Digital Revolution and Ethics of Redistribution of Wealth via Unique Library Research- Living through the Digital Revolution: Social, Economic, and Cultural Consequences of disseminating Asset resources by David B Levy

In the Humanities today, with greater access, because of the digital ETEXT revolution, to unique unpublished primary archival manuscripts, letters, autobiographies, etc. “by default” one’s sources for research can have the chance of being more “original” than if one had relied only on secondary sources (see Jewish Archival Repositories at: http://libguides.tourolib.org/jewisharchives and Geneal Autobiographies, Memoir, and Biography at: http://libguides.tourolib.org/autobiography .

This potential for more uniqueness in research in the Humanities is more possible because perhaps only the cataloger and the researcher may have seen a document cited by students. At LCW for their course papers, students are taught how to properly cite archival primary documents in some formats, noting box #, folder #, ms. (manuscript) #, date of access, URL web domain, and catalog document # number. At LCW students are taught how to locate, navigate, and cite diverse archival sources such as letters by Einstein, all sorts of autobiographies and memoirs, etc. Students in the sciences are encouraged to cite lab manuals and grey literature of unpublished scientific reports and data. Students in business and accounting are encouraged to cite deeds, sales receipts, and stock market statistics etc. The Cairo Geniza scholar Gotthein made a career on focusing just on business documents from the Cairo Geniza to give a picture of the mercantile life of Jews in the Medieval Mediterranean. Students in the arts frequently cite photos, images, works of art, and even blogs, tweets, other social media posts. Digitization is making the potential for research, that cites primary sources, to be consequently if not more original and unique then different from than just relaying on citing secondary sources, for a number of reasons. Regardless of whether Nietzsche was right or wrong, he once noted, “there are no facts only interpretation of facts.” This may apply to secondary sources, but primary documents are factoids.

Before digitization, consultation with archival unpublished sources in the Humanities was often only possible for post-doc students who received a grant to camp out next to a rare book/manuscript archive and handle the documents carefully with gloves and no pens to prevent damaging these unique sometimes rare items. Nowadays one does not need to be affiliated with an Institution of higher learning to have access to many of these EText items. Digital natives can access for example chunks of the Cairo Geniza (see: http://libguides.tourolib.org/genizah ), Dead Sea Scrolls (http://libguides.tourolib.org/dss ) and millions of other unique unpublished archival materials, whereby by default one’s published research will be "more original" because of the fact that the unpublished documents one cites have been seen and incorporated into research by usually fewer researchers. This may be a leveling the playing field economically, socially, and culturally so that elite Universities are less the locus of privileged research in the Humanities, because this research can be trumped by doing it online remotely with Ettexts.

In the hard core sciences, where there are objective criteria there is less politicization, less academic axes to grind, and less ideological agendas according to the work of Frederic. Jameson’s (The Political Unconscious), Alan Bloom (The Closing of the American Mind), and Andrei. Markovits’ (Uncouth Nation). Sciences in part are different than the Humanities because researchers often need large Universities that can support grant funding for expensive microscopes, lab equipment, telescopes etc. However in the Humanities we are witnessing due to digitization and other library science revolutionary technologies, the democratic potential to greater access Humanistic knowledge by the unaffiliated
independent scholar. Due to digitization and other library science technologies that at least in potential give more power to independent research to the unilliliated lone scholar a "democratization" for Humanistic knowledge. The real difference is what the scholar makes of these ETEXTS once they have more “equal” access. Creativity, insight, critical analysis, innovation, thinking outside of the box, asking good questions, along with right motivation and luck, may determine if what these students and researchers do with the greater access to the expanding body of ETEXT primary archival and secondary works which will determine if their work is truly more creative, unique, and different.

In Hebrew the word Humanities is “Madei HaRuach” literarily means “science of the spirit.” By combining the rigor, method, comprehensiveness, objective criteria of the scientific disciplines and technological advances, with the creative and ever living aspect of the soul/spirit to enter into sublime infinity, research in the Humanities can truly become a work of the Ruach HaKodesh (holy spirit) if it affirms the eternal essence and holy spark of divinity potentially in each unique human being in the Image of G-d (BÎTzleem Elom). That is why the academic movement in 19th and 20th century Jewish scholarship in German called itself _Die Wissenschaft des Judentums Beweigung_ (The science of Judaism movement). The Paleontological Geological scientist Stephen Gould, author of _Rocks of Ages_ was once asked, what would he choose to send in a spaceship to be received by potential life on other planets as speculated upon by Karl Sagen, in Contact? He replied to the effect that the exemplary works of the Holy spirit where human beings got it best that he would send would include Bach’s Cantatas and Mozart’s symphonies, Euclid’s Geometry and Newton’s Principia, and other classic works of science and the Humanities, that “got it right.”