Research and Resources in North American Studies: Plus ça change, plus c'est la même chose

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Saturday 7 October 2006 Panel 4, 9:45 – 11:00 a.m. Marcia Pankake

"The larger the continent of knowledge, the longer the shoreline of mystery," said Huston Smith, the American scholar of the philosophy of religion. His words state some themes of my talk. If I had the whole semester we might be able to talk about all the new resources in North American studies. If I had several small children, I could put them to work counting the numbers of items in the large new electronic files, and I would draw timelines and maps to show you. But instead in these twenty minutes I offer only a digest, a sampling, and a few thoughts. I will talk a bit about the new American Studies, about new resources, old problems, new solutions, and raise a few questions. I hope to illustrate that our new sources stimulate and create more and more mysteries, the same old professional problems, mysteries of identification, of access, of equality (for scholars at small schools; differential pricing), and of use. But librarians' skills allow us to overcome the challenges. I should warn you that my talk is a mile wide and an inch deep.

The New American Studies

First, a word about North American studies. I find little evidence of anything called "North American studies." A search in Academic Search Premier of that string of words turns up only five items in the last twelve years, including two articles on North American native Indian literatures, and an article reviewing studies done in North America on deer-predator relationships. Looking at one to three years worth of articles published in three likely journals, that is, the Canadian Review of American Studies (Ontario, the Canadian Associatioan for American Studies), the American Review of Canadian Studies (Wash, D.C., Association for Canadian Studies in the U.S.), and the Journal of American & Canadian Studies (Tokyo, Institute of American and Canadian

Studies) gave no evidence of a real North American studies. These journals do reveal that often the practice of American Studies and Canadian Studies outside of the U. S. is rather conservative. The majority of articles employ older methodological conventions. The articles published are barely interdisciplinary, and the sources used are traditional ones in history and literature. Most articles cite only books and periodical articles. Two exceptions were an article on race relations in little Tokyo that used archival materials at the Bancroft library in Berkeley; and another on a black American blues musician, Big Bill Broonzy, that used the lyrics of his 1934 – 1947 recordings. I found no practice of a true "North American studies."

But there is a new American Studies, as the subjects and approaches in recent scholarly books in American studies demonstrate. Books such as Janet Zandy's Hands: Physical Labor, Class, and Cultural Work,(Rutgers University Press); and Marilynn Johnson's Street Justice: A History of Police Violence in New York City, (Beacon Press); Todd DePastino, Citizen Hobo: How a Century of Homelessness Shaped America, (University of Chicago Press). These books "challenge the centrality of history and literature" (Rowe xxiv). All show a focus on subjects not previously studied, and they illustrate the shattering of what John Carlos Rowe has called "the consensus-based intellectual history" that once made the foundation of American Studies (John Carlos Rowe, The New American Studies. Minneapolis, MN: University of Minnesota Press, 2002.) How very well Barry Shank's book, A Token of My Affection: Greeting Cards and American Business Culture, (Columbia University Press), examines "everyday performative and symbolic actions," showing that "the ephemerality of any particular object of study is less an inherent quality" of the object "than of the hermeneutic practices used to interpret it in a particular historical moment" (Rowe, p. lx).

These books were all published in 2003 and 2004, as were the following focusing on the arts: Derek Vaillant, Sounds of Reform: Progressivism and Music in Chicago, 1873-1935, (University of North Carolina Press), and David Stowe, How Sweet the Sound:

Music in the Spiritual Lives of Americans, (Harvard University Press) and Brenda Dixon Gottschild, The Black Dancing Body: A Geography from Coon to Cool, (Palgrave Macmillan). With more of an historical emphasis, Heike Raphael-Hernandez, Blackening Europe: The African American Presence, (New York, Routledge); Milt Kachun, Festivals of Freedom: Memory and Meaning in African American Emancipation Celebrations, (University of Massachusetts Press). The pattern shows: people previously not studied; subjects once ignored or marginalized in academic inquiry: African Americans, working class people, Chicano and Asian-Americans. American Studies has long taken mass media and popular media for study, but now it also examines non-print forms, orality, dance, religious rituals, and other semiotic modes. We might call this a new global media. (Rowe)

This pattern of a "new appreciation of previously marginalized oral and performative practices" shows even more clearly within literary studies, for example, in Dean Rader and and Janice Gould, Speak to Me Words: Essays on Recent American Indian Poetry, (University of Arizona Press), and Shirley Hune and Gail M. Nomura, Asian/Pacific Islander American Women: A Historical Anthology, (New York University Press).

