Developing a feminist note-taking system

Note: To demonstrate the format of a feminist note-taking system, this essay is also available online an interactive network at the link below.

https://kitchokly.github.io/quartz

WMST 601

Dr. Alex Ketchum

Kit Chokly

December 6, 2022

Introduction

Most researchers write notes every day. This banality positions note-taking as practice requiring little explanation: We read something, attend a lecture, or make a research observation, and then commit it to paper (digital or otherwise), storing it for retrieval at a later date (or not). As Marin & Sturm (2021) point out, note-taking is largely considered a mechanical process at best and boring and ineffective at worst. But to take note is to quite literally define what is considered notable, and, by extension, what is not (Gimenez & Pinel, 2013). These noted observations then become evidence for the claims we make. Notes may not be frequently discussed, but they are part of the very foundation of the institutional production knowledge.

Bound up with my own frustration with note-taking as a graduate student in the overlapping space of social sciences and humanities, I use this paper to position notes as critical to the process of academic knowledge production and thus one useful space for feminist methodological intervention. To do so, I explore the contemporary academic literature on note-taking as well as the contributions of the Personal Knowledge Management (PKM) online community and situate them in relation to feminist concepts of knowledge production. I then consider how notes and their organization can be used support the production of interdisciplinary and justice-oriented knowledges, outlining four principles which shape my own feminist note-taking methodology as well as their technical enactment via Obsidian, a free software I use to render my notes.

While some attention has been made to emphasize the importance of producing accurate and representational notes—sometimes offering practical tips to inform note-taking practices—there is little discussion about what to do with these notes once they have been produced. This gap has consequences, as the knowledge a note produces is always also informed by its

contextual relationships, including its location and its relationship to other notes and ideas. Organizing notes into particular themes, sources, and categories via folders, notebooks, and boxes inform what kind of claims can be made with them in the first place, often siloing particular information from others. Notebooks or digital Documents folders—shared or private—are thus similar to institutional archives in that they are always tied up with power: They inform what is worth knowing and shape how it can be known (Schwartz & Cook, 2002). How can we take notes to serve a commitment to producing socially just knowledges? What do we choose what to include in these notes? And how should we organize them, especially in the virtually endless storage capacities of digital systems today?

Although notes are rarely framed within the context of social justice, they can inform the collection, synthesis, and retrieval of knowledge, especially in research contexts. This makes note-taking foundational to academic knowledge production and thus worth considering critically in our everyday work. Developing a feminist note-taking system, I argue, presents one ordinary space where new paths can potentially emerge which challenge the "default setting" of academia towards more socially just ends (Ahmed, 2019, p. 160).

Notes as representations of knowledge

Most of the literature on note-taking focuses on writing individual notes on a particular topic, usually with an emphasis on their use as memory aids. In Europe, Blair (2010) argues that note-taking to support long-term memory emerged in the Renaissance, where notes were often collected, reviewed, and shared with others. The emphasis on sharing and collaboration and the genre of reference books which emerged from these practices shifted note-taking methods to become a generally standardized in the early modern era (Blair, 2010). This includes not just the content of notes but also their organization, as the collection of many-authored notes requires

clear headings and the use of finding devices to locate any particular information (Blair, 2010). Note-taking was largely considered a research tool, however, and students in early universities largely did not take notes in lecture contexts (Clark, 2008; Marin & Sturm, 2021).

Today, note-taking has become an encouraged practiced for students, although Blair (2010) argues that note-taking has become "more idiosyncratic to each note-taker" (p. 63). This is supported by some research on student note-taking which suggests a lack of systemic note-taking practices among post-secondary students (Morehead et al., 2019). Further research strives to remedy this issue by offering practical tips note-takers can apply to their own practices, which includes a sub-genre of instructional guides aimed at students (see Broadwater, 2003; Perry et al., 2018; Rohde, 2013). The most common assertion, however, is that taking good notes is not necessarily about being systematic but most importantly about properly representing that which is being noted (Gimenez & Pinel, 2013; Tinny & Nhamo, 2013).

This emphasis on representational accuracy is important. As Gimenez & Pinel (2013) argue, notes represent what the researcher observes as relevant about an object of study and are used to inform subsequent analysis of that object once it is no longer within view. The recognition that notes are always limited by the researcher's interpretation of an event or object of study and their ability to represent it on paper brings this general body of literature to ask how the researcher determines what is or is not relevant to ensure note accuracy. Some respond to this issue by suggesting we introduce visual, audio, and audiovisual media to capture information without requiring the researcher to discern what is or is not noteworthy in the moment (Tinny & Nhamo, 2013). Others suggest using templates to help note-takers to consider overlooked types of information and thus increase the representativeness of their data (Gimenez & Pinel, 2013).

