



Slowing Down for Metadata Justice

On Learning to Trust Our Bodies and Ourselves




Bailey Hoffner
Metadata Librarian
Oklahoma State University



Acknowledgements

Presented thanks to:
Oklahoma State University Library

Opinions expressed within this presentation are solely the author's and do not necessarily reflect the opinions and beliefs of Oklahoma State University.



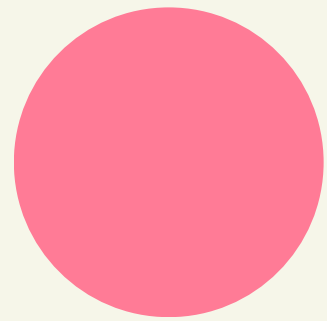
Agenda

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



**How are you
feeling right now?**

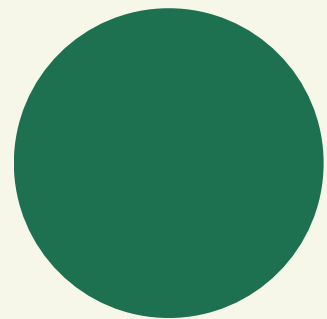
It is natural to feel a sense of urgency when it comes to metadata justice



THE PROBLEMS ARE MASSIVE, SYSTEMATIC, AND EVER-GROWING



OUR WORK (OR DENIAL) AFFECTS REAL PEOPLE



DECADES OF BACKBURNERED WORK

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 tattooed¹ 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.

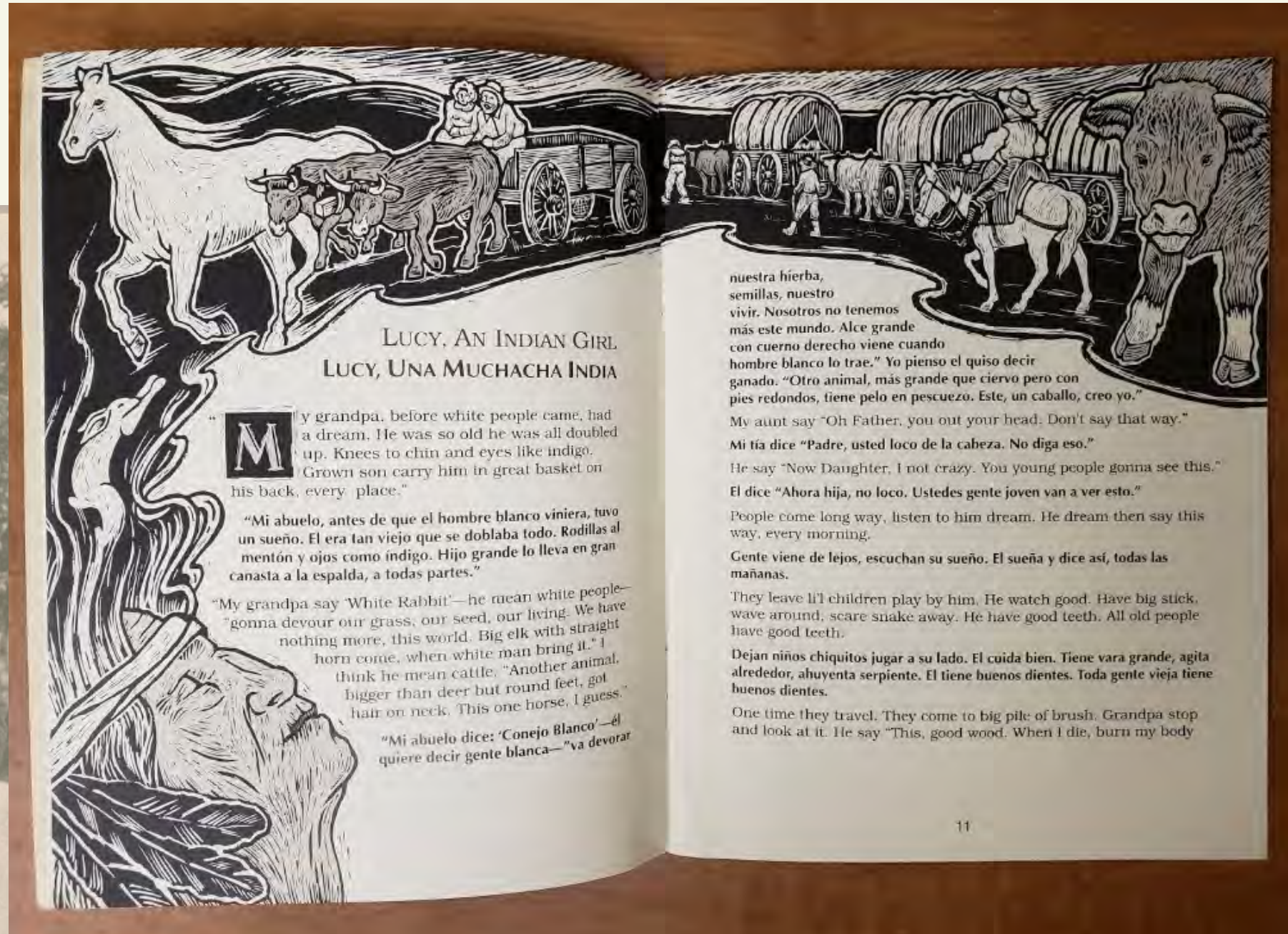
After about two years at Fort Seward, the women and children were allowed to go out and shift for themselves. Most of the Lassik men, including Lucy's father, had already been killed, mostly by white settlers, occasionally by soldiers. A few years later nearly all the Indians on the Eel River were again 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 it time to time, but was killed by this. The last survivors were allowed a certificate were allowed to go to eke out the rest of the government. Titled by the whites women from Fort Seward mistresses.