For a more systematic overview I looked at books, dissertations, and articles awarded prizes for the past ten years by the ASA, the American Studies Association. I examined them for their themes and subjects, and to see what kinds of resources the prize-winning scholars had used. The prize-winning books I examined:

2005: Premilla Nadasen, Welfare Warriors: The Welfare Rights Movement in the United States (Routledge, 2004)

2004: Brent Hayes Edwards, The Practice of Diaspora: Literature, Translation, and the Rise of Black Internationalism (Harvard University Press, 2003)

2003: Emily Thompson, The Soundscape of Modernity: Architectural Acoustics and the Culture of Listening in America, 1900-1953 (MIT Press, 2002)

2002: Mary Renda, Taking Haiti: Military Occupation and the Culture of US Imperialism, 1915-1940 (University of North Carolina Press, 2001)

2001: Leigh Eric Schmidt, Hearing Things: Religion, Illusion, and the American Enlightenment (Harvard University Press 2000)

2000: Walter Johnson, Soul by Soul: Life inside the Antebellum Slave Market (Harvard University Press, 1999)

1999: Matthew Frye Jacobson, Whiteness of a Different Color: European Immigrants and the Alchemy of Race (Harvard University Press, 1998)

1998: Kirk Savage, Standing Soldiers, Kneeling Slaves: Race, War and Monument in Nineteenth-Century America (Princeton University Press, 1997)

1997: Kevin Gaines, Uplifting the Race: Black Leadership, Politics, and Culture in the Twentieth Century (University of North Carolina Press, 1996)

1996: Stephanie McCurry, Masters of Small Worlds: Yeoman Households, Gender Relations, and the Political Culture of the Antebellum South Carolina Low Country (Oxford University Press, 1995)

Of books: a ratio of two to one focus on the 20th century. Three clearly deal with international topics. Six are clearly on race. Two deal with sound, orality, acoustics, both in the 20th century.

Of dissertations: half focus on 20th century topics; 33% on 19th century and the rest are contemporary, including one on the electric guitar and the shaping of musical desire. Sixty-six percent study race, races, or racism, including works on Creoles, Hawaiians, and Native Americans in Minneapolis. One looks outside of the U.S., that on U. S. representations of the Middle East, 1945 – 1992. Incidentally, three of the prize-winning dissertations were done at the University of Minnesota.

Of articles published in American Quarterly and awarded the Constance M. Rourke prize the last ten years: 63% were 20th century topics, one contemporary (Elian Gonzalez and nation and family). As you might expect, a wider variety of subjects informed the articles than the books or dissertations. Four treated race and/or multiculturalism. Only one took an international perspective, on Cuba. Two dealt with arts: jazz and vaudeville, again, arts that once were overlooked. Popular culture has always preceded academic interest.

If I were to classify simplistically into the broadest subjects the prize-winning publications, they would fall out like this: 29% into the social sciences; the next largest, history with 27%, then arts, with 20%. Applied sciences and medicine, 12%, followed by religion (7%), and literature (5%). The social sciences stand so high because most of the books dealing with race and immigration fall into the Dewey 300s. Despite the arbitrariness of giving one class number to books dealing with complex interactions of several disciplines, one sees that clearly the old dominance of literary texts has fallen away. New scholars deliberately seek materials underused and questions not yet defined, much less investigated.

I hardly need mention the most obvious quality in the new, as well as the old American Studies, that of interdisciplinarity. Interdisciplinary research is widely accepted and practiced now. In a study we did at the University of Minnesota of our humanities faculty and graduate students, more than 90% of U of M fac and 85% of grad students declared they used interdisciplinary literature in their work. 67% of the fac and 60% of students said their research methods were interdisciplinary. (Mellon grant findings, based on interviews with faculty in 16 departments in the humanities and social sciences; focus groups with graduate students; 1200 surveys with 50% return.)

