editorial experience that establishes confidence in other editors, are all aspects of the hurdles to fully realizing the potential of Wikipedia. These are not insurmountable, and we carve out a middle ground where we adapt to Wikipedia rules and tenets while expanding the conception of what should be considered notable or citable.

[Wikipedia](#) is the 5th most visited website in the world, with over 40 million articles in nearly 300 languages. Nearly half a billion people visit it every month. It is the most obvious place to go for free and public knowledge online.

But Wikipedia is not yet the encyclopedia of the world, neither in terms of who contributes nor what is contributed. Only [20% of the world edits 80% of Wikipedia currently \(primarily white male editors from North America and Europe\)](#), and [1 in 10 of the editors is self-identified as female](#). Studies by Mark Graham and colleagues at the Oxford Internet Institute have found that [84% of Wikipedia articles focus on Europe and North America](#), and [most articles written about the global South are still written by those in the global North](#), so that even where content is present, skewed representations remain. Wikipedia is also the free and open database for many other content providers on the internet, including search engines like Google. The knowledge gaps on Wikipedia get reflected and amplified all over the internet.

Most Wikipedians are white men from the global North. Even in the United States, the number of black, brown, and Native American Wikipedians are far too few. But most of the

world's population is in the global South (Asia and the Pacific Islands, Africa, Latin American and the Caribbean). And, at least 51% of the world's population is female or non-binary.

In other words, the marginalized of the world *are* the majority of the world. And we and our knowledges are not yet on Wikipedia in full and rich detail. Our knowledges are not or properly represented, even though Wikipedia is meant to share the “sum of all human knowledge” and be the encyclopedia that “anyone can edit”.

All of us work on Wikipedia to make it better. Some ways in which we do this:

- *Expand Wikipedia's content* — we work to add our missing knowledges.
- *Diversify Wikipedia's contributors* — we work to have more contributors who come from every part of the world, and different marginalized experiences.
- *Advocate for a more supportive and welcoming Wikipedia environment* — we work with ally Wikipedians to help bring the majority of the world through more safe and welcoming cultures and practices.

As we do this, we know that some Wikipedians feel that we as marginalized communities are being too political about our histories. We disagree, respectfully. We know that we should inform and educate through Wikipedia, rather than advocate. We use Wikipedia's policies and guidelines as we work. But we also ask that Wikipedians educate themselves to understand the structures of power and privilege that have silenced or made invisible our histories and knowledges. We are not published in the same quantities as those who are straight, male, white, *savarna* (“upper-caste”), or who live in Europe or North America. When we are published, this may be in languages that are not easily known or understood by many Wikipedians. And when we describe the important people, spaces, and events of our communities, they may feel foreign to other Wikipedians. But these are the challenges of our past and present experiences: they should not limit us from making Wikipedia better.

The open nature of online platforms, such as Wikipedia, has created a paradigm shift in the authentication and dissemination structure of this historic knowledge base. This provides hitherto unavailable pathways for marginalized communities to bring forth a decolonizing pedagogy. A decolonizing pedagogy requires that students learn information in ways that challenge the dominant practice. Wikipedia has a policy requiring articles be written from a neutral point of view. But centering the perspectives and knowledge of marginalized communities requires us to understand that no one is “neutral”, that our beliefs about what is “true” comes from our experiences and the ideologies we hold.



WHAT WE HAVE DONE

By bringing together marginalized community organizers and scholars who have deeply embodied knowledge of their own communities, together with long-time Wikipedians and techies who know how to navigate these online spaces, radical knowledge gets produced. One of Whose Knowledge's strengths is convening multiple kinds of expertise so that we can bridge gaps as people seek to add their knowledge online. Whose Knowledge? worked with each of the three communities below to support Wikipedia-focused projects, connecting with resources and allies, always led by the needs and focus of each community. There's still much work to be done both on Wikipedia and the sources it relies upon. We hope the stories of some of the communities doing this work will inspire more to get involved, understand its limitations, and also make space to think beyond the boundaries of the online encyclopedia in its current form.

