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Abstract: Politics is about the distribution of goods and risks. We can describe the distribution of goods, and we can also characterize those distributions as a kind of inequality. As a baseline definition of "politics of information" we mean the distribution of information goods across different populations. Despite a strong tradition of disciplinary focus in information science, much of the literature is still given over to fairly simple notions of social form and structure. A nascent knowledge organization practice dedicated to social difference is explicitly motivated by justice and nomenclature. Not only is knowledge organization a tool of cultural hegemony, but also it can be read as a product of cultural ordering and bias. Identifying unjust and politically oppressive practice must be part of the path to justice. Understanding the political construction of knowledge organization is essential for the theory of information service in order to build a more just professional practice.

Abstract: We examine the way in which religion is managed in the major library classification schemes and in archival practice and how and why bias and misrepresentation occur. Broad definitions of what is meant by diversity and religious pluralism and why it is a cause for concern precede a discussion of the standard model of interreligious attitudes (exclusivism/inclusivism/pluralism) with particular reference to the philosophy of John Hick. This model is used as a lens through which to evaluate knowledge organization systems (KOSs) for evidence of comparable theoretical positions and to suggest a possible typology of religious KOSs. Archival and library practice are considered, and, despite their very different approaches, found to have some similarities in the way in which traditional societal structures have affected bias and misrepresentation of religious beliefs. There is, nevertheless, evidence of a general move towards a more pluralistic attitude to different faiths.

Abstract: This paper contains a report of two interdependent knowledge organization (KO) projects for an LGBT2QIA+ library. The authors, in the context of volunteer library work for an independent library, redesigned the classification system and subject cataloguing guidelines to centre LGBT2QIA+ subjects. We discuss the priorities of creating and maintaining knowledge organization systems for a historically marginalized community and address the challenge that queer subjectivity poses to the goals of KO. The classification system features a focus on identity and physically reorganizes the library space in a way that accounts for the multiple and overlapping labels that constitute the currently articulated boundaries of this community. The subject heading system focuses on making visible topics and elements of identity made invisible by universal systems and by the newly implemented classification system. We discuss how this project may inform KO for other marginalized subjects, particularly through process and documentation that prioritizes transparency and the acceptance of an unfinished endpoint for queer KO.

Abstract: Occupational classifications mix epistemic and social notions of class in interesting ways that show not only the descriptive but also the prescriptive uses of documentality. In this paper, I would like to discuss how occupational classes have shifted from being a priori to being *a posteriori* documentary devices for both describing and prescribing labor. Post-coordinate indexing and algorithmic documentary systems must be viewed within post-Fordist constructions of identity and capitalism's construction of social sense by the wage if we are to have a better understanding of digital labor. In post-Fordist environments, documentation and its information technologies are not simply descriptive tools but are at the center of struggles of capital's prescription and direction of labor. Just like earlier documentary devices but even more prescriptively and socially internalized, information technology is not just a tool

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for users but rather is a device in the construction of such users and what they use (and are used by) at the level of their very being.

Abstract: Scholars and practitioners have exposed the limitations of traditional Euro-American approaches to knowledge organization (KO) when it comes to Indigenous topics. To develop more effective KO practices, there is a need for KO practitioners to understand Indigenous perspectives at an epistemological level. A theoretically-informed model of Indigenous systems of knowledge serves as a pedagogical tool to support the labor of boundary-spanning and code-switching between Euro-American KO practices and Indigenous KO practices.