While not yet a continental study, the new American Studies no longer stands bound by the borders of the nation state, the old "unit of analysis." The new American Studies no longer celebrates American nationalism. The diaspora expanded the borders, and then

transnationalism effectively negated borders, providing a broader, dynamic view. Mai. M. Ngai (American Quarterly 57.1 (2005) 59-65) observed that the transnational turn has transformed American studies, "most obviously, perhaps, in immigration and ethnic studies, but also in cold war studies, in comparative studies of race and racism, and in labor and religion studies." Scholars may look at the Atlantic world, or collectively, the whole world. Scholars look at American culture as a "participant in the global flow of people, ideas, texts, and products." (Shelley Fisher Fishkin, "Crossroads of Cultures: The Transnational Turn in American Studies—Presidential Address to the American Studies Association, November 12, 2004," American Quarterly 57.1 (2005) 17-57).

Scholars today conceive of America more as a crossroads than as a destination. Plus ça change, plus c'est la même chose. This attitude of being part of the larger world resembles the attitude of the first "American" travelers, those people who, no sooner than had they arrived in the "new world," left it again, to go to the Caribbean, to return to England for trade, religious, and other reasons. The first American foreign travelers did not think of themselves as Americans. Their diaries and reports show that they thought of themselves as Englishmen living at a distance more remote from London than other Englishmen.

Shelley Fisher Fishkin, in her address to the ASA conference in 2004, said, "American studies is a site where we do not celebrate a stance of "bullying and self-interest" but instead interrogate and critique it. The goal of American studies scholarship is not exporting and championing an arrogant, pro-American nationalism but understanding the multiple meanings of America and American culture in all their complexity. Today American studies scholars increasingly recognize that that understanding requires looking beyond the nation's borders, and understanding how the nation is seen from vantage points beyond its borders. At a time when American foreign policy is marked by nationalism, arrogance, and Manichean oversimplification, the field of American studies is an increasingly important site of knowledge marked by a very different set of

assumptions—a place where borders both within and outside the nation are interrogated and studied, rather than reified and reinforced." Central issues for the new American Studies now are colonialism and postcolonialism; postnationalism; multiculturalism; cultural hybridity; post-industrial class divisions; neoregionalism. American studies is still a comparative discipline.

Plus ça change, plus c'est la même chose. What we might call the first bibliography of American Studies is that by Joseph Sabin, Bibliotheca americana. A dictionary of books relating to America, from its discovery to the present time, published from 1868 to 1892. The first entry in Sabin dates from 1475, when America was merely an idea, a dream.

To see what materials the new American Studies uses, let's look more closely at two of the prize books. First, the 2005 winner, Premilla Nadasen, Welfare Warriors: The Welfare Rights Movement in the United States (Routledge, 2004).

The author argues that the welfare rights movement was one of the most important political and social struggles of 1960s, and it illuminates national conflicts of race, gender, class, and political ideology. "The welfare debate was dominated, not by facts, figures, and rational arguments, but by stereotypes, snapshot images, and ideology, (p. 198)." Journalistic accounts, government reports, political rhetoric, and academic studies reinforced popular misconceptions. "This book was based on archival sources, official published documents, interviews, and the previous research of other scholars." "The most valuable information I could gather about the movement was from the archives themselves. Archives are notoriously incomplete, and represent only what people thought was worth saving. So much of what transpired in the movement was not captured in print and thus is lost forever to historians. Nevertheless, the written record gives us a limited window into a fascinating historical period (p. viii)." The sources included eight manuscript collections including the ACLU archives at Princeton; the Welfare Rights collection at Columbia; the Presidential Papers of Lyndon B. Johnson at the LBJ Library in Austin; the papers of individuals in the Wisconsin State Historical

Society and the Ohio State Historical Society. Published sources include periodicals and newspapers, including three New York and two Washington newspapers; interviews of individuals conducted by the author over twenty-one years, and books, articles, and dissertations.

The 2004 winner was Brent Hayes Edwards, The Practice of Diaspora: Literature, Translation, and the Rise of Black Internationalism (Harvard University Press, 2003).

Edwards begins with W. E. B. DuBois in 1900 going from London to the Paris Universal Exposition where he helped install the Ameican Negro exhibit. There he gave his talk with the line to become famous: "The problem of the twentieth century is the problem of the colour line." This quote sets Edwards's stage of Negro social thought in an international arena. Edwards's book is one of many that confounds the enemy Jeffry Garrett named as "Agent Insularity" who reads and speaks English only. The study of U. S. cultures now is necessarily multi-lingual. Edwards shows the use of borders not to separate but to connect (Rowe, xxii), and to show what John Carlos Rowe calls "cultural hybridity."