Notes as constructions of knowledge

An exception to the concern for note accuracy stems from approaches which recognize the constitutive rather than representational role note-taking plays in the production of knowledge. As a form of writing, note-taking is an inherently creative act, always involving thought rather than simply representing it (Gibbs, 2007). This suggests that representational accuracy should not be the sole goal for good note-taking as it ignores the role of the researcher in their observations and the knowledges they produce (Gibbs, 2007).

This assertion follows the central claims of feminist thought which challenges the notion of objective knowledge. Feminist theorists have long been concerned with the relationship between ontology and epistemology; that is, how the people producing knowledge come to inform these knowledges (Gunaratnam & Hamilton, 2017; Hemmings, 2015; TallBear, 2014). For example, Hill Collins (1989) argues that the exclusion of Black women from education, literacy, and jobs has led to tendency of white men to control the process of knowledge validation. This contributes to a teleological argument where the dominant group is convinced of *both* Black and female intellectual inferiority, suppressing the legitimacy of Black feminist in institutional spaces. In response, feminists have pushed to legitimate experiential and embodied knowledges in institutional spaces, developing theoretical frameworks like standpoint theory (Hartsock, 1985), sitpoint theory (Garland-Thomson, 2002), situated knowledges (Haraway, 1988) which all stress the importance of intersectional positionality in the production of knowledge.

Research and researchers, like all aspects of knowledge production, are always already entangled (Gunaratnam & Hamilton, 2017). Method is thus inseparable from both the research problem and the researcher, shaping questions, problems, and solutions in its enactment. Good

research well involves acknowledging these messy entanglements and multiplicities, reckoning with our own situated knowledges as well as the knowledges of those around us. Reflecting on the always situated nature of writing, Gibbs (2007) thus argues that writing is "a mode of inquiry in its own right" (p. 222) which does not just *support* various research methods but should actually be framed as *a method in itself*. This makes writing notes a methodological process:

> Writing, then, cannot be a methodological 'tool' in any simple sense. It is, rather, a process, implicitly dialogical, in conversation with the world, with other writing, and, reflexively, with itself. It is this very means of procedure – a turning and returning – that characterizes it as an affective methodology. (Gibbs, 2007, p. 224)

By focusing on writing notes as not just a tool but a method which always involves the writer as a part of what is written, Gibbs emphasizes research as a creative rather than descriptive process. This shifts the emphasis of notes as a support for research into a direct form of research, a shift which is reflected in work attuned to feminist values. Is not uncommon to now find research which includes vignettes of personal field notes, journals, and even poetry stemming from a variety of fields and research topics (e.g., Stewart, 2007; Stryker, 1994; Van Wyck, 2010). These works bring the situated knowledge of the researcher into their research, legitimizing lived experience as a valuable form of academic inquiry and thus contributing to the growing diversity in institutional knowledge production.

Notes as structures of knowledge

Whether understood as materializations of memory or the process of situated thought itself, notes do not stand alone: They are always in relation to other thoughts, ideas, and observations. These relationships are always shaped by power, meaning that feminist note-taking must go beyond the

contemporary emphasis on note contents to consider the broader system which places notes in context with each other and structures their retrieval.

For example, Institutions such as museums, libraries, and archives use organizing tools and techniques such as collections, databases, lists, maps, catalogues, and indexes all contribute the meaning of their written contents. Archives do not simply document the past: They actively shape the construction of the past—of cultural memory—by the way they store and present different forms of information (Schwartz & Cook, 2002). The placement of one record next to another offers evidence of a shared context and begins to piece together a story which is as much formed by what is present, where, as what is not present at all. Rather than offering a guide to finding pearls of meaning, the organization of this information is part of the very production of such knowledge—be it within the fonds of an archive or the Documents folder on a personal computer.[1]

As an alternative to taken-for-granted folder structures, Ahrens (2017) emphasizes the need for notes to relate to each other for them to be useful. This is not a new concept: Historical studies of early modern European scribal practices emphasize the role of organization over content, turning to indexes, topic-specific notebooks, and even cabinets of keyword slips as solutions to finding information amongst the vastness of one's notes (see Blair, 2010; Soll, 2010). In comparison, however, most contemporary literature on note-taking takes their organization as a given, perhaps due to the reliance of computers on deep folder structures and the availability of keyword searches, tagging, and flexible file ordering. This organization tools are undoubtably useful for note organization. Still, the lack of attention to the need to clearly

[1] For more on the social construction of files, see Vismann (2008)'s investigation into the co-construction of files and the law and Gitelman (2014)'s media history of documents.

connect notes prevents cross-fertilization of ideas between subjects, disciplines, sources, and moments.

