Blog post #6

The electronic book by Bolter states that the encyclopedic impulse was strong in later antiquity, and this is because knowledge was specialized during this period. As scholars sought to make sense of the growing complexity of the world around them, they began to recognize the need to bring together disparate pieces of knowledge into a single source. This was particularly true in the field of philosophy, where encyclopedias served as a means of cataloging and organizing the various schools of thought. Additionally, the encyclopedic impulse was driven by a desire to create a comprehensive source of knowledge that could be used to educate and inform the public. This was especially true in the Roman Empire, where the encyclopedic impulse was seen to create a unified sense of cultural identity and shared values. Ultimately, the encyclopedic impulse was an important part of the intellectual history of later antiquity, and it helped to shape the way that knowledge was organized. Pg. 82

In the book, The End of Books by Coover, most of the pages always mention hypertext I thought it was interesting because it has been around since the 1960s. It is an interactive system of text and images which allows users to link to other related documents. It is used in many forms, including websites, blogs, and online magazines. Hypertext has become popular more recently and is a more interactive reading experience. Readers quickly access related information, without having to search through multiple documents. An interesting fact about hypertext is that it’s often used in the endings of books by Robert Coover, such as The Public Burning and The Universal Baseball Association. Coover's hypertext allows readers to explore the story further to new information and perspectives.

Blog post #7

What are the implications of Mary Louise Pratt's concept of the 'contact zone' on our understanding of cultural exchange? In her book Art of the Contact Zone, Mary Louise Pratt argues that contact zones are sites of cultural exchange, where people of different backgrounds come together to create something new. She explains that contact zones are not simply spaces of domination, but rather, they are spaces of negotiation, where people of different backgrounds can come together and learn from each other. Pratt also argues that contact zones can be both positive and negative, depending on the context. Therefore, it is important to consider the implications of contact zones on our understanding of cultural exchange. How do contact zones shape our understanding of cultural exchange? What are the potential benefits and risks associated with contact zones? How can we ensure that contact zones are positive spaces for cultural exchange?

In what ways does Trask's exploration of her Hawaiian identity challenge accepted notions of identity and belonging? How does Trask's experience of identity inform our understanding of the complexities of identity in the modern world? What can we learn from Trask's story about the importance of embracing and celebrating our individual and collective identities?