Edwards argues that the cultures of black internationalism can be seen only in translation. Most people of African descent do not speak English. Edwards created "an archive," a 'generative system," "a discursive system." from a "great variety of texts, fiction, poetry, journalism, criticism, position papers, circulaters, manifestoes, anthologies, correspondence, surveillance reports" (p. 7). His sources include books, periodicals, 1920s-current; musical recordings 1920s-1940s; manuscript papers in library collections in the U.S., Europe, Caribbean, and Africa. He used unpublished letters, journals and newspapers in the U. S. in the 1920s and 1930s (Negro World, Messenger, Crisis, others), with their counterparts in Africa and France (L'Action coloniale; La Voix des negres); English-language journals published in translation in France and French-language publications with English translations (p. 9).

Plus ça change, plus c'est la même chose in the resources used in these new studies. The use of archival materials has increased significantly, especially the use of some in rather

small institutions. That unique materials are found in smaller libraries confirms the finding by people who, twenty years ago, conducted "verification studies" for the Research Libraries Group Conspectus. They observed that even the smallest libraries had unique holdings, which should not surprise us. Weren't we taught in Library School to build collections for the distinctive needs of our local readers?

So the new is the old: librarians build for local clientele; they take care of archives until they are discovered by the scholar. Books, and other library materials, stand on the shelves waiting for the reader. We went through some years where scholars thoroughly mined a well-established core of published texts and secondary materials; scholars now seek materials, like subjects, previously little-used. And now we digitize these materials and send them to readers.

To speak of the new American Studies to the German North American Resources Project is most pertinent. John Carlos Rowe observes that the early practices of American Studies borrowed from European intellectual traditions. The liberal Emersonian tradition descended from European Romanticism and German idealist philosophy. The "Puritan Origins School" of Perry Miller drew on the intellectual history of the European reformation and the role of industrial capitalism in European colonialism. The myth and symbol school of the 1950s and 1960s drew on the theorization of the symbol by English and continental intellectuals: Coleridge, Hegel, and Carlyle (xviii). Our project here extends those relationships and serves as a perfect exemplar of collaborative professional initiatives. GNARP, like American Studies, is a post-nationalist endeavor. Modern imperialism relied on international hierarchives based on competitive nation-states, our current post-modern globalism places less importance on national cultures and economies. Just as the founding at Bellagio in 2000 of the International Association of American Studies may produce an "internet exchange of scholarship and pedagogy on a global scale," so may GNARP may likewise lead to an internet exchange and expansion of resources and expertise. Current GNARP projects, the database of historical German

dissertations (worked on by Dick Hacken and ProQuest and the Center for Reseach Libraries); the LOCKSS collaboration; the growth of institutional repositories all demonstrate that GNARP takes a post-nationalist view.

New Resources for North American Studies

I can mention only examples here from the handout and the web page. http://www.lib.umn.edu/libdata/page.phtml?page_id=2174

What's new? Obviously, digital resources, and yet most of the primary sources are old wine in new jugs. These new old resources, however, present a new set of problems for readers and librarians. Edward L. Ayers, of the University of Virginia, notes that "millions of objects, books, articles, diaries, letters, newspapers, films, artifacts, oral histories, images are now available to millions of people (Brogan, 18)." These old materials in new form require new tools for literary scholars, at least, to carry out the six functions John Unsworth itemizes: "discovering, annotating, comparing, referring, sampling, and illustrating." (p. 18 in Brogan).

I recommend to you Martha Brogan's excellent and useful A Kaleidoscope of Digital American Literature published last year by the Digital Library Federation and Council on Library and Information Resources (2005). Don't we have difficulty describing scholarly internet sites? In that book Martha quotes an un-named scholar describing types of internet sites as "magnet sites; sponge sites; mall sites; and tentacled sites." I have been guided by, but not limited to the organization Martha uses. She groups electronic editions (which I omit); electronic archives; thematic research collections; collections by design; and quality-controlled subject gateways.

I have chosen a tiny sampling of thirty-one sources to give an idea of the type and breadth of "new" sources for American Studies, listed on your handout, and from that we will

look a bit closer at only seven. These particular sources, being not even the uppermost tip of an iceberg, but just the cool air floating around the iceberg, are important both in themselves and for qualities they illustrate.