Ahrens (2017) points to the note-taking methods of 1950s German sociologist Niklas Luhmann as a source of inspiration for his own note organization system. Luhmann kept what he called a zettelkasten, a slip box full of index cards where he wrote all of his notes. Rather than organizing these cards by topic or source, Luhmann would organize them by a series of numbers, letters, slashes, and commas which referred to their position within the larger system (Ahrens, 2017). For example, a note which fell under a broader topic labelled with the number 42 might be labelled as 42/1a and place directly underneath it in the slip box. A second note directly related to 42/1a may be listed as 42/1b and added to the slip box following it. By allowing his notes' labels to be endlessly expansive, Luhmann could organize them contextually and always knew their location within his ever-expanding information system. Further, since these labels did not shift as new notes were added to the system, he could also reference existing notes in different areas of the system, creating a web of knowledge which Ahrens describes as resembling an analog version of the hyperlinked internet.

The similar affordances between Luhmann's note organization system and the internet has brought a number of efforts to replicate his system using digital means. In fact, an entire online community has emerged surrounding networked note-taking today, although academic literature has yet to recognize their contributions. Loosely organized under the broader term "PKM" or Personal Knowledge Management, there are YouTube channels, forums (*R/PKMS*, n.d.), and blogs dedicated to developing and maintaining networked note-taking systems like Luhmann's (e.g., Dubois, n.d.; Jenks [@BryanJenksTech], n.d.; *R/PKMS*, n.d.). In these spaces, professionals, students, and academics exchange methodological principles for note-taking,

experiment with new note-taking software, and often contribute the creation of such software, which are often free and open source. The PKM community is rich for its experimentation and openness to sharing knowledge and software, and I owe much of my thinking on networked note structures to the many individuals contributing to digital note-taking methods and methodologies.

In its emphasis on note-taking strategies, however, PKM tends to focus on individual productivity as the ultimate measure of a note-taking system rather than any consideration of the types of knowledge these systems might help produce. For example, the fact that Luhmann wrote over 50 books and over 500 journal articles in his 30-year career using his note-taking system (Ahrens, 2017) is often cited in PKM spaces, but there are few if any discussions about Luhmann's qualitative contributions to his field. The tendency for PKM to glorify productivity via technological means echoes the way digital technologies are largely shaped by neoliberal narratives which treat the internet as a space of profound egalitarianism, despite the dependency of contemporary communications infrastructure on global racial capitalism (Noble, 2016). While the free and open source software developed by members of the PKM community is helpful for many, little has been theorized about who and what these systems can be useful *for* outside of a general appeal for neoliberal productivity.

This is not to say that there is no opportunity for feminist interventions into media technologies. Describing how database organization is critical to the access and distribution as well as autonomy and privacy of the information it contains, McKinney (2020) outlines a history of feminist "information activism":

> This concept brings together people, their visions of justice, and the media they use to organize, store, and provide access to information, a relationship that is key to

> understanding feminism's role in histories of commonplace technologies such as computer databases. (p. 2)

Inspired by this history, I see an opportunity to bring a vision of social justice to the networked note organization strategies emerging from PKM. These strategies offer alternatives to the critiques launched against folders and files, bringing notes out of artificially imposed hierarchies and into an always-relational network to bridge disciplines and integrate situated knowledges in a variety of media forms.

Four principles of a feminist note-taking methodology

Considering the varying conceptualizations of notes as representations, constructions, and structures of knowledge in relation to feminist epistemological concerns, I return to my original question: How can we take notes committed to producing socially just knowledges? This section presents four brief principles I have developed which inform by own feminist note-taking methodology. Although these principles are necessarily listed in a chosen order, no one principle is more important than the other. They are all required to work together to establish a feminist note network.