DALIT HISTORY MONTH (MAARI AND SANGHAPALI)

The context in which the Dalits entered Wikipedia was during the Dalit History Month celebrations. It has always been a struggle to place our ancestors in the story of the building of modern South Asian nations, be it the freedom struggle or resisting the oppressive power structures within the subcontinent, we have constantly been trying to locate our communities in all the mainstream narrations of the major milestones in the history, not always with success. As a result, Dalits have been creating space for their communities in digital platforms such as Wikipedia, a widely used and widely viewed, global knowledge platform, as a way to archive our knowledge.

One major thing that really pushed us to peer into Wikipedia in the first place was the fact that our stories have never been represented properly and accurately in history textbooks. We were curious to know how we and the stories of our communities were being told or represented on online

platforms. What we saw was a reflection of what happens offline — under-representation, erasure, and complete dismissal of our contributions, our struggles, and our leadership in movements that shaped our nations. This is what provoked us to add more Dalit knowledge into Wikipedia.

When we started editing Wikipedia, we first started by identifying the number of articles that existed in Wikipedia related to Dalit, Adivasi and Bahujan communities. We created a major mapping document that listed existing articles, the major and minor edits the existing articles needed, and missing articles that needed to be created. Since 2015, we have carried out 20 or so Wikipedia Editathons, and trained more than 100 editors from the community, edited more than 250 articles, and added 30 new articles and 45 new images on the Commons.

As we explored the techniques of editing Wikipedia, we faced lots of backlash because the gatekeepers watching South Asia-related articles did not think talking about Caste was important or relevant to international platforms such as Wikipedia. They did not feel that Dalit editors could be rational. They refuted our sources, even those which would have been perfectly acceptable in the most conservative of academic processes. So many of even the easiest to defend and most obviously verifiable edits were reverted. With even the easier edits being rejected, we faced even more insurmountable challenges with respect to ones in which we were sourcing oral citations, non-peer-reviewed Western academic journals, websites, videos, or traditional knowledge.

Toxic, long-time Wikipedian reviewers called us names and used cursed words against us. When we called in Wikimedian allies to help, we were accused of meat puppetry (calling in a crowd of editors of your own persuasion to influence the representation of a fact). Finally, they labeled our edits “activism”. We re-lived the trauma of our offline lives online. We re-lived the inability to represent our people’s histories offline, online. We re-lived the doubting of our intelligence, the ascribing of damaging stereotypes to our people, all of it — on Wikipedia’s white-on-blue platform.

QUEER ARCHIVE (AZ AND BELMA)

Queer issues, activists and artists from Bosnia and Herzegovina are invisible in most online spaces. Further, most of the persons who have contributed to the Queer Archive have no online entries on Wikipedia. So with the support of Whose Knowledge?, we have started the process of knowledge mapping, gathering sources and images with proper permissions, and writing Wikipedia articles.

We first created a map of relevant and key LGBTIQA human rights defenders and cultural workers, public events and community issues in Bosnia and Herzegovina, which were missing from Wikipedia. We then wrote 10 articles on pioneers of LGBTIQA activism and arts in the region. We also made a public, searchable, queer timeline of the most important persons, issues and events relevant for queer his/herstory in Bosnia and Herzegovina, Slovenia, Serbia and Croatia, which we had incorporated into our Queer Archive website. The public timeline is of crucial importance for the regional queer community as it provides an overview and insight within the continuity of resistance and struggle of the queer community in the Western Balkans region.

For the first time, queer history has become entrenched with mainstream history in such a visual form, revealing the participation but also the challenges achieved by the communities in several of the states formed after the collapse of Yugoslavia.

DECOLONIZING PEDAGOGY AT UNIVERSITY OF SAN DIEGO (PERSE)

In 2017, I attended a Kumeyaay-Wikipedia workshop that focused on how to build indigenous knowledge into online spaces. In the workshop, I had a moment of realization: the online world is central to many of our lives and the information contained in this space reflects the current and historical power structures. Kumeyaay folks at the table expressed their wish to see their histories, stories, astronomy, cosmology, and heroes represented on Wikipedia. While there was support for this, the main concern was the time and energy needed for editing. The solution was to find folks to do the work. By the end of the event, I was determined to find ways to include Wikipedia in my courses.