Collections of Primary Sources: Broad or Comprehensive

Your handout lists both public, free resources, in the Library of Congress American Memory project, and commercially-offered materials, in the Early American Imprints, part of a larger package offered by Newsbank/Readex. Readex is one of the big four publishers of full-text primary sources, the others being ProQuest/Chadwyck-Healey, a representative of whom is here with us; Thomson Gale, affiliated with another of the sponsors of this symposium; and Alexander Street.

I call Early American Imprints, Series I, Evans, 1639 – 1800, comprehensive within its scope because it includes every book and pamphlet published in the British colonies and the U. S. from the beginning of printing (with the Bay Psalm Book, 1639, to 1800). It corresponds to the comprehensive national bibliography compiled by Charles Evans, thus the name "Digital Evans." This project avoids one of the weaknesses described by James Harner, a leading bibliographer and scholar of English and American Literature. Harner says (Brogan, p. 81) one problem with electronic sources that derive from microform or print ancestors occurs when they "do not explain their scope, limitations, and editorial policies of the print sources. Thus new users of electronic sources don't know what they're getting." The Digital Evans, fortunately, avoids this pitfall. Some other large files do not.

The Digital Evans provides us with another good model: it is part of the Text Creation Partnership, in which selected texts are keyboarded, accurately, and encoded. I was part of the group of scholars and librarians who met at the American Antiquarian Society, in Worcester, Mass., home of probably the largest collection of pre-1800 texts in the U. S.,

and partner with Readex in creating the collection. We gathered to devise criteria by which to select materials for further work. The use of scholars to advise projects indicates a practical approach by publishers.

The U. S. Congresssional Serial Set, 1817 – 1980, on your handout, based likewise on volumes previously published in paper, has a very clear scope: the reports, documents, and journals of the U. S. Senate and House of Representatives, the legislative branch of the federal government. Fourteen thousand volumes, 350,000 publications, 12 million pages, every volume from the "serial set," stand on the shelves in many U. S. libraries can now be replaced with this digital form. Readex is working with Stanford University Library to create Dublin Core records for every publication in this set.

Most work in American Studies is conducted without statistical, clinical, demographic, and other forms of empirical evidence (Rowe,xxvii). I have similarly given few sources of this kind of material, but I do list the Inter-University Consortium for Political and Social Research. And I confess immediately one huge gap, geographic information in the form of maps, a form of information I forgetfully neglected.

I. B. Thematic Research Collections

I list first on the handout a free collection relating to at least three aspects of the new American Studies: African Americans; music; illustrations, African American Sheet Music 1850 – 1920, from the collections of Brown University, also accessible from American Memory at the Library of Congress. This is a free collection created by an academic institution, available also within another free collection from our defacto national library. We saw several of these collections illustrated by our speakers yesterday. The collection you see cited on the screen, Canadian Poetry, represents the relatively fewer large sources of Canadian offered commercially. It stands within Literature Online, known by its acronym LION.

I. C. Images

Archive of Early American Images, John Carter Brown Library, Brown University is another private/public research library making a distinctive contribution. Have you noticed that image collections very commonly make their way into digital collections? Issues around preservation, access, freedom from copyright restrictions, relatively low use in the past but high public interest, and commercial possibilities (sales of image to individuals and companies) all contribute to the digital initiatives.

Digital Private Libraries: Reference, Primary, and Secondary Sources

I could think of no better way to distinguish these large, ambitious, and growing sources except as the equivalent of private libraries. We buy access to them, either buying the collection, and subsequent components, or renting access annually. The files combine primary sources with criticism in scholarly journals, and access by standard indexes to the criticism. Many of these collections form complete small selective libraries. LION is an example.

Specialized Subject Collections By Design

These titles, or groupings, are quite arbitrary, you can see. You might well arrange these sources in completely different ways, as, indeed, I did several times. You might gather materials by type, by time periods. Some collections are databases; others are digital exhibits. Some include unpublished materials. The obvious advantages of digitization (Brogan, p. 103) include enhanced searchability, the integration of a variety of different media; the ability to enhance the material, i.e. reduce noise on recordings, or improve contrast in images. These collections bring together disparate materials in a "virtual re-unification," as we heard yesterday from Elizabeth Vernon about Harvard's one hundred ten German periodicals online, a virtual reunification of files.

North American Immigrant Letters, Diaries, Oral Histories, from Alexander Street, another of the four major publishers. Alexander Street shows a keen sensitivity to what

faculty are interested in teaching and thus what students will be required to use. Here's a collection of material not previously gathered together, a collection that meets the challenge of overcoming the heavy previous emphasis in American Studies on the textual archive.