I also include some rudimentary technical explanations as to how to enact these principles. This includes writing notes in a language called Markdown, a human readable language which enables heading structures and basic text formatting like italics, bold, links, and blockquotes. Critically, Markdown enables not just hyperlinks to outside resources but also links between files. For details on Markdown syntax, I highly recommend visiting Markdown Guide (Cone, 2022).

While Markdown is human readable, it requires software to render its links and formatting. Users can, however, easily change between software, making Markdown relatively future-proof. The software I use and recommend for note-taking is called Obsidian. Obsidian is a robust, local, and free software which renders Markdown. Consider software a window through which notes written in Markdown can be read, edited, interacted with, and navigated between. One especially useful aspect of Obsidian is the ability to render a list of all files which link to another. This allows the user to navigate both forward and backward through their links. The primary advantage of Obsidian, however, is that the files it renders are entirely local, meaning that Obsidian requires no internet connection and is entirely secure. Obsidian is used by a significant portion of the PKM community and has a multitude of community-made plugins which can adapt the software to fit individual needs. I also highly recommend visiting both Obsidian's official documentation (Obsidian.md, n.d.) and checking out Obsidian-specific PKM community resources. Obsidian's YouTube playlists of various community video walkthroughs of the software ([@obsdmd], n.d.), the Obsidian subreddit (*R/ObsidianMD*, n.d.); and the Obsidian Roundup newsletter (Konik, n.d.) are good places get started.

These principles draw on strategies outlined by a number of thinkers in PKM, many of whom offer their own principles and guides to note-taking. Importantly, however, there is no distinctly "right way" of to take notes: Note-taking systems are unique to the individual(s) writing and reading these notes, their intended uses, and the underlying technologies available. Feminist perspectives on methods echo this notion, stressing the importance of context and social location on research processes (Gunaratnam & Hamilton, 2017). These methods are no exception. I hope, however, that it can encourage other students and researchers to critically examine the impacts of their own note-taking practices on their work, and perhaps inspire the

development of additional note-taking methodologies which hold social justice at their core—producing new and varying methods I hope will also be shared with others.

1. Principle of atomicity: Write notes to include only one idea

Establishing a networked note-taking system requires reconceptualizing what makes up a note. Primarily, we are concerned here with notes which contain ideas: Notes on other types of information such as biographical data or shopping lists are not necessarily the most useful within the network (although biographical data can be usefully linked to particular ideas as a form of citation). Critically, however, these ideas can and should come from a variety of sources. Taking note of the ideas we encounter in our day-to-day life, not just academic literature, is an important way to diversify the knowledges we produce.

Working with ideas is where the strength of the network happens. Unlike traditional idea-notes where one note is meant to capture the entire context of a reading, lecture, or observation session, however, networked note-taking relies on other notes for context. This means that individual notes are much shorter than traditional notes and are meant to capture one clear idea, or what Tietze (2013) describes as the principle of atomicity, where the note-taker must keep relevant notes close together, but ultimately "separate concerns from one another"—a concept which he derives from software engineering (para. 24). Matuschak (n.d.-b) adds that atomicity is useful because it makes connections across notes much more specific.

This principle can be difficult to enact because it requires drawing boundaries around what makes up a complete idea, a concept which has blurry boundaries to begin with. Overly-atomized notes do not stand on their own and require too much traversing across the system to understand, while notes which are not atomized enough are difficult to link to others. In general,

however, it is helpful to keep in mind that the principle of iteration encourages reviewing and revising notes as they are added to the system.

2. Principle of flatness: Store notes in one container

Whether working on a computer or on paper, typical file structures rely on folders and subfolders to organize information. A folder, notebook, drawer, or box all act as containers for similar notes, the common thread between them defined by the filing system. These categories are usually determined by either the notes' intended use or the context of its collection: Students may label these containers temporally and thematically by course and/or semester, for example, and researchers often use labels informed by a topic, field, theme, or project.

Category containers like these are quite useful in that they divide large volumes of files into smaller, contextual groups, making them much easier to find. One practical downside with containers is that they do not scale. Too many files in one folder may not only be physically unwieldy, but it quickly returns us to the original problem of having too large of a volume of files to give any of them context or even be findable without a robust search tool. Another downside are the impacts of folder hierarchies on knowledge production, a concern explored above: The context that containers provide necessarily informs the meaning of the notes they hold. A note filed under one course code or field, for example, will always be understood in relation to that course or field, and the other notes generated from the course or field. This prevents the cross-fertilization of ideas across the boundaries by which they are filed, meaning not only that it is more difficult to generate new ideas from your notes, but that you also risk duplicating work you have already done, just in a different context.