When Lucy was a with a white man, near Blocksburg. with him more than sulted in four children. One of the girls died Lucy almost lived all her children and seven children and seven knows of who are live have married white women California.

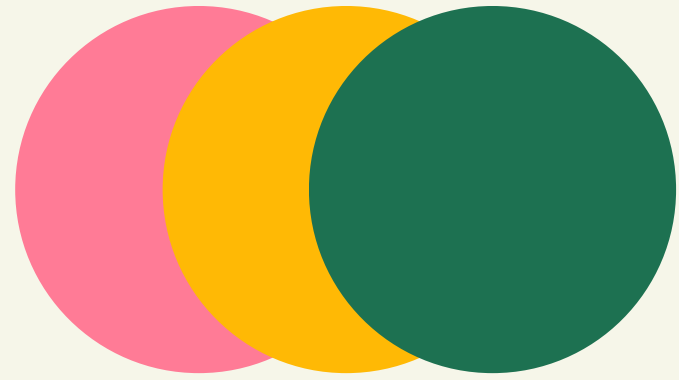
About 1902, Lucy Duzen. There she named Arthur Rutledge. This time she finally tory, the region of lived the only other two old women. One sister, Ku'nig'it'af was Lucy's second (ers). Kai'Itai was bad), the old Lassik old women, took care 1924 and 1927. No her own people rene culture which most largely lost in the ing with the whites.

While Lucy was tives, she met Sam 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



Lucy Young

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



References

UCO - METADATA JUSTICE IN OKLAHOMA LIBRARIES & ARCHIVES
SYMPOSIUM PROCEEDINGS

HERSEY, T. (2022). REST IS RESISTANCE: A MANIFESTO.

SAPON-WHITE, R., LOUDERBACK, P., LEVINSON, S. (2023).

CREATING SUBJECT HEADINGS FOR INDIGENOUS TOPICS : A
CULTURALLY RESPECTFUL GUIDE

HOFFNER, B. (2023). CONSTRUCTING A VALUES-BASED
FOUNDATION FOR METADATA JUSTICE WORK



Thank You

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

- bailey.hoffner@okstate.edu
- <https://experts.okstate.edu/bailey.hoffner>
- badfrench.substack.com

