Slowing Down for Metadata Justice

On Learning to Trust Our Bodies and Ourselves



Acknowledgements

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Oklahoma State University Library

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Agenda

- WE WILL SLOW DOWN
- ABOUT ME
- METADATA JUSTICE IN OKLAHOMA
- SUSTAINABLE/EMBODIED APPROACH
- IN PRACTICE
- NEXT STEPS

How are you feeling right now?

It is natural to feel a sense of urgency when it comes to metadata justice







We Will Slow Down

"If you are a tree slow growth is the key to growing old. Growth fueled by hefty additions of excess nitrogen from agricultural operations is unhealthy."

- Peter Wohlleben, The Secret Life of Trees

We Will Slow Down

"It's supremely unhealthy, for both individuals and organizations, to try to be in bloom all the time. Perhaps, if we reject the capitalist drive to constantly churn out new products and instead take a stand to support more reflective and responsive practices, we can offer our patrons services that are deeper, more lasting, and more human."

- Julia Glassman, "The Innovation Fetish and Slow Librarianship: What Librarians Can Learn from the Juicero"

We Will Slow Down

"Our collective resting coordinated with deep traveling within our hearts begins the process of dismantling capitalism, white supremacy, racism, homophobia, ableism, and patriarchy."

"There is no rush. There is no urgency. Unravel from the lies of white supremacy culture. Rest is a meticulous love practice."

- Tricia Hersey, Founder of the Nap Ministry, Rest is

Resistance

How are you feeling now?

About Me

- 36 year-old writer, artist, mother, and metadata librarian
- white woman
- adult-diagnosed PDA autistic
- directly involved in metadata justice efforts in Oklahoma since 2020



Some Recent Metadata Justice Efforts in Oklahoma

2020	2021	2022	2023
Tulsa Race Massacre (TRM) Subject Heading Change Proposal	TRM Heading Accepted - Formation of Learning and Working Group on Metadata Justice at OU	1st Metadata Justice Symposium at UCO - 1st Workshop on Creating LCSH for Indigenous Topics	Some new LCSH for Indigenous Topics - Tribal Nations of Oklahoma Metadata Database

3 Components of a Sustainable Embodied Approach

Shared Labor

Progress Without Pressure

Non-Punitive

What Does This Look Like in Practice?

"Lassik Indians"

CULTURE ELEM. DISTRIB.: XXI--ESSENE: ROUND VA

Biography of Lucy Young

Lucy Young, the principal Lassik informant, is probably the oldest Indian left in Mendocino County and possibly in the state of California. She is the only Indian in Mendocino County who can give a first-hand account of native culture before white contact. Since the whites entered this area sometime in the eighteen-fifties she is approximately ninety years old. In spite of advanced age, near-blindness, and other infirmities. Lucy gave at all times a good and sometimes an amazingly detailed account of Lassik culture.

Lucy was born near the present village of Alderpoint, on the east side of the Eel River. The "rancheria" was about 200 yards north of the bridge that crosses the Eel River at this point. When she was a small girl many of the Lassik, including herself, were rounded up by the whites and taken to Fort Seward. While she was at Fort Seward, some of the old Lassik women were tattooing the girls. Lucy was really too young to be tattooed but the old women caught her and took her out in the brush. Lucy struggled and screamed but the old women paid no attention to her cries. Two women held her and a third scraped her face with a tiny flint. A sooty mixture of burned grass and soaproot stalks was rubbed into the lacerated flesh. Tattooing was done in the spring so that green grass could be used. (Lucy's tattooing consists of eight vertical lines on her chin and two lines on each cheek that slant from the corners of the mouth to the malars.) Lucy was not supposed to eat meat or any warm food for two or three days after being tattooed. Her father told her to go ahead and eat meat because she was too small to go without food.

After about two years at Fort Seward, the women and children were allowed to go out and shift for themselves. Most of the Lassik men, including Lucy's father, had already been killed, mostly by white settlers, occasionally by soldiers. tives, she met Sam A few years later nearly all the Indians on the Eel River were again rounded up and taken to Fort Baker. Lucy, her little sister, and her mother managed to slip away during the march. They spent all summer by themselves. One night in the late fall, Lucy dreamed that she would see

herself. She got i time to time, but w tion. The last sur been killed by this were allowed a cert were allowed to go to eke out the rath the government. Th tled by the whites women from Fort Sev mistresses.

When Lucy was a with a white man, A near Blocksburg. with him more than sulted in four chil One of the girls di pened Lucy almost t lived all her child children and seven knows of who are li have married whites ern California.

About 1902, Lucy Duzen. There she named Arthur Rutlic This time she final tory, the region of lived the only other two old women. One sister. Ku'nïgïł al was Lucy's second (ers). Kai'Itai was bad), the old Lassi old women, took car 1924 and 1927. No her own people rene culture which most largely lost in the ing with the white:

While Lucy was quarter Lassik, and

In 1910 he came to live with her in Soldier's Basin. In the summer, they traveled around a great deal, often coming to Round Valley. In 1927, they moved to Round Valley permanently and today own a small farm there. They were legally married



semillas, nuestro vivir. Nosotros no tene más este mundo. Alce grande LUCY, AN INDIAN GIRL con cuerno derecho viene cuando hombre blanco lo trae." Yo pienso el quiso decir LUCY, UNA MUCHACHA INDIA ganado. "Otro animal, más grande que ciervo pero con pies redondos, tiene pelo en pescuezo. Este, un caballo, creo y y grandpa, before white people came, had My aunt say 'Oh Father, you out your head. Don't say that way." a dream. He was so old he was all doubled Mi tía dice "Padre, usted loco de la cabeza. No diga eso." up. Knees to chin and eyes like indigo. Grown son carry him in great basket on He say "Now Daughter, I not crazy. You young people gonna see this." El dice "Ahora hija, no loco. Ustedes gente joven van a ver esto." "Mi abuelo, antes de que el hombre blanco viniera, tuvo People come long way, listen to him dream. He dream then say this un sueño. El era tan viejo que se doblaba todo. Rodillas al mentón y ojos como índigo. Hijo grande lo lleva en gran Gente viene de lejos, escuchan su sueño. El sueña y dice así, todas las canasta a la espalda, a todas partes. "My grandpa say White Rabbit"—he mean white people-They leave If I children play by him. He watch good. Have big stick. "gonna devour our grass, our seed, our living. We have wave around, scare snake away. He have good teeth. All old people nothing more, this world. Big elk with straight horn come, when white man bring it." Dejan niños chiquitos jugar a su lado. El cuida bien. Tiene vara grande, agita think he mean cattle, "Another animal, alrededor, ahuyenta serpiente. El tiene buenos dientes. Toda gente vieja tiene bigger than deer but round feet, got hair on neck. This one horse, I guess. One time they travel. They come to big pile of brush. Grandpa stop "Mi abuelo dice: 'Conejo Blanco'-él and look at it. He say "This, good wood. When I die, burn my body quiere decir gente blanca—"va devorar

Lucy Young

How can you take one small step to slow down in this Work?



UCO - METADATA JUSTICE IN OKLAHOMA LIBRARIES & ARCHIVES
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Thank You

Thank you so much for sharing this space with me today.

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