Putting notes in one container may seem to risk losing them in a disorganized mess, especially when following the principle of atomicity which increases the volume of notes.

However, using a digital system means that search and metadata filtering and ordering such as file name, data added, date modified, and file type can be useful to track down specific notes. Most importantly, the principle of flatness works around the siloing of notes into externally imposed categories. Flattening instead encourages ideas to find new context amongst themselves, enabling the generation of new and unexpected ideas, leading us to the principle of interconnection.

3. Principle of interconnection: Link notes liberally

Refusing to rely on containers or long-winded details to organize and contextualize our notes means we must instead turn to the use of *other* notes to function in these capacities. This means linking notes liberally to create flexible and perhaps even novel contexts for ideas and concepts. As Matuschak (n.d.-c) writes, "If we push ourselves to add lots of links between our notes, that makes us think expansively about what other concepts might be related to what we're thinking about" (para. 1). Not only does this mean our notes become non-hierarchical and non-linear, but it also enables a profound creativity in our writing which can lead us to unexpected places for research. This creativity critical for social justice-oriented research. As TallBear (2014) argues:

> It is also helpful to think creatively about the research process as a relationship-building process, as a professional networking process with colleagues (not "subjects"), as an opportunity for conversation and sharing of knowledge, not simply data gathering. Research must then be conceived in less linear ways without necessarily knowable goals at the outset. (p. 2)

Here, TallBear is referring to the relations of researchers and other people involved in research, but as Gibbs (2007) argues, relationships can manifest in our notes, too. Notes are not just for recording observations from the field and literature reviews but also for recording interesting

conversations and other nontraditional sources of knowledge. Linking these notes together introduces the validity institutional knowledge requires with the multitude of knowledges it frequent excludes.

The foundation of Luhmann's system involved finding ways to link notes via analog mean. Markdown, however, is a language which formats plan text and enables linking between files. Simply encasing a text string within square brackets transforms it into a link to any other note within the container which shares the string as its title. This allows us to make a link to another idea within a sentence, much like the links on Wikipedia.

4. Principle of iteration: Review and re-evaluate notes periodically

The last principle of a networked note-taking system is the principle of iteration. A note is not necessarily complete once it is written. Future information may come to shape a note slightly differently, or encourage it to be merged with another note—or separated into further notes. Notes in a networked note-taking system are living ideas, and should be reviewed periodically to ensure they still fit your needs.

The liveliness of notes and the need to maintain them brings a number of PKM contributors to use gardening metaphors to describe their networked note-taking systems (see Ang (2021); Matuschak (n.d.-a)). I hesitate with the naturalization of knowledge some of these metaphors imply, which risk ignoring that knowledge as always socially produced and situated. They do, however, usefully demonstrate the value of tending to your note-taking system. The system should serve its user(s),[2] and if it becomes unwieldy, it should be adapted. Often, PKM

[2] Although Obsidian renders local Markdown files, saving these files on cloud storage allows others to contribute to the note-taking system as if they were also local on their own machines. Roddick (2022), for example, demonstrates sharing a networked system with his students for collaborative note-taking throughout the semester.

community members have already developed solutions to particular issues—Milo (n.d.), for example, suggests creating specific "Map of Content" notes which contain no ideas but simply lists related notes to view them all from a macro perspective. An attention to scalability and implications for social justice should continue to be centered, however. Regularly reviewing notes and their connections is a useful way to ensure they meet our research needs, with the added benefit of bringing older notes back to mind to develop future connections.

Conclusion: Adopting a feminist note-taking system

Notes are generally considered important (if dull) aspects of learning and research (Gimenez & Pinel, 2013; Morehead et al., 2019; Tinny & Nhamo, 2013). Most methodological approaches to note-taking, however, focus on the representational or constitutive role of individual notes in the knowledges they produce. And while some analyses of institutional knowledge management critique a lack of attention to the always-present power dynamics of file organization (Gitelman, 2014; Schwartz & Cook, 2002; Vismann, 2008), these critiques have not been explored in relation to personal note-taking. The growing PKM community, on the other hand, emphasizes the importance of structure in the production of knowledge via notes (Ahrens, 2017), but tends to avoid considering who these knowledges serve.