The Whose Knowledge? team directed me a number of [resources](#) on their wiki page. I had my students create their own Wikipedia accounts and asked them to edit existing articles focused on general California Indian topics. This mainly consisted of adding references and changing the wording to reflect an indigenous perspective. In the first attempt, I did not engage the local indigenous community to ensure I structured the assignment in a way that was reciprocal, respectful, relevant, and responsible. In my second attempt, I had more time to design an assignment that aligned with the expectations of working with indigenous communities. I spoke with two Kumeyaay folks and asked permission to focus student articles on Kumeyaay people and institutions. I then contacted the folks who would be the subjects of articles to get their permission. Students then chose their topics and contacted the community person they would be working with. Building this relationship was important to establish trust (as universities have a bad reputation in Native communities), and students then felt accountable to their community partner for the quality of the article.

As the course instructor, I bore a responsibility to Native communities and to Wikipedia. Having students adhere to norms of Native communities required that they had an understanding from a practical and theoretical perspective. I also brought in an ally Wikipedian from Whose Knowledge? as we neared the second publishing stage, but I should have asked for help even sooner. At the end of the second course, the students invited community members to a celebration where they explained their writing process and received feedback with recommended changes before publishing. Utilizing Wikipedia as a teaching tool is a decolonizing methodology that I will continue to build into my courses. My classes have only touched the surface of the information that local Kumeyaay folks hope to make available online. My goal is to invite other members of our campus community and local indigenous communities to make this aspiration a reality.

CHALLENGES WE FACE

SOURCES

Wikipedia relies on “reliable, verifiable, published third-party sources” to determine what information should be included and what should be left out. But what one considers reliable and verifiable itself depends on context. Because of the context in which Wikipedia was developed, the sources that Wikipedians consider most reliable and authoritative overwhelmingly skew towards Western newspapers, such as The New York Times and Der Spiegel, and academic books and journal articles written and published in the global North.

Knowledge from marginalized communities is too often marginalized in these written sources as well. Our knowledge is very often oral. Our knowledge, when it is written down, is very often published on the community sites, blogs, or local newspapers that Wikipedia editors are more likely to consider biased or unreliable. Our knowledge rarely is included with great accuracy in the New York Times. Indigenous knowledge, queer knowledge, Dalit knowledge, women’s knowledge — especially the knowledge of black and brown women from the global South — is often missing from those sources, or represented through the lens of the authors and publishers who are not themselves of those communities. Inaccurate knowledge about us is written by white global North scholars from outside our communities.

All too often, we find ourselves missing the right sources to prove that our knowledge is valid on Wikipedia. So what can we do?

SANGHAPALI AND MAARI’S STORY

After our first Wikipedia editathon, we started looking at various challenges we faced and how we could address the issues around this platform. Though we had sources, they were coming from the “upper” Caste perspective. So we decided to reach out to people in our communities who are scholars,

professors, and others on the ground and find sources documented in regional languages, local newspapers, and publications, etc. We pushed hard to include more content from non-English language regional published sources. We began editing in non-English regional Wikis. We also began collecting oral stories and video testimonies to try to get some sort of archival, university affiliation to make it citable. And we've consistently encouraged others from Dalit and Adivasi communities to help by writing their own stories (while giving the full picture of what to expect). We hope to compile into an anthology and publish it in a book so that it can be quoted and cited. We're also writing about our own experiences and working to get this writing published in more "mainstream" sources. But at the same time, we are also contesting the popular notions of what can be used as a source. Writing op-eds on the problems of sourcing for marginalized peoples, connecting with the Wikipedia community, and building more allies who can help challenge and improve Wikipedia's sourcing policies, also have to be part of the solution.

NOTABILITY

Imagine being oppressed for thousands of years and then being told your community's leading artists, scholars, and activists don't deserve an article on Wikipedia. For us, this is a common occurrence, as we try to represent our knowledge on Wikipedia. The wall we keep running into is called "notability".