Thematic or Subject Gateways

How do scholars discover collections? How do we find them? "Without metadata for harvesting, repositories and aggregators do not find the materials (Brogan, 106)." Most scholars say they discover digital collections either by accident or by word of mouth. (Brogan, p. 106). This almost horrifying assertion confirms what Steven Wiberly and William Jones (U of Illinois, Chicago) found in their interviews of humanists. Humanist scholars find their research materials by 1) talking with their peers; 2) consulting the annual bibliography of the discipline; 3) using library catalogs; and 4) by consulting librarians. We all can tell stories of getting requests from our faculty for materials we already have. We all have our favorites. I put the British site here as one example: Intute.

Few Overt Signs of Use

In the new prize-winning books I do not see the scholars citing the new sources our libraries have been acquiring by lease and by purchase, or the new collections we have made by digitizing our archival and other collections. You need only a moment's thought to realize why. Scholars began their research years before the books were published, often four, six, eight years if the books grew from dissertations. They often did their research before we acquired the new materials.

And then, another factor. Look around. Many of us have traveled some distance to be here. Who among us doesn't want to travel? So do our scholars, even when, as in the case with one professor at my school last month, the French newspapers he wanted to read in Paris could have been borrowed for him from an American library. But he will

get more from his Paris trip than merely the texts of old newspapers. Scholars would rather spend a week or month or summer away from home at the American Antiquarian Society or the Bibliotheque National than read microfilm in Wilson Library.

And who among us doesn't still get a thrill from handlng a literary manuscript or a 16th century book? You can read a nineteenth-century New York newspaper on microfilm, but the microfilm does not let you see that the bound volume is as tall as a small child, or that the information on only one page exceeds the total number of words in one whole section of the current Minneapolis newspaper.

Moreover, scholarship does not require the citing of the source for the source. That is, you never read that a citation in the MLA International Bibliography led a scholar to an article in American Literary Scholarship, or that a citation in Charles Evans American Bibliography led to a microfiche of a book published in 1740. So why should I expect that the scholar would cite the use of the Digital Evans? Even when he has searched across the file to find all pertinent instances of references to Cotton Mather, the scholar will cite the particular individual titles, and not the manner in which he found them. Plus ça change, plus c'est la même chose. Should we lobby for a new citation requirement? The conventions of scholarly citation change from time to time, we know. Scholars no longer use compressed abbreviations for titles of periodicals; scholars now cite both the date of the original imprint and the reprint date for books; they now tell the date they looked at a web site. Brent Edwards, in his prize-winning book does cite a microfilm set, but he cites it only with the editor of the collection. No, we should not ask that scholars cite the reference sources or the access tools or the aggregate package in their citations. We do not want to suggest another impediment to concise writing.

One other very small item: remember how manuscripts once were and still are identified? The new technology of writing was used for a long time before the convention of the title page with author's name was established. We're in a similar situation now, with the

identifying marks to find web sites often long and tedious to transcribe. You might say you usually copy and paste these urls, but not in every instance. An oral conveyance of such information is nearly impossible.

Implications for Libraries and Librarians: Portals, Publicity, Instruction, Statistics

What are some of the mysteries along the shoreline of the continents of new knowledge? How scholars find their sources, for one. The library must let its campus know that we provide the portals for their use of electronic resources. People can use most of what is within Google Scholar only if their libraries have licensed the commercial sources indexed.

In America, where advertising is king, publicity is all. I can inform my readers of new files, but most of them will forget before they make use of a new source. Each year, fall and spring, we do workshops and publicize our web pages for full-text files and new and old resources in our disciplines, but every year brings new students who must learn these sources.

We learn by doing. We must experiment, as many libraries do. For example, our library bought the History E-Books project, 500 significant books offered online by the American Society of Learned Societies (ACLS). I have had hardcover books recalled from me while the online version stands available, free, with remote access. The readers would have seen our record for both versions, but obviously preferred the copy in paper to the electronic text. Electronic text is fine for searching, but slow for reading.

Anotehr instance of learning by doing: several years after having had the electronic collection of 3000 books in Wright, American Fiction, 1951 - 1875, we decided to load individual catalog records for every book. We assumed those records would make the collection more useable. Instead we found that our readers were more interested in

searching the collection as a whole, across the file, rather than working with books they discovered one at a time. Many fewer people want an electronic book than want to search for particular things in a collection of electronic books. LION is particularly useful in this aspect.