Alongside these explorations of the role of notes and files in knowledge production, feminist theorists continue to urge that we critically consider how hegemonic power structures shape what knowledges are knowable by whom (Garland-Thomson, 2002; Haraway, 1988; Hartsock, 1985), their accepted validity (Hill Collins, 1989), and who they come to serve (TallBear, 2014). Bringing these bodies of work together, we can see that establishing a note-taking practice is one space where feminist practices can be enacted in the effort to produce more socially just research. My feminist note-taking methodology is my own effort to do so, using

principles of atomicity, flatness, interconnection, and iteration to finding novel connections between unexpected sources.

It is no small feat to adopt a new note-taking system. Not only does this approach encourage rethinking exactly what a note should be, but it also requires getting to know new software. This is compounded further by the way that a network of notes relies on note volume as well as to note quality. Reaching this critical mass can be daunting, but is incredibly rewarding: As the volume of notes grows, new patterns emerge which would have been easily overlooked otherwise—and once recognized, these patterns become easy motivators to continue maintaining your note-taking system, rewarding not just for the new ideas they can bring to light but also their potential to challenge the status quo of institutional knowledge production and support underrepresented voices.

References

Ahmed, S. (2019). *What's the use? On the uses of use*. Duke University Press.

Ahrens, S. (2017). *How to Take Smart Notes*. CreateSpace Independent Publishing Platform.

Ang, N. (2021, August 29). *Types of Notes in a PKM explained with a Gardening Analogy (Part I)*. Nick Ang. https://www.nickang.com/2021-08-29-types-of-notes-in-a-pkm-explained-with-a-gardening-analogy-part-i/

Blair, A. M. (2010). Note-taking as information management. In *Too Much to Know: Managing Scholarly Information before the Modern Age*. Yale University Press. https://doi.org/10.12987/9780300168495

Broadwater, D. W. (2003). *Note taking: Lessons to imrove research skills and test scores, Grades 4-8*.

Clark, W. (2008). *Academic Charisma and the Origins of the Research University*. University of Chicago Press. https://doi.org/10.7208/9780226109237

Cone, M. (2022). *Markdown Guide*. https://www.markdownguide.org/

Dubois, S. (n.d.). *Personal Knowledge Management Journal*. Medium. Retrieved December 5, 2022, from https://pkmjournal.com

Garland-Thomson, R. (2002). Integrating Disability, Transforming Feminist Theory. *NWSA Journal*, *14*, 1–32. https://www.jstor.org/stable/4316922

Gibbs, A. (2007). Writing as Method: Attunement, Resonance, and Rhythm. In B. T. Knudsen & C. Stage (Eds.), *Affective Methodologies* (pp. 222–236). Palgrave Macmillan UK. https://doi.org/10.1057/9781137483195_11

Gimenez, G., & Pinel, J. P. (2013). A Proposed Method of Group Observation and Note-Taking from a Psychoanalytical Perspective. *Group Analysis*, *46*(1). https://doi.org/10.1177/0533316412474924

Gitelman, L. (2014). *Paper knowledge: Toward a media history of documents*. Duke University Press.

Gunaratnam, Y., & Hamilton, C. (2017). Introduction the Wherewithal of Feminist Methods. *Feminist Review*, *115*(1), 1–12. https://doi.org/10.1057/s41305-017-0023-5

Haraway, D. (1988). Situated knowledges: The science question in feminism and the privilege of partial perspective. *Feminist Studies; College Park, Md.*, *14*(3), 575–599. http://search.proquest.com/docview/1295968804/citation/B11300037EF241EFPQ/1

Hartsock, N. C. M. (1985). *Money, Sex, and Power: Toward a Feminist Historical Materialism* (Reprint edition). Northeastern Univ Pr.

Hemmings, C. (2015). Affect and Feminist Methodology, Or What Does It Mean to be Moved? In D. Sharma & F. Tygstrup (Eds.), *Structures of Feeling* (pp. 147–158). De Gruyter. https://doi.org/10.1515/9783110365481.147

Hill Collins, P. (1989). The Social Construction of Black Feminist Thought. *Signs*, *14*(4), 745–773.