On Wikipedia, notability is a policy used by editors to decide whether a given topic warrants its own encyclopedia article. Wikipedians say that notability is not determined by a person's fame, importance, or meaningful contributions to humanity, but only whether significant independent coverage in multiple reliable sources exists about them. When our communities are missing from the accepted sources, then we're considered not notable on Wikipedia.

Notability is a criterion for existence on Wikipedia. As such, a lack of notability renders one effectively invisible. So many biographies of people from marginalized communities are quickly deleted either because the sources to prove their notability are inadequate, or because people from outside our communities don't understand contexts (of notability) outside their own privilege. This matters tremendously to our people who have been chronically dismissed and denied a place in the story of human culture and accomplishment.

SANGHAPALI AND MAARI'S STORY

Editing Wikipedia is not just fun and challenging but also traumatic. One issue that has been troubling us for a long time is of notability. For instance, two of the articles that I tried to make changes to were “Suicide of Rohith Vemula” and “Delta Meghwal Rape Case”. Rohith and Delta were students who were killed through systematic institutional discrimination and physical and sexual violence. But they were also people in their own light. Delta was even a recognized artist in her state.

However, Wikipedia's rule is that when a person becomes notable because of their death, their article will be titled as if the death was what made them notable, rather than their life. This is adding salt to the wounds of already mourning peoples. We believe that each of those articles should be named after the person rather than their death, and so we've been arguing for that on Wikipedia. For thousands of years we have been portrayed as victims of violence and oppression, and that is reflected on these online platforms too. How a person's identity is reduced to one event in their life and how that one incident determines their entire identity online is something that needs to be questioned and contested. Rohith Vemula and Delta Meghwal were fighters and challenged Caste in academic spaces so much that they were killed by the system. If you don't understand the relationship between the causes and consequences, and you limit your view to just what has been stated in the mainstream, you are not fit to determine anyone's notability. And this should be acknowledged by Wikipedia.

FACING OPPRESSIVE STRUCTURES... AGAIN

On Wikipedia, we often encounter very similar structures of oppression to those we experience offline in our daily lives.

In its design, Wikipedia is open for anyone to watch, review, and change. But in practice, Wikipedia is dominated by those who already know how to navigate its maze of rules and unwritten norms. Long-time Wikipedians know how to find and challenge content while using policies as justification for their stance and social status as support for their acts. Experienced Wikipedia editors know how to watch thousands of articles at a time in areas where they have an interest or feeling of competency and control. They are equipped to tag

articles and mark them for deletion, to remove paragraphs that they believe are insufficiently referenced, and to deny the validity of citations that they judge to be unreliable. This results in an experience of great scrutiny for those of us who write about marginalized communities on Wikipedia.

Our behavior is not only watched more closely, but we are held to the highest standard of compliance — which is often a double standard compared to those writing about, say, railway stations, or The Simpsons.

PERSE'S STORY

The oppressive structures inherent in the Wikipedia platform impacted the editing assignment I incorporated into my Native American and Indigenous Resistance Movements course. My students completed their article drafts in their “sandbox”, which is like a personal drafting space, similar to an artist’s sketch pad. One of my students was writing an article on a local Kumeyaay scholar, one of the first people from her tribal Nation to complete a doctorate program with an impressive educational resume. Of all the article topics we chose, we expected hers to face the least scrutiny during the publishing process. Surprisingly, an editor moved a student’s article into community review while it was still in her sandbox. As a result, she had to wait weeks for her article to be reviewed, and then it was nominated for deletion because the scholar was determined to not be “notable” enough.

The power issues in this example are two-fold. First, editors are not supposed to go into other people’s sandboxes. The editor exercised their power as an established Wikipedian to enter my student’s workspace and mark her article for review. Second, the established guidelines that determine who should be included in the encyclopedia prevented a key Kumeyaay scholar from being seen as notable enough to warrant their own page.