We heard yesterday very impressive statistics by Dr. Heuberger on the uses of the Jewish studies collection here in Frankfurt. Our statistics tell us that scholars are making heavy use of the licensed and electronic resources. In every case when I tell faculty members the annual cost for databases, and the per capita use cost, the use increases the next year. They seem eager that we keep the files, and so they demonstrate them to students, or devise assignments requiring students to use them. In our first year leasing the Oxford English Dictionary Online each search cost $5.71. Publicity led to increased use, which, of course, lowered the cost of individual searches. The last fiscal year each search cost 67 cents.

There's no doubt that we must continue to digitize our unique materials; the future grows there. But we must also devise ways to not only publicize these original collections, but to have systematic ways of bibliographic control, of orderly access to collections created elsewhere. We've heard that the internet is like drinking from a water hose. I think it's more like going to the store for milk and coming home with a load of groceries. We want tools linking to archival repositories to resemble the scholarly bibliography identifying current publications. Steven Abram, Vice-president of Sirsi Dynix said, "the OPAC is an inventory management system." We need better inventory management of things we don't own. The web is too big to search now.

Just as the prize-winning books in American Studies illustrate the effect of globalization on scholarship, the travels my faculty members are taking this fall underscore the importance of European archives and libraries to American and Canadian scholarship. European archives are now as or more important than ever. We can continue to visit libraries ourselves to learn as much about them as possible, to encourage and aid our

graduate students and faculty in their own use, especially on-site, of European institutions. This advice is not a paradox; reading leads to more reading; people learn more by immersion.

We can help our scholars find and use new tools for their work. We want to provide services to save scholars' time. We can license tools like RefWorks, the citation management tool, and offer instructions in its use. We can help create customized, individual portals to library and research materials. We can help with current awareness services, RSS feeds. We can offer "social tools," virtual community-building sites. In other words, Wendy Lougee, in Diffuse Libraries: Emergent Roles for the Research Library in the Digital Age, Council on Lib & Info Resources, 2002), advocates the library "shift from emphasizing the value of collections to emphasizing the value of expertise." Lougee also argues the library shift from "serving as a support agency to serving as a collaborator" (p. 2). What implications do such shifts suggest for German-North American library cooperation?

Scholars told Martha Brogan what they wanted. They want improved help screens, basic tips on how to navigate sites; keywords highlighted in retrieval. They want "nuanced" search strategies "appropriate to unique content" (Brogan p. 84). They said that browsing categories always leave out some things they're interested in. They want unified search interfaces across databases; here LION serves as a good example, as does the Archive of Americana from Readex. And they want, I've heard from my faculty, both page images and fully-searchable texts.(p.84) Here the Text Creation Partnership, a group of libraries led by the University of Michigan, working with three publishers, Newsbank/Readex; ProQuest; and Thomson Gale, is satisfying this desire. The TCP creates, from large products like EEBO, Early English Books Online, or ECCO, Eighteenth Century Collections Online, accurately keyboarded and encoded texts for a subset of the larger digital image files.

What can we do with transnational cooperative license and cooperative purchase agreements? We've seen national licensing in Norway, in Canada for commercially-produced materials, but do we have any trans-national agreements? Instead of even thinking about such a possibility, would we do better to think about two-sided efforts in creating new resources?

How can German and American libraries cooperate? Obviously, in the ways we now are, by identifying and digitizing materials, in linking files, in cataloging and metadata. Dr. Mittelbach and I had a few minutes to brainstorm yesterday at lunch. We wondered if we could communicate to each other our current acquisitions; if we could use a vendor's site to share knowledge of our current selection or approval plans. Could we use his virtual library web site in social ways, with a "corner" where scholars, faculty and graduate students, could communicate about their research interests? We wondered if our institutions could offer jointly a seminar, on the two campuses. We also thought that a tour of America for German librarians similar to the tour of German libraries sponsored for American libraries by the Goethe Institute would advance our cause. This meeting provides a start; you can't work with people you don't know. More than this we leave that for the collective wisdom assembled here.

Plus ça change, plus c'est la même chose. Librarians' good work is mostly hidden and often little acknowledged. The work of acquisitions, cataloging, licensing, link-resolving, creating metadata, such work scholars seldom see directly. But we don't mind. If we'd have wanted applause, we'd have gone into show business.

Thank you.