Jenks [@BryanJenksTech], B. (n.d.). *Bryan Jenks*. YouTube. Retrieved December 5, 2022, from https://www.youtube.com/c/BryanJenksTech

Konik, E. (n.d.). *Obsidian Roundup* [Newsletter]. Obsidian Roundup. Retrieved December 5, 2022, from https://www.obsidianroundup.org/

Marin, L., & Sturm, S. (2021). "Why aren't you taking any notes?" On note-taking as a collective gesture. *Educational Philosophy and Theory*, *53*(13), 1399–1406. https://doi.org/10.1080/00131857.2020.1744131

Matuschak, A. (n.d.-a). *Evergreen notes*. Andy's working notes. Retrieved December 4, 2022, from https://notes.andymatuschak.org/z4SDCZQeRo4xFEQ8H4qrSqd68ucpgE6LU155C

Matuschak, A. (n.d.-b). *Evergreen notes should be atomic*. Andy's working notes. Retrieved December 4, 2022, from https://notes.andymatuschak.org/Evergreen_notes_should_be_atomic

Matuschak, A. (n.d.-c). *Evergreen notes should be densely linked*. Andy's working notes. Retrieved December 4, 2022, from https://notes.andymatuschak.org/z2HUE4ABbQjUNjrNemvkTCsLa1LPDRuwh1tXC

McKinney, C. (2020). *Information activism: A queer history of lesbian media technologies*. Duke University Press.

Milo, N. (n.d.). *MOCs Overview*. LYT Kit. Retrieved December 5, 2022, from https://notes.linkingyourthinking.com/Cards/MOCs+Overview

Morehead, K., Dunlosky, J., Rawson, K. A., Blasiman, R., & Hollis, R. B. (2019). Note-taking habits of 21st Century college students: Implications for student learning, memory, and achievement. *Memory*, *27*(6), 807–819. https://doi.org/10.1080/09658211.2019.1569694

Noble, S. U. (2016). A Future for Intersectional Black Feminist Technology Studies. *The Scholar & Feminist Online*, 2. https://sfonline.barnard.edu/safiya-umoja-noble-a-future-for-intersectional-black-feminist-technology-studies/

[@obsdmd], O. (n.d.). *Obsidian playlists*. YouTube. Retrieved December 5, 2022, from https://www.youtube.com/@obsdmd/playlists

Obsidian.md. (n.d.). *Index*. Obsidian Help. Retrieved December 5, 2022, from https://help.obsidian.md/Obsidian/Index

Perry, K., Weimer, H., & Bell, M. A. (2018). *Sketchnoting in school: Discover the benefits (and fun) of visual note taking*. Rowman & Littlefield.

r/ObsidianMD. (n.d.). [Forum]. Reddit. https://www.reddit.com/r/ObsidianMD/

Roddick, A. (2022, November 9). *From "Info-glut" to Connected Notes: Obsidian and Digital Note-Taking in Academia*. McMaster University.

Rohde, M. (2013). *The Sketchnote Handbook: The illustrated guide to visual note taking*. Peachpit Press. https://learning.oreilly.com/library/view/the-sketchnote-handbook/9780133088137/

r/PKMS. (n.d.). [Forum] Reddit. https://www.reddit.com/r/PKMS/

Schwartz, J. M., & Cook, T. (2002). Archives, records, and power: The making of modern memory. *Archival Science*, *2*(1), 1–19. https://doi.org/10.1007/BF02435628

Soll, J. (2010). From Note-Taking to Data Banks: Personal and Institutional Information Management in Early Modern Europe. *Intellectual History Review*, *20*(3), 355–375. https://doi.org/10.1080/17496977.2010.492615

Stewart, K. (2007). *Ordinary affects*. Duke University Press.

Stryker, S. (1994). My words to Victor Frankenstein above the village of Chamounix: Performing transgender rage. *GLQ: A Journal of Lesbian and Gay Studies*, *1*(3), 237–254. https://doi.org/10.1215/10642684-1-3-237

TallBear, K. (2014). Standing With and Speaking as Faith: A Feminist-Indigenous Approach to Inquiry. *Journal of Research Practice*, *10*(2), 7.

Tietze, C. (2013, September 3). *Create Zettel from Reading Notes According to the Principle of Atomicity*. Zettelkasten Method. https://zettelkasten.de/posts/create-zettel-from-reading-notes/

Tinny, M., & Nhamo, E. (2013). Note taking: A lesson for Novice Qualitative Researchers. *IOSR Journal of Research & Method in Education (IOSRJRME)*, *2*(3), 13–17. https://doi.org/10.9790/7388-0231317

Van Wyck, P. C. (2010). *The Highway of the Atom*. McGill-Queen's University Press.

Vismann, C. (2008). *Files: Law and media technology* (G. Winthrop-Young, Trans.). Stanford University Press.