OPPORTUNITIES WE SEE

CREATING NEW SOURCES

If we want to have articles on Wikipedia, and we don't have "reliable sources", it is (unfortunately) our responsibility to create them. There are a lot of different ways to do that. The Queer Archive, Okvir, will ask the Internet Archive and MIT University to co-host and publish their content. Another way is to make allies with local and regional reporters, so we can ask them to write articles about the people and stories that remain missing from Wikipedia. We can also write our own academic articles and books and have them published by respected outlets, so that our knowledge will then, finally, be seen as reliable. These actions can take time and resources but they have to be part of a longer-term vision and ongoing processes in the work of representation on Wikipedia.

BUILDING RELATIONSHIPS WITH WIKIPEDIANS WHO CAN BE ALLIES

In 2017 and 2018, many of us joined Whose Knowledge? while attending Wikimania, the annual gathering of Wikipedians. There we met Wikipedians who can act as allies in our projects going forward. And we aim to do more of this in the future.

Wikipedia, despite its anonymous nature, is a community of real people. Wikipedians host editathons, meetups, photo contests, and both regional and international events. In order to represent our knowledge on Wikipedia, we have learned and are still learning the importance of building relationships with long-time editors, especially those who share our desire to better include marginalized knowledge in the encyclopedia. Building relationships takes time, but there are many Wikipedia groups who work on issues of systemic bias, whether it's the gender gap, lack of content about queer folks, people from the African diaspora, Dalit/Adivasi/Bahujans, indigenous culture, or the intersection of these issues.

WIKIPEDIA IN OUR OWN LANGUAGE

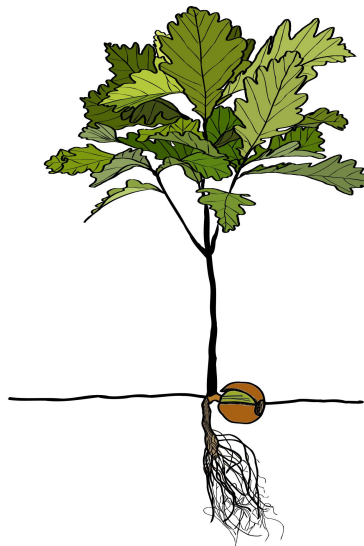
Maybe we need a Kumeyaay language version of Wikipedia. There are actually hundreds of different language versions of Wikipedia, and more can be added.

Language itself can be a defining aspect of worldview. Language can be relational, as the root of words implies an acceptance of the basis for the word. *Indigenous*, *sovereignty*, *nature*, and many other words don't have a direct corollary in the traditional Kumeyaay worldview. As we develop our sources in English, we must work toward the day when those sources and articles can be in Kumeyaay and truly represent the native perspective. A solution to this problem is creating a Kumeyaay language version of Wikipedia where Kumeyaay people and speakers can create a more representative encyclopedia. Unlike on English Wikipedia, whole articles would not be deleted because the editors could only understand English sources.

CREATING OUR OWN WIKI FOR COMMUNITY-SOURCED KNOWLEDGE

We have too often found that Wikipedia's rules were stacked against us — especially when it comes to issues around notability, neutral point of view, and reliability of sources. We realized that while Wikipedia represents an open and democratic space, it is still governed by the same hegemonies that exist in our societies. Still, we persisted and made a lot of edits, and created many new articles with the help of our allies at Whose Knowledge?

But that is not enough. Even as we continue with our mission on Wikipedia, we feel a strong need to create our own spaces for telling our stories — a space that celebrates our history, and empowers our present to rebuild our future. This is how we, as Dalit women, came up with the idea of creating our own wiki: *Bahujanpedia*. Named after the word “Bahujan” (the majority of the people), this separate platform will challenge “upper” Caste and normalized narratives of our histories and create knowledge that centers the truth of Caste-oppressed peoples (Bahujans).



FURTHER RESOURCES

[Resources to understand, practice, critique, and teach with Wikipedia](#)

[Framework for mapping community knowledge](#)

[Checklist for editathon organizers](#)

[Dashboard setup for tracking edit-a-thon contributions](#)

[Resources on open licenses and repositories](#)

[Resources for adding images to Commons and Wikipedia](#)

Don't miss any part of the Resources Series
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Download parts 1, 2 and 4 here:

PART I

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